ITINERARIVM TOTIVS SACRÆ SCRIPTVRÆ.

OR,

L. 10. 45

The Trauels of the holy Patriarchs, Prophets, Iudges, Kings, our Sauiour Christ, and his Apostles, as they are related in the Old and New TESTAMENTS.

With a description of the Townes and Places to which they trauelled, and how *many English miles they stood from* IERVSALEM.

Also a short Treatise of the Weights, Monies, and Measures mentioned in the Scriptures, reduced to our *English valuations, quantitie, and weight.*

Collected out of the Works of HENRY BVNTING, and done into English by *R. B.*

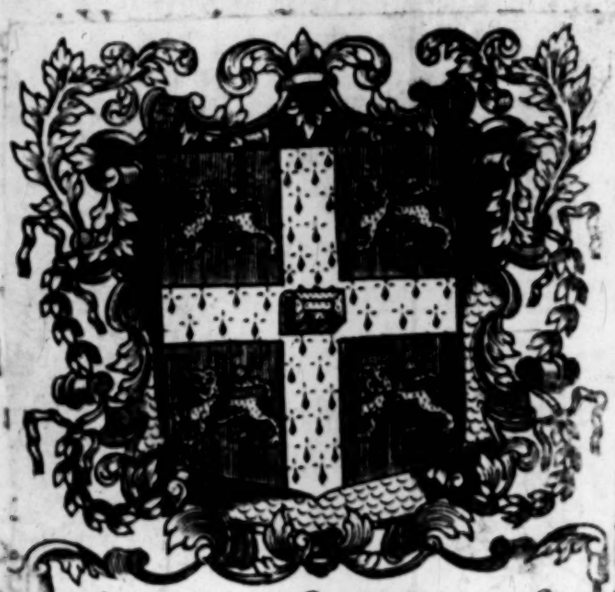
BIBL. CANT. ACAD.

LONDON,
Printed by ADAM ISLIP, and are to be sould by *Iames Boler*, dwelling at the signe of the *Marygold* in Pauls Church-yard.
1629.

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OR,

The Travels of the holy Pa-



Academiæ Cantabrigiensis Liber

820:46

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1619.

TO THE RIGHT HONOVRABLE, SIR HENRY MOVNTAGVE Knight, Lord chiefe Iuſtice of the Kings *Maieſties* BENCH.

IT is a true ſaying of the Philoſopher (Right Honourable, & my verie good Lord) that there is nothing wherein there is life, but it hath either motion or action; and ſuch is the condition of man, that a greater meaſure of both is impoſed vpon him, to humble him, than vpon many other creatures: The whole courſe of his life beeing compared vnto a Pilgrimage, in which ſtate a man can preſume vpon no certaine continuance. For as a Traueller that intendeth to finiſh his journey, ſtayes not in his Inne, but deſires more to bee vpon his way, than in his bed: ſo is it with man, who cannot poſſeſſe himſelfe in reſt, from the time of his birth vntill his death, and oftentimes is troubled with needleſſe, and vnprofitable Labours, to attaine vnto his ends; which got, both they and hee, periſh. Let *Alexander* that great Emperour, bee a preſident of this; who with much labour hauing got a great eſtate, enioyed it but a ſhort time: and you may read in this Treatiſe, with what intollera-

ble paines *Antigonus Epiphanes* endeauoured to eſtabliſh his kingdome to him; and yet in the end purchaſed little but a lamentable death. There is none of the Patriarches, Princes, Iudges, Kings, Prophets, Apoſtles, or others mentioned in the Scriptures, that could make euident in the whole courſe of their life, any better than a laborious and tedious Pilgrimage. With what paines did *Abraham* wander from Chaldæa, into the land of Canaan? How was *Moſes* tormented in the Wilderneſſe? almoſt to the loſſe of his ſoule; but abſolutely neuer to come into the promiſed land. And for *Dauid*, how miſerably liued hee, when hee could not truſt his owne friends? This is the ſtate of man, and to ſay truth, he differs in little (beſide reaſon) from other creatures; and that either lockt vp in ſilence, or not expreſt in ſome memorable action, makes him ſo much the more capable of miſerie: being onely able to diſtinguiſh of ioy and feare. And that theſe things may bee the more apparant, I haue indeuoured to collect out of the Workes of others, this Treatiſe, wherein is briefly deſcribed the Trauels of all the Prophets, Princes, &c. together with the condition of Cities, Countries, Iſlands and other memorable places, as they are mentioned in the Old and New Teſtaments. All which that I might expreſſe that dutie which hath a long time lien concealed, I haue wholly dedicated to your LL. ſeruice; humbly intreating your fauourable acceptance of my paines; that ſo beeing ſhrowded vnder your Ho. protection, they may the better withſtand the aduerſe opinions of ſuch as pleaſe to cenſure them.

At your Hon. ſeruice,

R.B.

The Preface to the Reader.

IT hath alwaies beene held a matter worth note (gentle Reader) euen to the best Diuines, to haue the Typographicall description of the townes and places, as they are mentioned in the Scriptures; and so much the rather, because by comparing the actions of men with the beginnings and endings of Cities, they might the better vnderstand the Prophets, and perceiue the wonderfull prouidence of God; who by his omnipoteneie so disposeth of Estates, that such Cities and Nations which haue been mightie and ruled vpon the earth, with great power, notwithstanding on a sudden, and by vnexpected euents, haue beene vtterly subuerted and ouerthrowne. Now that these things might bee more apparant, I haue in as good and briefe a method as I can, gathered out of sundry Authors, the particular description of the Cities, Townes, and Places, as they are mentioned in the Scriptures; where they stood, vnder whose command, at what time they grew mightie, and how lost and decayed.

To this also I haue added a particular narration of the Trauels of al the holy Patriarkes, Prophets, Princes, Iudges, Kings, Emperours, our blessed Sauiour, and his Apostles: to what Townes they trauelled, what memorable Actions they did in those places; with a short Cronologie of the times: that so by comparing this discourse with any text of Scripture, you may perceiue the time when those accidents happened. All which things (I am perswaded) will proue no lesse pleasant than profitable, and will giue a great light to the vnderstanding of the Bible. But if you question with me, How it is possible that I should come to the knowledge of those things, considering that Babylon, Niniuey, Ierusalem, and most of the Cities of the Holy Land, are long since wasted and decayed? to this I answer; therein consists the greatnesse of the Trauell, because I haue been constrayned to vse the helpe of many Authors, who amongst other long and learned discourses, haue heere and there glanced at the actions that were done in the Land of Iudaa: Amongst which are Strabo, Ierome, de Locis Hebraycis, Plinie, Liuie, Plutarch, and many others, who haue described in the actions of the Persians, Chaldaans, Gracians, and Romans, the state of the Iewes as it stood in those times, with the description of the Cities,

and

and townes. And Saint Ierome, who liued in that countrie, tooke a great deale of paines to rectifie these imperfect discourses which more obscure authors haue laboured in, and left to future ages; that so those which would might by their diligence and care make them vseful to informe their vnderstanding both concerning the state of the Iews, and the obscure meaning of some of the prophesies.

Also the scituation and destruction of Ierusalem, a thing pleasant and profitable to know, and no whit vnworthie your consideration. How all or the most part of the Townes, Cities, Countries, Nations, Ilands, Seas, Deserts, Mountaines, and most memorable places, are scituated from it; how many miles English they stand distant, what memorable actions haue beene done in them, and for the most part where they stood, and how they are at this day.

Besides (to make this a perfect worke) you shall find after the end of the old Testament, and before the beginning of the new, a discourse concerning the weights, measures, and moneyes which are mentioned in the Scriptures, reduced vnto our valuation, how they were currant among the Iewes, how with other people, nations, and countries: by which meanes that necessitie of commutatiue Iustice, for which moneys were principally inuented, will be apparent; and by this meanes you shall perceiue what equalitie there is and hath beene vsed amongst nations, for the ordaining of measures and moneys: by which you may perceiue, that this vniuerse being compared together, seemeth but one large and spacious Empire, howsoeuer vnder diuers gouernments.

Againe, the peregrination of our Sauiour, the manner of his wonderfull natiuitie, his long and tedious iournies, the condition of his estate whiles hee was vpon the earth, and (as neere as can be guest) at what time hee did most of his miracles; how he behaued himselfe when he was betrayed, with a description of the manner of his death: and the trauels of Peter, Paul, and many other of his Apostles after his death. All which things I haue with much labour compiled together for your profit, and expect nothing in recompence for my paines, but your loue. And so I commit you to God.

Yours,

R. B.

A BRIEFE DECLARATION OF GEOMETRICAL MEASVRES.

A Degree of the heauens is fifteene German, or Dutch miles: one minute is one quarter of a Dutch mile, so that foure minutes maks a Dutch mile.

A Dutch mile is foure thousand paces: the Spanish miles bee verie neere so long as the Dueth. A French mile is two thousand paces: a Walloon or Italian mile is a thousand paces; so that 4 Wallon miles make a Dutch mile. Diuersitie of miles.

The word Mile, is deriued from the Latine word *Mille*: for one thousand paces make a Wallon mile, as *Gualtherus H. Reuius* writeth.

Of Stades or Furlongs.

THis word *Stadium* in Latin, in English a Furlong, is a measure of Ground, wherof there be three sorts; *Italicum, Olympicum, Pythicum*. That of Italy contained 625 feet, that is, 125 paces, halfe a quarter of an Italian mile: the second sort was of the hill Olympus in Greece, where was a game or prize kept by the Princes and Cities of Greece euerie fifth yere, in the honour of *Hercules* who first began it. This measure of ground, *Stadium Olympicum*, contained 600 feet, that is, 120 paces. The third kind of Stade or Furlong contained 1000 feet, which is 200 paces, whereof happely arose the difference of *Plinie* and *Diodorus Siculus* in describing Cicily.

Fifteen Dutch miles make a degree, and a degree of the heauens answereth to 480 furlongs vpon earth, whereby it is manifest that 32 furlongs is a German or common Dutch mile. What a Furlong is.

One minute equalleth eight furlongs, which make an Italian or Wallon mile, the fourth part of a Dutch mile. Two minutes of the heauens, or sixteene furlongs make a Dutch mile. Foure halfe of a Dutch mile. Three minutes equall twentie foure stades or furlongs, which make three quarters of a Dutch mile. Foure minutes equall two and thirtie furlongs, that is to say, a German or Dutch mile.

The holy Enangelists Saint *Luke ca.* 24. *ver.* 13. and Saint *Iohn cap.* 11. *ver.* 8. reckon the way by furlongs: Saint *Luke* saith the Towne Emaus was distant from Ierusalem sixtie furlongs; and Saint *Iohn* saith Bethania was fifteene furlongs distant from Ierusalem. Whence it appeareth that Emaus was distant from Ierusalem, almost two Dutch miles, seuen Wallon miles and a halfe; and Bethania almost halfe a Dutch mile, which is a mile, a halfe, and halfe a quarter.

Iosephus writeth, that Mount Oliuet was distant from Ierusalem fiue furlongs, that is, a little more than halfe a quarter of a Dutch mile, which is halfe an Italian mile, & halfe a quarter: the same *Iosephus* saith, That the circuit of the citie of Ierusalem was three and thirtie furlongs, a Dutch mile and halfe a quarter: Others say it it was foure miles in compasse, which being vnderstood of Italian or Wallon miles, make little or no difference at all; seeing it is but the halfe of a halfe quarter of a Dutch mile.

Strabo writeth, that the citie of Babylon was 380 furlongs in circuit, that is twelue Dutch miles. The circuit of Samaria was twentie furlongs, that is, halfe a Dutch and halfe a quarter, which is two Italian miles and a halfe

How the Romans measured their miles.

THe Romans measured their miles by paces, which they call *Passus*, and that kind of measuring is done after this manner; Foure Barley cornes laid long waies one by the other make the breadth of a finger: foure fingers broad make the breadth of a hand; foure hands broad make the length of a foot, which measure is now extant: fiue feet make a Geometricall or great peace; one hundred twenty fiue such paces are a furlong; eight furlongs are one thousand paces or Wallon mile; two thousand paces are a French mile.

Ex granis quatuor, formabitur vnus.
Est quater in palmo digitus, quater in pede palmus,
Quinque pedes passum faciunt, passus quoque centum
Viginti quinque stadium dant: Sed milliare
Octo dabunt stadia: duplicatum sit tibi Leuca.

Foure thousand paces are a Dutch mile, I mean a common Dutch mile, whereof fifteene are reckoned to a degree of the heauens; for the Switser miles are commonly a quarter of a Dutch mile longer then common Dutch miles: but through this Booke by miles we vnderstand common Dutch miles, whereof foure thousand paces make a mile.

Whosoeuer will vnderstand Saint *Ierom* well, *de locis Hebraicis*, must marke whether hee reckoneth by miles or by Stones: the miles mentioned by him are Wallon miles, whereof foure make a Dutch mile as aforesaid: the stone wher of he writeth (wherby also they did measure and diuide the way) are reckoned sixe to a Dutch mile.

To the end that all men that haue any little vnderstanding in Geometrie & Cosmographie, may make the tables and cast them and at their pleasure inlarge or diminish them; I haue heere for their direction, set downe the longitude and latitude of the most principall townes. The former numbers shew the degrees and minutes of the longitude; the latter numbers declare the degrees and minutes of the latitude.

	Long.	*Latit.*		*Long.*	*Latit.*
Sidon Tyrus.	67.51	33 30	Dora	66.25	32.08
	67 00	33.20	Cæsarea Stratonis	66.19	32.25
Zarepta	67 10	33.28	Lydda	65.43	32.06
Kedes	67.14	33.00	Ioppen	65.40	32.05
Chabul	67.04	33.04	Messada castellum	66.21	31.47
Rechob	67.13	33.14	Mærum lacus	66 36	31.25
Abela Betha macha	67.20	32.59	Sunem	66.33	32.38
Senim Vallis	67.01	32.58	Naim	66.35	32.38
Carmel	66 35	32.50	Napthalis	67.06	33.57
Cana maior	67.13	33 24	Bethoron superior	66.00	31.14
Cana minor	67 52	32 48	Bethoron inferior	65 54	32.00
Nazereth	66.56	32.42	Gazar	66.10	32.20
Tabor	66.45	32.38	Bethsan	66.41	32.28
Capernaum	66 51	32.29	Endor	66.26	32.27
Bethsaida	66.51	32.29	Megiddo	66 02	32.32
Corazim	66 53	32.29	Thebez	66.10	32.25
Tyberias	66.44	32.27	Aphec	66.28	32.32
Magdalum	66.48	32.28	Gilim	66.25	32.22

	Long.	Latit.
Alixandrium	66.23	32.18
Thirzo	66.20	32.13
Zilo	65.58	31.58
Beſeck	66.34	32.24
Michmas	66.06	32.04
Samaria	66.22	32.19
Nobe	65.45	32.03
Gazeron	65.45	31.59
Emmahus	65.54	31.59
Iericho	66.10	32.01
Aialon	65.56	31.56
Anathot	66.01	31.57
Gibeah Saulis	66.57	31.55
Kiriath Iearim	65.58	31.55
Ieruſalem	66.00	31.55
Bahurim	66.03	31.56
Ephraim	66.08	32.00
Gilgal	66.12	32.01
Eſthaol	65.36	31.54
Timnah	65.48	32.03
Zarea	65.51	31.55
Gedor	65.44	31.59
Modin	65.45	32.01
Bethania	66.01	31.54
Bethlehem	65.55	31.51
Debir	66.10	31.58
Iarmouth	65.37	31.51
Azecha	65.51	31.54
Lachis	65.51	31.49
Eglon	65.50	31.48
Makeda	65.49	31.52
Libna	65.49	31.50
Debir	65.32	31.46
Bethſur	65.47	31.48
Kechila	65.38	31.47
Mareſa	65.42	31.54
Maon	65.38	31.41
Carmel	65.40	31.44
Ziph	65.38	31.43
Arah	65.45	31.37
Hebron	65.35	31.45
Gerar	65.37	31.42
Kades Barnea	65.22	31.29
Adar	65.12	31.32
Carcaha	65.06	31.30
Haſmona	65.00	31.30
Bethſemes	65.55	31.55
Beerſabah	65.31	31.40
Siclag	65.15	31.37
Ecron	65.40	31.58
Azotus	65.35	32.00
Aſtaloa	65.24	31.52
Gath	65.23	31.48

	Long.	Latit.
Gaza	65.11	31.40
The Townes lying on this ſide of the Riuer of Iordan.		
Dan	67.25	33.08
Ior fons.	67.31	33.07
Cæſarea Philippi	67.39	33.05
Seleucia	67.17	32.50
Eruptio Fluuij ex Samachonitide palude	67.11	32.44
Capernaum	66.53	31.29
Eruptio Fluuij è mare Genezareth	66.43	32.21
Ephion	66.42	32.20
Ennon	66.40	32.19
Gamala	66.55	32.25
Salem	66.37	32.18
Chrit torrens	66.16	31.57
Oſtia Iordanis	66.17	31.54
Engedi	66.22	31.43
Zoar vel Sagor	66.17	31.38
Eruptio Zered	66.19	31.34
Townes ſtanding beyond Iordan.		
Mirba	66.50	32.20
Aſtharoth	67.00	32.26
Aſtaroth	66.57	32.23
Gadara	66.48	32.23
Machanaim	66.44	32.19
Iaezar	66.39	32.12
Hesbon	66.28	32.05
Iabes	66.55	32.21
Ramah	66.51	32.20
Nobach	66.38	32.16
Iachſa	66.28	32.02
Aroer	66.30	32.00
Macherus	66.23	31.56
Minith	66.36	32.66
Midian	66.30	31.55
Didon	66.32	32.06
Punuel	66.39	31.18
Edrei	66.15	32.21
Abela Vinearum	67.00	32.23
Philadelphia	67.10	32.22
Pella	67.03	32.20
Phiala fons	67.43	33.05
Betharan	66.10	32.08
Piſgamons	66.26	32.01
Abarim montes	66.29	31.58
Townes in Egypt.		
Memphis	61.50	29.50
Heliopolis	62.15	29.55
Tanis	63.10	29.50
Taphnis	62.30	31.00
Ony	60.30	30.10

	Long.	Latit.
Alixandria	60.30	31.00
Mercurij *ciuitas magna*	61.40	28.55
Mercurij *ciuitas parua*	61.00	30.50
Delta *magnum*	62.00	30.00
Xois	62.30	30.45
Busiris	62.30	30.15
Arsinoe	63 20	29.10
Solis fons	58.15	28 00
Iourneys out of Ægypt.		
Raemses	63.00	30.05
Pihachiroth	62.50	29.40
Mara	63.35	29.50
Elim	63.45	29.50
Iuxta mare	63.55	29 45
Paran promontorium	65.00	29.00
Daphca	64 14	29.46
Alus	64.30	29 46
Raphiddim	64.40	29.53
Sinai mons	65.00	30 00
Hazeroth	65.50	30.14
Zephor mons	65.54	30 50
Mozeroth	64.18	31.04
Hasmona	65.09	31.30
Gidgad mons	65.30	30.30
Iothabatha	65.30	29 40
Habrona	65.30	29.40
Hesion Gaber	65.30	29.20
Sin	66 00	29.56
Hor mons	66.00	30.25
Salmona	66.25	30.40
Phunon	66.30	30,54
Oboth	66.50	31.04
Icabarim	67.00	31.18
Zered torrens & vallis	66.44	31.20
Didon Gad	66.48	31.32
Almon diblathaim	66.48	31.24
Chedemoth solitudo	66.56	32.00
Beer puteus	66.50	23.00
Marthana solitudo	66.46	23.00
Nathaliel	66 40	00.23
Bamoth vallis	66 30	32.00
Townes in Arabia petræa.		
Petra	63.40	31 18
Paran	64.30	30.04
Midian	65.30	29 15
Hesion gebar	65.35	29.00
Elana villa harla vel elath	65 35	29.15
Ostia Nili.		
Canopicum	66.50	31.05
Bolbithinum	61.30	31.05
Sebenniticum	61.45	31.05
Pathmiticum	62.35	31.10
Mendesium	62.45	31.10
Pelusiacum	63.15	31.15
Thou	63.00	31.30
Sirbonis lacus eruptio	65.45	31 50
Sirbonis lacus	63.30	31.10
Idem	63.45	31.10
Ciuitas Pelusium	36.25	31.20
Rhinocorura	64.40	31.30
Some other great Townes.		
Babylon	76.00	35.00
Antiochia	60.30	33.35
Damascus	68.55	33.00
Palmira	72.40	35.10
Vr chaldeorum	78 00	39.40
Ecbathana	88.00	37 45
Rages in Media	93.40	36.04
Sula in Persia	83.00	34.15
Persepolis	91.00	33.20
Hecatompilon in Parthia	96.0	37.50
Zaba in Arabia fœlix	97.00	13.00
Meroe	61.30	16.25
Haram in Mesopota	1375.15	36,10
Hircania	98.30	40 00
Cirænæ	50.00	31.20

The deſcription of the Citie of Ieruſalem, as it was before *Titus Veſpaſian* deſtroyed it.

THe moſt holy and beautifull city of Ieruſalem, was twice deſtroyed; firſt by *Nabucadnezzer*, the moſt puiſſant King of Babylon, who did vtterly beat downe and ouerthrow the Citie, burning the coſtly Temple, which King *Salomon* had built. After that, *Zorobabel* and the high Prieſt *Ioſhua*, when they returned from the captiuitie of Babylon, reedified and built againe both the Citie and the Temple, in the yeare before the birth of Chriſt, 535. But the ſecond Temple which was built after their returne, was neither ſo faire, nor ſo great as the firſt; for it was twentie * Cubits lower than the formes. After that, King *Herod*, 17 yeares before the birth of Chriſt, cauſed the ſaid Temple to be broken downe againe (as *Ioſephus* ſaith) and erected another new Temple in place thereof, which neuertheleſſe was not like the firſt Temple that *Salomon* builded, as touching the greatneſſe; but it was exceeding fairely decked and adorned with gold and ſiluer, ſo that in regard of the beautifulneſſe thereof, it was a wonder vnto all that came to Ieruſalem. Which Temple (40 yeares after Chriſts death and Aſcenſion) was alſo vtterly deſtroyed by *Titus*, the ſonne of *Flauius Veſpaſian* the Emperour.

I will deſcribe the forme of the Citie Ieruſalem, as it was before it was defaced by *Titus*, the ſonne of *Veſpaſian*; and therwithall I will ſhew, how the coſtly Ornaments, which *Salomon* placed therein, ſtood: for, ſeeing that the two braſen Pillars and the great Molten ſea, were not therin, when our Lord Ieſus Chriſt liued vpon earth, being broken down by *Nabuchadnezzers* ſoldiers,

* *Cubitus*, is a foot and an halfe, ſix hand bredths, foure and twentie fingers broad, being in former times the fourth part of the height of a man: *Cubitus, a cubando*, the arme that men vſe to leane vpon, from the elbow to the hand. *Pitiſcus lib. 3. Cal Lexicon.*

It

It is therefore neceſſarie and verie requiſite to bee knowne how they ſtood, and to the end that the Reader may be fully ſatisfied, I will alſo firſt declare the citie of Ieruſalem as it was in thoſe dayes, with the chiefeſt Places, Walls, Towers, Gates, Houſes, Caſtles, Fountaines, Hills, Valleys, and all the principall things therein.

How the Citie Ieruſalem is ſcituate, and ſtandeth diſtant from Germanie.

THe Towne of Neurenberch is ſcituate in the middle of Germanie, or neere thereabouts, and Ieruſalem is diſtant from Neurenberch fiue hundred * miles: but if you will trauell to Venice, and from thence to Ieruſalem, it is fiue hundred and fiftie * miles.

*Which make 2000. miles Engliſh.
* Whch make 2200 miles.

The ſcituation of Ieruſalem.

Of the ſcituation of the Mountaines whereon Ieruſalem ſtood.

IEruſalem was foure ſquare, and ſcituated vpon foure mountaines, *viz.* Mount Sion, Mount Moriah, Mount Acra, & mount Bezetha.

Mount Sion was the higheſt of all, and lay within the citie of Ieruſalem towards the South, whereon ſtood King *Dauids* houſe or the caſtle of Sion, and the vppermoſt towne.

Mount Moriah, whereon the Temple ſtood, with other excellent buildings and Towers, was on the Eaſt ſide of the city, within the Walls.

Mount Acra, whereon the lower town was built, ſtood Weſtward in the citie, where *Annas, Caiphas, Pilat, Herod Agrippa, Bernice, Helena*, and other Kings and great Princes dwelt.

The holy Citie of Ieruſalem may in this manner be briefely deſcribed.

The deſcription of Ieruſalem.

THe moſt holy and beautifull Citie of Ieruſalem (if any would conſider the three principall parts of the World, Europe, Aſia, and Affrica) ſtood in the middeſt of the World,

vpon moſt high mountaines and rockes, like an earthly Paradiſe, a liuely figure of the euerlaſting Citie of God. This Citie, being the Metropolitan or principalleſt Citie of the Iewes, ſtood in the Tribe of *Beniamin*; at the firſt it was called Salem, that is, *Peaceable*: when *Melchiſedech*, the Prieſt of God, raigned therin, which hee alſo built after the Deluge (as *Ioſephus* and *Egiſippus* write.) But at that time, it was not verie great; for it ſtood onely vpon Mount Syon. Mount Moriah, where *Abraham* would haue offered his ſonne *Iſaac*, ſtood without the Citie, and after that they tooke it into the Citie, as when time ſerueth it ſhall be declared.

After the death of *Melchiſedech*, vnto whome *Abraham* payd the Tythes of all his goods, the Iebuſites dwelt in the citie of Ieruſalem, and had the dominion of it, and all the land thereabouts in their ſubiection, called the Citie Iebus, after their name; which name was held a long time, as we read in *Ioſuah* the 10. *Iud.* 10. & 2. *Samuel* 1. But at the laſt *Ioab*, King *Dauids* Generall of his Armie, woon it, & draue the Iebuſites out of it, and called it Ieruſalem, that is, *a ſight or viſion of peace*. It hath alſo other names in the holy Scripture, for in *Eſay* 29. it is called *Ariel*, that is, *Gods Lyon*, and mount Libanus. * The Prophet *Ezechiel* 23. calleth it Ahaliba, *my fixed Pauillion or Tent*, that is, a Citie wherein God had placed his owne habitation.

*Becauſe it was made of the Cedertrees which came out of Mount Libanus.

The circuit and bigneſſe of the Citie of Ieruſalem

THe Citie of Ieruſalem was foure ſquare, and in circumference three and thirtie furlongs*, as *Ioſephus* writeth, which three and thirty Furlongs make ſomewhat more than a Dutch mile. Some write that it was foure miles compaſſe about, yet theſe were not Dutch miles, but Wallon or Italian miles: for foure ſuch Italian miles are a Dutch mile.

*which make foure Engliſh miles and one furlong.

Of Mount Sion the higher citie.

MOunt Syon ſtood Northwards in the Citie Ieruſalem, and was much higher than all the other Hills that were therein, therefore

therefore it was called Syon, that is a watch tower, becauſe from thence one might ſee the Holy land, and all the countries thereabout: Vpon this Hill the vpper Citie was built, which in the Scripture is called the Citie of *Dauid*, becauſe *Dauid* wan it from the Iebuſites, and beautified it with many goodly houſes, & faire and coſtly buildings: but eſpecially with his houſe of Cedar wood, which he termed the Caſtle of Syon, which ſtood Weſtwards at the corner of the Hill, looking into Bethlehem Southwards. In that houſe *Dauid* dwelt, and therein committed adulterie with *Berſeba*, the wife of *Vriah* the Hittite; whoſe houſe alſo with the places of diuers priuie Councellors and Officers, ſtood vpon the ſaid Hill, not farre from the Kings Pallace, as *Ioſephus* writeth.

Beneath King *Dauids* Houſe, vpon Mount Syon, within a Rocke, there was to bee ſeene the ſepulchre or vault wherin king *Dauid*, *Solomon* his ſon, and other ſucceeding Kings of Iuda, were entombed and buried.

Vpon mount Syon alſo (towards the Eaſt) King *Herod* had a Garden of pleaſure, not farre from the Fountaine called Silo, *Nehemiah* 3. and there alſo ſtood the Tower of Silo, whereof *Luke* in the 13 chapter maketh mention.

Ioſephus (in the warres of the Iewes, his firſt book, and ſixteenth chapter) ſaith, That King *Herod* (vnder whom Chriſt Ieſus was borne) had two faire and ſtrong houſes or Towers, which he ſet and made in the vpper part of the city of Ieruſalem, vpon mount Syon, which were in a manner comparable with the Temple for beautifulneſſe, vvhich he called after the name of his friends; the one Cæſarea, for *Caſar* the Emperors ſake; & the other Agrippa, according to the name of the noble Roman *Marcus Agrippa*, that married the daughter of *Auguſtus Cæſar*.

This may ſuffice to declare the ſcituation of the vpper Citie, which ſtood vpon Mount Syon, and conteyned in circuit fifteene furlongs, which is about halfe a mile. This vppermoſt Citie in the ſacred Scripture is called the Citie of *Dauid*, it was alſo called Millo, that is fulneſſe or plentie, for in it there vvas no vvant, but aboundance of all things.

Of

Of the ſteps which deſcended downe from the citie of Dauid vnto the lower Citie.

MOunt Sion, whereon the vpper citie of Ieruſalem did ſtand, was ſuch a high hard hill, and ſo ſteepe, that no man could climbe or aſcend vnto it by any way or meanes but only one, that is, by ſteps; for in the middle thereof there was a great paire of ſtaires made, which deſcended from *Dauids* Citie vnto the lower Citie, into the valley or dale of gates, called *Thyroreion*, which ſtaires were 780 foot * high, as *Iohannes Heydonius* writeth; and beneath in the valley of *Thyroreion*, ouer againſt the valley of Cedron, at the foot of the ſtaires ſtood a gate, which was called the gate of Sion; and they which went vp to mount Syon muſt paſſe through that gate, and ſo vp thoſe ſtaires: but it is thought neuertheleſſe, that in ſome other part of the hill there was ſome winding or other oblique way made, by which, horſes and chariots by little and little might aſcend.

* That is, 260 yards in height.

Alligoricall or Spirituall ſignifications of mount Sion.

SIon in Hebrew ſignifieth a ſure hold or goodly aſpect; for that from the top thereof a man might haue ſeene al the land lying thereabouts; and was a type of the higheſt heauens, or habitation of Almightie God, from whence he beholdeth all things vpon earth; from which throne and heauenly habitation he diſcended into this lower Ieruſalem, and became our Redeemer & Sauiour, that ſo we being purged by his bloud, from all our ſinnes & imperfections, he might bring vs into that heauenly Ieruſalem which is eternall glorie.

Of mount Moriah, on which the Temple ſtood.

MOunt Moriah ſtood Eaſtward within Ieruſalem, which was a moſt hard ſtonie hill, from whence towards the riſing of the Sunne men by ſtaires might eaſily deſcend; but round about on the other three ſides it was ſteepe and vnapprochable, like a ſtone

ſtone wall: yet it was not ſo high as Mount Sion, howbeit it was exceeding high, extending and reaching 600 foote in heigth: and on the top thereof was a very faire plaine, like vnto that of Mount Sion, whereon in times paſt *Abraham* builded an Altar, and would haue offered his ſonne *Iſaac* for a Sacrifice, *Gen.* 22.

At which time, when *Abraham* obeyed the commandement of God, intending to haue offered his ſonne *Iſaac* vpon the Hill, and thereon had made an Altar, then the ſaid Hill lay without the Citie: but long time after, about the ſpace of 850 yeres, when King *Dauid* had conquered Ieruſalem, and driuen thence the Iebuſites; to enlarge the Citie, he compaſſed in Mount Moriah and Mount Acra with a wall, vpon which there ſtood many goodly buildings. And amongſt other things worthy obſeruation, vpon this Mount ſtood the Barne or Threſhing floore of * *Araſna* the Iebuſite, wherein King *Dauid* built an Altar, offered burnt Offerings, & beſought the Lord that the Angel of God (whoſe hand was ſtretched ouer Ieruſalem, holding a bloodie ſword, and had ſmitten the Citie with the peſtilence) might ceaſe from puniſhing the ſame, and the plague ceaſed. On the ſame place where the Barne of *Araſna* the Iebuſite ſtood, King *Salomon* alſo did build the Temple, 1. *Paral.* 23. 24. *Ioſeph. Antiq. Iud. lib.* 23. 24.

* Or Araunа.

An Allegoricall or Spirituall interpretation of Mount Moriah.

MOriah is as much to ſay, as The Lords Mirrhe, and ſignifieth our Lord Ieſus Chriſt, which is the true Mirrhe & ſweet ſmelling Sacrifice vnto God; a ſtedfaſt Rocke, an immoueable Foundation, whereon Gods Church and the members thereof are built, *Eſay* 28. *Matt.* 16. *Vpon this Rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* Moriah is alſo expounded to be *Cultus & Timor Domini*, the worſhip and feare of God; and that in the ſame place the figuratiue ſeruice of God ſhould begin and continue vntill the comming of Chriſt.

The deſcription of the Temple of Ieruſalem.

THe Temple ſtood vpon Mount Moriah, was fairely built, & artificially contriued, of white Marble ſtones, which were

ſo

ſo well conioyned or cloſed together, that a man could not ſee or perceiue the iunctures or creſts of them: and the inner Walls of it were made all of Cedar wood, carued with the ſimilitude of Angels, Cherubins, roots of Palme trees, and with flowers of diuers kindes, gilt all ouer with pure gold, and ſet with precious ſtones; inſomuch that all parts of the vpper roofe within the Temple, did ſhine with the luſtre of it. The pauement thereof alſo was plated all ouer with fine Gold; ſo that all the temple within, both aboue, vnder foot, and on euerie ſide and corner thereof, was gilt cleane ouer: but without it was of ſmooth poliſht white marble ſtone, excellently beautifull, and faire to the eye, much reſembling the colour of any Pearle, Vnit, or Margaret. It was in length a hundred * ells, in breadth a hundred ells, and in height a hundred and twentie ells, as *Ioſephus* writeth in the old acts and warres of the Iewes, in his fifteenth booke and fourteenth chapter.

* That is, a hundred cubits, which make fiftie yards Engliſh; ſo that the Temple was fiftie yards long, fiftie broad, and ſixtie high.

The roofe thereof was made of thin planks of Oliue wood, all couered ouer with plates of gold: it was adorned with ſharp and plaine ſpikes of gold, leſt birds ſhould defile it with their doung. When any man trauelled to Ieruſalem, and ſaw the Temple farre off when the Sunne ſhined thereon, the white Marble ſtones and the golden roofe therof, did caſt ſuch a light and reflexing brightneſſe from them, that it did make the beholders eyes darke and blind with looking vpon it.

Within the Temple there was the moſt ſacred Quire, which ſtood at the Weſt end therof, the which Quire was formed foure ſquare, that is, twentie ells broad, long, and high. This Quire was called the *Holy of Holieſt*, wherein it was lawfull for no man to enter, but the high Prieſt, and he alſo but once in a yeare, which was on the Feaſt day of the Propitiatorie Sacrifice, to appeaſe Gods wrath. In the middle part of the Quire there ſtood two Cherubins, made of Oliue wood, couered all ouer with fine gold, whoſe Faces and Formes were like vnto young Children; the height of them was ten ells; each of them had two wings, which were fiue els broad; they ſtood one right againſt the other, ſo that with the innermoſt wings they touched together, and the vttermoſt ſides of the wings touched the ſides of the Quire: their faces looked

wards the Eaſt: In the middle vnder the wings of the Cherubins was placed the Arke of the Couenant. But after the Babylonian Captiuitie, the Arke of the Couenant ſtood no more there; for then the Holy of Holieſt was emptie, and nothing ſeene in the ſecond Temple, but the two Cherubines as is aforeſaid. The wal of this Quire was of pure gold, excellent faire and curiouſly grauen: in this wal of the moſt holy Quire, there was a gate made al of gold, which had two leaues or little doores that opened and ſhut, very curiouſly emboſſed; through which doores men went into the moſt holy Quire, where the Lord did anſwer by *Vrim* & *Thummin*: there the Cherubines ſtood: and before that gate there did hang a rich Vaile or Curtaine, which was made of fine Silke, wouen very artificially, wherein there was wrought the picture of the Cherubins, with needle work of diuers colours. This was the ſame Vaile, which at the Paſſion of Chriſt did rent in ſunder from the top to the bottom; to ſhew, that then *Aarons* Leuiticall Sacrifices were aboliſhed, and now euerie man may freely approach (through the mercie of his dearely beloued Sonne) vnto the preſence of Gods heauenly Throne.

Before the moſt ſacred Quire, there was builded towards the Eaſt, a place within the Temple, containing fortie ells in length, twentie in bredth, and thirty in heigth, cloſed vp on both ſides with golden walls, which was called the Holy place or Sanctuarie of the Temple: wherein no man might enter but onely the Prieſt, when hee offered Incenſe and prayed vnto God. In the middle of that holy place, there ſtood an Altar, couered with plates of gold, neere vnto which the angell *Gabriel* appeared vnto *Zacharias*, and brought him the glad tidings, that *Elizabeth* his wife ſhould beare him a ſonne, whoſe name ſhould bee *Iohn*, who ſhould prepare the way of Chriſt. At the South end of this Altar, vpon the one ſide, ſtood the holy Candleſticks; and at the other end on the other ſide, ſtood a golden Table, whereon the Shew Bread was ſet. And in this holy place there ſtood ten Tables more for the meat offerings, and ten golden Candleſtickes more, which were beautified with Lamps, Lillies, and other faire flowers. The opening doores, whereby men went into the Holy Place, were alſo verie rich and coſtly, made of gold, with carued

Cherubins,

Cherubins, Palme trees, and broad flowers thereupon. And before thoſe doores alſo, there were hanging Vailes or Curtaines, verie curiouſly wrought. On both ſides of the Temple there were certaine Walks or Galleries which were three ſtories high, one aboue another: and on the right ſide there ſtood a paire of turning ſtaires, by the which men went vp to the Chamber of the Temple, and there all the ſmall Veſſels, and other things belonging to the Temple were kept. The roofes of theſe Galleries were all plated ouer with gold; but that part was ſomewhat lower than the principall part of the Temple. The windowes of the Temple were wide within, and narrow without. The gates of the Temple were made of pure gold, fiue and twentie ells high, and ſixteene ells broad; but ſpecially the gate that ſtood Eaſtward in the Temple, was exceeding high, which in the ſecond Booke of *Kings cap* 25. is called the high gate: and as *Ioſephus* ſaith, the ſaid gate was ninetie ells high, the doors whereof were fortie ells long and twentie ells broad, gilt all ouer, and richly emboſſed, beautified with Cherubins and precious ſtones. The Wall before this gate towards the Eaſt was pure gold, emboſt and curiouſly engrauen in manner of Vines, with great golden leaues, as big as the ſtature of a man, whereon there did hang the picture and forme of grapes, which were made of fine Cryſtall. Within that high gate alſo there did hang a Vaile or Curtaine, as long and broad as the gate within: This Vaile was made of a piece of Babylonian Tapeſtrie, wonderfully wrought, and made of Silke, beautified with diuers colours, of Scarlet, Purple, and Veluet; and, as *Ioſephus* writeth, the Sphere of the heauens was wrought therein, but the twelue ſignes were not: and when the wind blew, the Vaile did moue like a Vane.

Of the Portches or open Courts of the Temple.

BEfore the high gate of the Temple, towards the Eaſt, there were three Portches or Courts open without roofes, vvhich vvere made all of poliſht ſtones, with faire marble pillers, beautified vvith all kind of colours, in vvhich Portches men praiſed and ſerued God.

The

The firſt was called the vpper Porch, where none but the prieſt might enter when he offered & ſerued God, which Portch ſtood next vnto the high Quire. The ſecond was called *Solomons* Hall or Portch; there the people vſed to pray, & in that Court our Sauiour Chriſt preached, *Iohn* 10. The third Portch, King *Herod* built, adding that therto, for the Heathen people which alſo came vnto Ieruſalem to pray.

Theſe three Portches went four ſquare round about the temple, as the Temple it ſelfe was, and between theſe Portches there were alſo ſpaces left, ſupported with pillers of marble, and cloſe aboue the head for men to walke vnder when it rayned; which were all made of Cedar and Cypres wood, and of Marble ſtone beautified with gold. But towards the Eaſt right ouer againſt the high Quire of the Temple, there the Portches were broadeſt and greateſt.

Here gentle Reader, you muſt note, that as often as in the deſcription of the Temple, I ſpeake of certaine ells, you muſt not vnderſtand ſuch ells as we vſe here in our Countrey, but only of the Geometricall ells or elbowes, which are called cubits, being the length of one foot and an halfe, or ſix hands in breadth; and two ſuch ells or Cubits doe conteyne three foote which make a yard of our meaſure.

The firſt Temple which king *Solomon* built, had but two Porches, as alſo the ſecond Temple which *Zorobabel*, and *Ioſhuah* or *Ieſu* the ſonne of *Iozedeck* made after the captiuitie in Babylon; but that was twentie cubits lower, and incloſed about with two Portches alſo. But King *Herod Aſcalonita*, the great King of the Iewes, ſonne of *Antipater Idumæus*, 16 yeares before the birth of Chriſt pulled downe that Temple, and built a new Temple vp from the ground, which was like *Solomons* Temple, but that it had three Portches: for *Herod* built the third Portch to the intent that the heathen people might pray therein, as a Sanctuarie for pilgrims & ſtrangers, as *Ioſephus* writeth, *Antiq. Iudeo. li.* 21. *ca.* 14. *& de Bello Iudeo. lib.* 6. *cap* 6. *Item Egeſippus lib.* 1 *cap.* 35. 36. But ſome do thinke, which is more likely, that the ſaid *Herod* did but repaire and adde buildings to the ſecond Temple.

And where *Ioſephus lib.* 2. *contra Apionem*, writeth of foure Porches;

ches, whereas principally there were but three; it is to be vnderſtood, that *Solomons* Portch was made with a wall in the middle thereof, wherein on the North ſide the Iewiſh women that were vnſpotted or vndefiled vſed to pray; and on the other ſide, being South, the Iewiſh men (who alſo according to the Law were vnſpotted) prayed, as *Ioſephus* ſaith, *lib.6.de Bello Iudeo.cap.6.*

A particuler deſcription of the three ſeuerall Portches or Courts belonging to the Temple.

IN the vpper Portch which ſtood right ouer againſt the high Quire in the Temple, there was an Altar of Braſſe, proportioned foure ſquare, conſiſting of twentie cubits in length, and twentie Cubits in breadth, extending to tenne Cubits in height, beautified with golden hornes, whereon they vſed to offer burnt ſacrifices of Oxen, Sheepe, turtle Doues, Calues, & other things. Alſo in times paſt, there ſtood the great molten ſea made by king *Solomon*, & the two braſen Pillars, which were made with knobs, Pomegranats, and Lillies, verie coſtly and moſt artificially done, and tenne kettles vpon treuits: but thoſe kettles and pillers with knobs and Pomegranats, and the great molten ſea made by King *Solomon*, were carrie away by *Nabuchadnezzer* King of Babylon, and broken in pieces, after which captiuitie they were neuer ſeene more in the Temple, for there were no more made. But the Altar of braſſe with the great hornes, whereon they offred Oxen, Sheep, and Doues, was made againe, and ſtood there as I ſaid before, by which there ſtood diuers Tables, whereon they killed their offerings. In this Court alſo there was a goodly Fountaine, with the water wherof they vſed to waſh the bloud of the beaſts out of the Temple; for there were certaine holes and gutters between the Marble ſtones, whereby the water ran vnder the earth and thorough the earth, was conueyed in a pipe into the Lake *Kidron*. In this Court *Zacharias* the ſonne of *Barrachias* was killed, betweene the Temple the & Altar, *Mat.*23. And *Zacharius* the high prieſt, the ſonne of *Ioiadah*, was ſtoned to death, 2.*Chron.*24. It was compaſſed about with a great wall, made of Marble ſtone of diuers colours, wherein there were diuers doores to goe out

and

out and in, decked with loftie Towers and pleaſant walkes made of Cedar wood, reſembling our ancient Cloyſters. But principally towards the Eaſt it had a great gate, of 70. ells or Cubits high, and 25. broade, all couered ouer with gold (as *Ioſephus* writeth) ſtanding alwaies open, without any doores to ſhut, that euerie man might looke into it when the prieſts ſerued God: if any man offred any thing hee brought it to the prieſt before the gate, but might not goe in himſelfe. *Ieremie, cap. 26.* and *36*, calleth it the new gate. Here alſo was the Chappell of *Gemaria* the ſonne of *Saphan*, in which Chappell *Baruch* read the booke of the Prophet *Ieremie* to the people, *Ieremie 36.* And when the Sunne was in Capricorne, it ſhone right in at that gate, and thorough the high Quire of the temple, to the Holy of Holyeſts (as *Ioſephus* writeth.

Of the ſecond or middle Court, called Solomons Portch.

THis Court was ſomething lower than the other, for from it to the vppermoſt they went by certaine ſtepps; and in the 10. of *Io.* is called *Solomons* portch; which as (*Ioſephus* writeth) was parted in the middle with a Wall, wherein, on the North ſide the Iewiſh women that were cleane and vndefiled, vſed to pray, and on the South the men, according to the Law *: But no vncleane perſon, or ſtranger, or heathen, might enter therein. For on the Eaſt ſide thereof, before the ſtepps whereon men aſcended into the ſaid portch, there ſtood a portall curiouſly made of Marble ſtone, and betweene it ſtood pillars of Marble, whereon was ingrauen in Hebrew, Greeke, Latin, and Idumæan tongues, this ſentence, *Omnis alienigena accedens ad habitaculum domini moriatur*; that is, If any ſtranger goe into the houſe of God hee ſhall ſurely dye. And *Herod* alſo cauſed to be hanged ouer the Eaſterne gate by which they came into this Court, a golden Sword, with this inſcription, *Peregrinus ſi fuerit ingreſſus moriatur:* That is, If a ſtranger be ſo bold as to enter, let him dye. So as no ſtranger or Heathen might goe into *Solomons* Porch vpon danger of his life. Here *Simion* tooke the child Ieſus in his armes, and ſayd, *Lord let now thy ſeruant depart in peace according to thy word, for myne eyes*

* *Maſculi enim ab auſtria mulierę a ſeptentrione dominū inuocarunt.*

haue ſeene thy ſaluation,&c. At the ſame time alſo, the Prophetiſſe *Anna*, the daughter of *Phaneul*, of the Tribe of *Aſhur* made a notable prophefie of the child Ieſus, to all the people of Iſrael, *Luke* 2. And after Ieſus was baptized, in this place hee taught wrought miracles, and did many worthy and memorable actions. The Apoſtles alſo commonly met together in this Court, and here the holy Ghoſt deſcended vpon them. Here ſtood the Treaſurie which *Heliodorus* thought to haue robbed, but was preuented by the Angell of God, 2. *Mach.* 3. This was the ſame Treaſurie wherein the poore widow caſt the two mites, whome Chriſt commended for the ſame, as appeareth *Marke* 12. Vpon which Saint *Ambroſe* ſaith, denie not to caſt two mites into this Treaſurie, that is Faith & Grace, ſith by them thou ſhalt be made capable of a cœleſtial Kingdom, neither flatter thy ſelfe with thy riches, becauſe thou canſt giue more than the poore, for God reſpects not how much, but with what deuotion thou gineſt thy reward, *Amb. lib. de Viduo, & Epiſt. lib. 9. Epiſt. 76.* And here Chriſt abſolued the Adultereſſe that was accuſed to him, being ſory for her offence; ſaying, *I came not to condemne, but to ſaue ſinners that repent.* Vpon which Saint *Chriſoſtome* ſaith, although thou art a Publican, yet thou mayſt be made an Euangeliſt; though a perſecutor of the Church, yet an Apoſtle; though a theef, yet of the Citie of Paradiſe; though a Magition, yet thou mayſt worſhip God; for there is no ſinne ſo dangerous, but repentance may procure pardon. Not farre from this Treaſury there ſtood certain Galleries curiouſly adorned with marble pillars, the roofe whereof was plated with ſiluer and Gold, and was cloſe aboue the head, that when it rained men might walke vnder them drie, & indeed did much reſemble our antient Monaſteries: the doores of theſe walkes were couered ouer with gold and ſiluer, ſo alſo was that high gate, whereby men went Eaſtward into *Solomons* Portch, and was 50 cubits high, and the doores 40, as *Ioſephus* writeth.

Of the third Court or Portch wherein the Heathens vſed to pray, commonly called the Hall of the Gentiles, or outward Court.

THis Court was not built by the kings of Iſraell, but by *Herod*, when the reſt of the Temple was re-edyfied, ſome ſixteene yeres

yeeres before the birth of Chriſt, & about ſixe and fortie before hee began to preach, *Iohn* 4. It was ſo ſpacious and ſumpuouſly built, that it amazed the beholders, containing a hundred cubits in breadth, and ſeuen hundred and twenty cubits in length, lying Eaſtward towards the brooke Kidron: the patement was of marble of diuers colours, like the other Courts, the Walls with the marble pillars, were fiue and twentie cubits high, and the walkes about it very curiouſly made, were thirty cubits broad, this was called *Veſtabulum Gentium*, where the heathens aſwel as the Iews might enter & pray. Out of this place Chriſt draue the buyers and ſellers, ouerthrew the tables of the mony changers, and the ſeates of thoſe that ſold Doues, *Io.* 2. *Mat.* 21. And it ſtood ſomthing lower than *Solomons* Portch.

All theſe three Courts were incloſed within high walls and walkes, reſembling our Cloyſters, where round about the temple, at euery corner of which ſtood verie high towers, whereon when the Sabboth day came, one of the Prieſts ouer night went and ſounded a Trumpet, to ſignifie, that the next day was the Sabboth: (for then there were no bells.) The wall of this vttermoſt Court (as *Ioſephus* writeth) was in heigth (reckoning from the bottom to the valley of Kidron) foure hundred cubits, and adorned with goodly Towers, vpon the pinnacles of which were built ſummer houſes and faire walkes, from whence men might ſee into the temple, and cleane ouer the towne: Theſe were called the pinnacles of the temple, & were ſo high, that when one looked down from them into the valley, their eyes daſled, in ſuch maner that they could not ſee, as *Ioſep.* writeth *li. Antiq.* 15. *ca.* 14. Vpon one of theſe pinnacles the Diuel carried our Sauiour Chriſt ſaying, *If thou bee the Sonne of God, caſt thy ſelfe downe, &c. Mathew* 4. And *Iames* the ſonne of *Alphæus*, by the commandement of *Annas* the high Prieſt, was from thence throwne into the valley of Cedron, & falling vpon a fullers Inſtrument died, *Ioſ. ant.* 20. *ca.* 8. *&c.* The gate towards the Eaſt was thirty cubits high, & had dores opening two wayes, 15. cubits broad (as *Ioſ.* writeth) made of pure braſſe that ſhone like gold and ſiluer, artificially made, and cunningly imboſſed, inſomuch as it was called the beautifull gate of the temple. As *Pet.* & *Io.* was going into the temple by this gate

they healed a man that had beene borne lame from his mothers wombe, *Acts* 3.

When a man went Eaſtward, the gates were one higher than the other: The firſt gate or the gate of the Heathens Court, was thirty cubits high, The ſecond that entred into *Solomons* Portch, was fifty Cubits, The third which went into the higheſt and laſt Court, was ſeuentie cubits, And the great high gate of the Temple, was ninetie cubits high; ſo that euery gate was twentie Cubits one higher than another. And in theſe gates there were benches made for men to ſit on. There were many other gates and doores on both ſides, ſome ſixtie, ſome twentie Cubits broad, all almoſt made of pure gold, and of ſuch waytineſſe, that (as *Ioſephus* writeth in his ſecond Booke to *Appius*) two hundred men could ſcarce open and ſhut them. *Egiſippus* writeth, that *Veſpaſian* comming before the Temple to aſſault it, commanded his Souldiers, to burne one of the golden gates (which then was ſhut) that ſo hee might ouercome the ſame, and with ſtrong hand carrie away a glorious victorie: For it was wonderfully fortified both by Nature and Arte; it had deepe Ditches, lofty Towers like vnto Caſtles of defence; and moreouer, compaſſed about with bulwarkes and ſtrong walls, inſomuch as it was not poſſible to bee woon, but with extreame difficultie and great labour. When the gate was fired, the gold that ranne from it was in great aboundance: And by this meanes, the Conqueſt was made eaſie. This ſhall ſuffice to haue ſpoken of the buildings of the Temple.

The Allegoricall or Spirituall meaning of the Temple.

THe Terreſtriall Temple built by *Solomon*, was partly a figure of our Sauiour Chriſt, and partly of his Church. For when the Sonne of God ſuffered the Temple of his holy bodie to bee deſtroyed, and was riſen againe from the dead, *Iohn* 2. then hee rayſed vp to vs the Chriſtian Church, which is the true ſpirituall houſe and temple wherein God dwelleth, 1. *Co.* 6.

The

The misterie of the white Marble.

CHrist is the right white Marble stone which is without spot, *and there is no deceit found in his mouth*, *Esay* 53. *Iohn* 8. This stone the builders refused; but God chose it out as most precious, and *made it the head of the corner, that wee like liuing stones might be built vpon it*, 21. *Isay* 8. 1. *Peter* 2.

The misterie of the Gold.

THe Gold and pretious Stones in the Temple signified the Deitie of Christ, for in him dwelt the fulnesse of the Deity wholly and absolutely, and in him was contayned *the fountaine and treasurie of all wisdome and knowledge*, *Col.* 2.

The mysterie of the Cedar wood.

AS the Cædar, Cypresse, and Oliue wood, was neither subiect to putrifaction, nor possible to bee deuoured with wormes; so the humane nature of Christ was subiect to no corruption, no putrifaction, *Psalme.* 16.

The mysterie of the Cherubins.

THe Temple also is a figure of the Heauenly glorie, and of the euerlasting life to come, where the Angels and Cherubins being ingrauen and pictured to the image of man, doe represent the congregation of the blessed Angels and Saints, which in the presence of the Lord sing a continuall *Te Deum laudamus*, *Apoc.* 4. The two Cherubins placed vpon the Mercie seat in the holy Quire, signifie the old and new Testament, which conteyneth the doctrine of Christ: and as their wings touch one another, so the old and new testament are ioyned together, the end of the one, the beginning of the other: the one continued to the end of the first world; the other shall continue to the end of the second; both had relation to Christ, to whom the Ministrie of God was committed.

The mysterie of the golden doore of the Temple.

CHrist is the doore of life, by which wee must enter into eternall happines, *Iohn* 10.14. the two doores signifie a two fold knowledge before we can enter into this gate; that is, of his Person and Office.

What the Vaile of the Temple signified.

THe sonne of God our Lord Iesus Christ, hanging vpon the Altar of the Crosse, is the true vaile that is put between God and vs, shadowing with his wounds and precious blood, the multitude of our offences, that so wee may be made acceptable to his Father, *Heb.* 10.

The mysterie of the Arke of the Covenant.

THe Arke of God made of Sittim wood, wherein was kept the Pot of Manna, *Aarons* rod, and the Tables of the Commandements, *Exodus* 25. *Hebrewes* 9. represent as well our Sauiour Christ, as the hearts of the faithful: for as in Christs breast was cõteyned the doctrine, both of the Law and Gospell, so likewise is it in the faithfull, though not in that measure. Hee was the true Manna that descended from Heauen to giue life vnto the world, *Iohn* 6. The Tables of the Law mooue vs to mutual loue and new obedience. *Aarons* rod flourishing with blossomes, signifies the sweetnesse of the Gospell, and the glorie of our high Priest Iesus Christ, of whom *Aaron* was a Type.

The mysterie of the golden Altar

THe sacrificing Altar in the Sanctuarie of the Temple, whereon were foure golden hornes, being made partly of Sittim wood, and partly of gold, compassed about with a crowne of gold, represent the vnitie of the humanitie and Deitie in our Saiour. For as the wood, naturally incorruptible, was beautified with refulgent gold, so the humanitie of Christ, not capable of any putrifaction, *Psalme* 16. being adorned with cœlestiall glorie of the Deitie, personally vnited to the Diuine nature, ascended vp into the Heauens, and there sitteth at the right hand of his Father,

ther, crowned with the Crowne of Maiestie in eternal happinesse, *Psalme* 8.

The mysterie of the golden Candlesticks.

THe golden Candlestick, with sixe branches and seuen lights, signifies Christ and the Ministers of the Church. Christ the foundation, is the chief Priest & light of the world, illuminating vs to eternall life, *Iohn* 1. The Doctors & Teachers of the Church are the branches by whome Christ inlightneth his Church with the sound and vncorruptable doctrine of the Gospell, *Apocal.* 1. Neither ought they to be seperated from Christ, but by the light of their doctrine and sincere conuersation, be a lanthorn vnto our feet, *Psalme* 119. that so their workes may returne to his glorie & the good of the church. And as all the branches were vnited into the bodie of the Candlesticke, so euerie Minister and faithfull child of God, ought to be vnited into the bodie of Christ, without any schismaticall discention or seperation. The flowers and lyllies, denote the ornaments & graces of the holy spirit, which Christ hath bountifully bestowed vpon his Ministers. The lights and lamps, doe admonish all godly Ministers to a dtligent care least the light of Gods diuine word, should either by mens traditions, or carnall and phylosophicall opinions, bee either diminished, or by little & little abolished: but as often as such things happen, with the sincere doctrine of the Gospell to bee purged and preserued.

The mysterie of the golden Table.

THe golden Table whereon the Shew bread stood, being compassed about with a precious crowne, signifies the Ministrie of the Gospell. For the bread that is set before vs is Christ that Bread of life which descended out of Heauen, *Iohn* 6. and hee by the ministrie of the twelue Apostles, is mystically offered vnto vs in the Sacrament of the Lords Supper, that whosoeuer eateth thereof as they ought, might haue eternall life. The Frankencense that stood by the Bread, admonisheth vs, that earnest prayers and godly actions are to be vsed in the time of the administring of the Lords Supper. For as *Macarius* saith, if the deuill was as strong

as mountaines, yet at the prayers of the Saints he melteth as waxe before the fire. And Saint *Ciril* saith, That Christ is the table, vpon which the bread of life is set, wherby all the faithfull are nouriſhed vnto eternall life. And the Crowne about this Table, is the goodneſſe and mercie of God, whereby wee are crowned and brought to eternall happineſſe. Saint *Ierom* saith, That this table was a figure of the table and the ſupper in the Kingdome of God, *Luke* 22. The Shew bread vpon the Table is the Sonne of God, which giueth life vnto the world, *Iohn* 6.

The myſterie of the golden Vine and the chryſtall Grapes.

THe Vine in the Eaſt part of the Temple made of ſhining gold, fitly reſembles our Sauiour Chriſt, who compared himſelfe vnto a Vine, and the faithfull vnto the branches: ſaying *I am the true Vine, and whoſoeuer is ingraffed into me, ſhall haue eternall life*, *Ioh.* 15. The chryſtall Grapes do denote the doctrine of the Goſpell, & the works of the faithfull, which are faith, loue, hope, charitie, patience, prayer, and workes of grace, all which doe inhere vnto ſuch as beleeue.

The myſterie of Oblations and Sacrifices.

ALl the Oblations and Sacrifices of the old Teſtament, were Types and figures of our Sauiour, That as they were ſlain for the performance of the ceremoniall Law; ſo Chriſt for the ſaluation of man, was ſlaine and made a free-will offering; by whoſe bloud and mediation, the ſinne of man is pardoned, and hee made capable of eternall life, *Iſay.* 53. *Iohn* 10. *Heb.* 9. *&c.*

The myſterie of the vpper Court.

THe vpper Court was a figure of the Spirituall Prieſthood of Ieſus Chriſt, who hath made vs all Prieſts and Kings, and hath beautified vs with his guiltleſſe death, 1. *Peter* 2.

The

The misterie of the Fountaine and molten Sea standing vpon twelue Oxen in the vppermost Court.

THe molten Sea and Fountaine was a figure of Baptisme, and that liuing water issuing from the wounds of Christ, whereby wee are washed from all our sinnes; that Lauor of regeneration, whereby wee are made capable of eternall life; that Well of water, whereof if wee drinke we shall neuer thirst. The twelue Oxen represent the twelue Apostles, whose voyce haue gone through the world, according to that in the *Corinthians*, and carried the Sea of Grace through all the parts of the earth: Of which water (saith Saint *Augustine*) if thou drinkest but one drop, it is more effectuall to quench the thirst of worldly and insatiable desires, than an Ocean of earthly waters.

The mysterie of the middle Court.

Solomons Portch wherein Christ taught, and in which the Iewes vsed commonly to pray, was a figure of that Church which should be gathered from amongst the Iewes. For from thence he endeuoured, first to assemble and gather together a Christian congregation, according to that which hee spake to the Canaanitish woman, *Math.* 15. *I am sent onely to the lost sheepe of the house of Israel,*

Of the outward Court of the Gentiles.

THis Court signified, that the Gentiles also should partake of the sheep-fold and congregation of Christ, and bee members of his holy Church, according to that of *Iohn*, 10 *I haue yet other sheep which I must also bring hither, that so there might be one sheep-fold, one Pastor, &c.*.

Of the rest of the memorable buildings standing vpon Mount Moriah.

HAuing thus described the Temple, together with the seuerall courts & ornaments, all which did typically represent Christ & his Church; I wil now proceed to the rest of the buildings standing vpon mount Moriah. The first and most memorable, was the

the houſe of *Solomon*, which ſtood iuſt againſt the Temple, vpon the South: it ſhined ſo with gold and ſiluer, and was ſo ſtately and ſumptuouſly built, that when Queene *Saba* came to Ieruſalem, ſhee ſtood amazed to ſee it. There belonged to it diuers courts and walkes, in one of which the Prophet *Ieremie* was priſoner, *Ier.* 37. Ouer againſt this hee made a Iudgement hall, in which he placed the Yuorie chaire, ſpoken of in 1. *Kings* 10. Hee built by that another houſe for his Queene, ſhe that was daughter to *Pharaoh* 1. *Kings* 7. but when *Nebuchadnezzar* conquered Ieruſalem, all thoſe, together with the Temple, were burnt and vtterly defaced.

Of the Poole of Bethesda.

VPon the North lay that Sheep-fold, or ſequeſtred place, called in the 5. of *Iohn*, Bethesda, which hath fiue Portches, or *Xenodochium* (as ſome would haue it:) here cattel came to drink, and the Prieſts vſed to waſh their Sacrifices, becauſe no vncleane beaſt might come within the Temple, nor any thing that was foule or ſpotted, bee offered vpon the Altar. The water was of rediſh colour, and ran into that place in great aboundance; and therefore it was called the houſe of effuſion or pouring out. This was the place into which the Angell of God ſometimes deſcended and troubled the water, after which, whoſoeuer ſtepped in was preſently cured; and here our Sauiour Chriſt healed the man that had beene diſeaſed eight and thirtie yeares, *Ioh.* 5. This place was made by King *Hezekiah*, who cauſed the water of the vppermoſt Poole, which was called Gihon, not farre from Mount Caluerie, to be conueyed by pypes and paſſages through the earth, into the lower citie called Acra, and ſo fell into this place: for which cauſe it was called the lower Poole. The Allegory or myſterie hereof is, that euerie one of Chriſts ſheepe ought to bee waſhed in the poole of his bloud, before they can be made fit ſacrifices to enter into his temple or church, 1. *Ioh.* 1.

Of the Tower or Caſtle called Antonia.

THis Caſtle, as *Ioſephus* hath it, *libr.* 6. *de Bello. cap.* 6. ſtood betweene two Courts of the Temple, at the Northweſt corner; at firſt built by the Machabees, and called by the name of Baris: but

but after, King *Herod* taking affection to that place, beſtowed great coſt vpon it; walled it about, built vp ſumptuous Towers, and made it verie ſtrong; then gaue it the name of *Antonia*, in fauour of *Antonius* that noble Roman; which *Auguſtus* a long time ſuſtained after their deceaſe.

Of the Hall called Cœnaculum Anguli.

THis houſe ſtood vpon an Angle or Cantle of the hill, & was therefore called *Cœnaculum Anguli:* it was very large and ſpacious, and within had a great hall, whereof *Nehem. cap.* 3. maketh mention. And here as ſome thinke, our Sauiour Chriſt eat the Paſchall Lambe with his Diſciples; but I rather think that it was in the Suburbs.

Of the Tower Ophel, or the darke Tower.

NEere to the valley of Cedron towards the Eaſt, not farre from the Temple, and neere to the Caſtle *Antonia*, there was builded a loftie and ſtrong tower or pallace called *Ophel*, that is, a place of darkeneſſe: it was a verie ſumptuous thing.

Of Hamea, or the tower of the Centurions.

IN the towne wall, betweene the Sheepe gate and the Dung gate, ſtood this Caſtle Hamea, or Centurion, taking the name *à centenario numero*, that is, *the number of a hundreth*, and was vpon the Eaſt ſide of the citie, neere to the ſheepe-fold or poole of Bethesda, *Nehe.* 3. 12. Heere the Centurions commonly kept watch.

Of Mount Acra, and the buildings vpon it.

MOunt Acra (as is aforeſaid) ſtood vpon the Weſt ſide of Ieruſalem; it was a verie high mountaine, and tooke that name from the Greeke word *Acra*, a ſharpe or high hill: it was much higher than mount Moriah in times paſt, till *Simon, Iudas Machabeus* brother, cauſed it to be cut lower, to make it equall in heigth with mount Moriah. Betweene theſe two hills lay the valley Cedron, which was in profunditie 400 cubits. Vpon this mountaine another part of the citie was builded, being ſtrongly fortified, and richly adorned with ſumptuous houſes, of which *Dauid*

and

and *Solomon* were the principall founders; and was called the lower citie, or the daughter of Sion: it was ſo beautiful, that ſome hold (of which number are *Ægiſippus* and *Euſebius*) that it exceeded the reſt of the citie. Here ſtood the houſe of *Helena* Queen of the Adiabenors, neere about the midſt of it, as *Ioſephus* obſerueth, *lib. Bell. 7. cap.* 13. which Queen being conuerted to the Iewiſh religion, built her a houſe in this citie, that ſhe might pray in the Temple: here ſtood the houſes of her ſonnes, *Monobazius* and *Grapta*: here ſtood the houſes of the high Prieſts, *Annas* and *Caiphas*, not farre from the valley Tyropæ: King *Herod* alſo that wicked man, who cauſed the innocent children to bee put to death, built him a houſe heere, neere about the place where the Machabees in times paſt had a caſtle (for they built two, one in mount Moriah, and another in this Mount:) that in mount Moriah was after called the caſtle of *Antonia*, and ſtood right againſt the Temple, as is aforeſaid. And this being verie ſumptuouſly built, and a royall ſeat, was (after the death of this *Herod*) a Pallace for his ſucceſſors *Archilaus* and *Herod Agrippa*. Not farre off he cauſed two faire Theatres to be alſo built; the one in honour of the Emperour *Auguſtus*: and this on the one ſide ioyned to a tower called Acropolis (which was built by *Antigonus Epiphanes*, on a purpoſe to place a Gariſon in, to keepe the Iewes in bondage; (which after, *Iudas Machabeus* made leuel with the ground) and on the other ſide toward his owne Pallace. It reſembled a ſemi-circle, made all of white Marble fairly poliſht; the building ſomewhat low: within, full of high bankes, one riſing aboue another like ſcaffolds, ſo that the whole multitude might eaſily heare or ſee whatſoeuer was ſaid or done. It was curiouſly beautified with gold, ſiluer, & many goodly pictures: but amongſt the reſt, the battailes which the Emperour *Auguſtus* had woon againſt this people were liuely portrayed To this place as well Iewes, as Gentiles reſorted, to ſee Interludes and Playes acted. The other was an Amphitheatre, and ſtood vpon the South ſide of the houſe: it was built round in a whole circle, compaſſed about with high wals, large and ſpatious; heere they vſed to fence and to fight, both on horſe-backe and in wagons. And in the fift yeare, in honour of *Auguſtus*, the Circenſian games, according to the

rites

rites of the Gentiles, were verie ſumptuouſly performed. On the ſouth ſide of this Amphitheater, ſtood Queene *Bernices* houſe ſiſter to *Agrippa iunior*: It was a very faire and ſumptuous building, little interiour to King *Herods*. This ſtood in the market place; and ſo all along were verie ſumptuous and ſtately pillars. Here *Agrippa* himſelfe had alſo a houſe; and ouer againſt that vpon the North ſtood the Iudgement hall, where the *Sanhedrim*, or the counceł of the ſeuentie Elders vſed to meet, to heare and determine of mens cauſes, To this place Chriſt was brought, when they asked him if he was Chriſt, *Luke* 22. Here were the Apoſtles whipt, *Acts* 5. And cloſe by this ſtood the houſe of *Pilat* the Pretor, fairely gliſtering with gold, in which houſe, all the Romane Pretors and Preſidents, for the moſt part had their reſidence: and here our Sauiour Chriſt was whipt, crowned with thornes, and ſpit vpon. Not farre off from this pretors houſe, ſtood the chaunccrie, or rather as we terme it, the Treaſurie; a ſtately and magnificent houſe, curiouſly built, and appointed onely to lay records and common cronologies in. Here alſo the officers of the towne gaue in their accounts, and creditors entred their debts. This was vtterly deſtroyed by *Veſpaſian*. Thus much for the buildings on this Mount.

Next, the market place was a thing verie memorable; and was ſo large and ſpacious, that in the time of the warres, many great bartels were fought there, as *Ioſephus* ſaith. In this Market place, cloſe by *Pilats* houſe, ſtood a high ſeate or tribunall made of faire ſtone curiouſly wrought, and for the eminence of it, called in the Chaldean tongue *Gabatha*: and becauſe it was built of ſtone the Grecians called it Λιθόστρωτον the Latines *Lapidauium*, and with vs it might be termed a heap of ſtones* (for ſo the word ſignifieth.) Here *Pilat* taking water, waſht his hands before the people, and ſaid, *I am innocent of this mans blood*; at which they cried, *His bloud bee vpon vs and our children*. And after by Gods appointment, according to their owne wiſh, fell vpon them: for in the ſame place and cloſe by the ſame ſeat, it hapned that *Herod* wanting money, demanded of the Iewes ſo much out of their Treaſurie (which they called *Corban*) as would pay for the making of a watercourſe (for hee aſſayed to bring water into the citie from a fountaine,

* Or a well wrought ſtone.

taine, some two hundred furlongs off it) but the Iewes supposing it a needlesse worke, not onely denied him, but gaue manie outragious and spitefull speeches, tumultuously flocked about him, and with great clamors preſt vpon him, euen as he was in his seat; wherefore perceiuing the danger, and to preuent mischiefe, sent to his souldiers to apparell themselues like citizens, and vnder their gownes to bring with them a dagger or poynard, and mingle themselues amongst the multitude, which they did, obseruing who they were that made the greateſt vprore: And when *Herod* gaue the signe, fell vpon them with their poynards killing a great multitude. The reſt seeing this massacre, suspecting treason amongst themselues, fell one vpon another; and many for feare of losse, or to auoide future danger, killed themselues. In this very place also, *Florus* Generall of the common souldiers, within few yeares after vpon a small occasion, made another cruell massacre, and much more barbarous than the former: for hee spared none, the best of them he caused to be whipt to death, or else crucified, or put to the sword: and for the vulgar, spared neither woman nor child. So that within the compasse of one day, there dyed of this obstinate and wicked Nation, aboue seuen hundred and thirtie. This outrage was so cruell, that all strangers which inhabited within the town, pittied their miserie: but especially Queen *Bernice*, who being partly frighted with their shreekes, partly moued to commiseration through the extremitie of their affliction, indangered her life, to present her selfe before *Florus*; and vpon her knees besought him, to take some mercie and pittie of them, and withdraw his hand of vengeance from the bloud of the guiltlesse. But the furie of the Roman Souldiers were so fierce, and the resolution of *Florus* so vnremooueable, that neither her teares, nor the present calamities could persuade him: But as in such vpprores it commonly happeneth, shee with the reſt, was in danger of her safetie, and was constrained the next night, for the preseruation of her estate, to keepe a strong watch, least the Roman souldiers should haue done her violence. Thus wee may see a iust reuenge of a periured and stiffe necked people, and that in the place where the offence was committed, though at least eight and thirty yeares after.

In

In this market place, *Agrippa* had built a Gallerie all of Marble, from his owne houſe to the Iudgement hall: It was couered aboue, and made with diuers and ſundrie roomes for men to walke in, all burniſhed with gold, and called by the name of *Xiſton*, as *Ioſephus* hath it. Here *Agrippa*, after this cruell maſſacre, made an Oration to the people (Queene *Bernice* ſtanding by him) to this effect: That they ſhould forbeare to raiſe anie more commotions againſt the Romans, and to aboliſh the ſeditious out of the citie, for that they ſaw their crueltie, *Ioſephus Libr. de Bell. 2. Egiſip. libr. 2. capit. 8.* To this Gallerie there ioyned a Bridge, which paſt ouer the valley of Cedron to the Temple. And amongſt manie other faire and ſumptuous buildings that were vpon this place, there were the Colledges of the Phariſees, Saduces, and the Synagogues and Schooles for the inſtruction of youth, which were diſperſed heere and there amongſt other ſtately buildings; and this was called the lower Towne.

Of the Valley of Cedron.

BEtweene the lower citie and the Temple, there was a deepe valley, extending it ſelfe from the gate of *Beniamin* through the middle of the citie, to the gate of Sion. From this Valley they aſcended into eyther Mountaines (That is, Mount Acra and mount Moriah) by certaine ſteppes or ſtaires. Theſe two hills as is before ſayd, were ioyned together with a Bridge; and this valley paſſing betweene them, was called by *Zephanias cap. 1. Machten*. In which place, aboue all the reſt of the Cities, dwelt Merchants, and ſuch as vſed commerce and trade, as appeareth in the eleuenth verſe of his Prophecie, *Howle ye inhabitants of the low place, for the companie of the Merchants is deſtroyed: all they that exchange for ſiluer are cut off* Vpon which place of Scripture, the Chaldean Paraphraſts reades it thus; *Howle yee Inhabitants of the Valley Cedron. Ioſ. in tit. Bello. 6 cap. 6. & libr. 6. capit 7.* calleth this valley by two names; one *Machten*, from the profunditie; the other *Cedron*, from the obſcurity: for ſo the name ſignifieth, & whoſoeuer lookt downe into it from the temple, fogs & miſts

mists seemed to lie in the bottom of it, like a cloud of darknesse; such was the depth of it. There was another valley which lay betweene Mount Sion and these Mountaines, called by the name of Tyrexdon,

Of the Mountaine Bezetha.

THis place lay Norhtward in Ierusalem, and betweene it and the former hills were deepe ditches cast. It had two townes standing vpon it, diuided with two walls, and was commonly called the Suburbs; the name of the one, which lay neereſt to Mount Moriah, was called the second Citie; the other, that lay vpon the North, was called Neapolis, or the new towne. In the second dwelt *Hulda* the Propheteſſe, and *Zacharias* the father of Saint *Iohn Baptist*, 2. *Kin.* 22. 2. 2. *Chro.* 34. *Nehem.* 3. *Ioseph. lib.* 10. *cap.* 5. It was adorned with many faire and sumptuous buildings: amongst which was that Princely house of *Herod Ascalonites*, that great and mightie King of the Iewes, in whose time our Sauiour Christ was borne. This house was sumptuously built, supported ond adorned with pillars of marble polisht; and so spacious, that in one roome thereof there might stand a hundred Tables. The hall also was very great, and richly guilded with refined gold intermixt with siluer. About it were many pleasant and delectable walls, goodly gardens and fountaines for pleasure: it was compast with a wall of polisht marble thirtie cubits high. And (as *Valerius* writeth) in that house *Herod* caused Christ to be mocked, put a long white garment vpon him in contempt, and so sent him to *Pilat*. Here also was a prison, in which *Peter* was kept, when the Angell of the Lord deliuered him, *Acts* 12.

Of the towne Neapolis, or the new Citie.

THis lay without the walls of the citie, and became inhabited by reason of the great concourse of people that flocked thither: for in times past there were no inhabitants, and stood vpon the North side of the hill. Here dwelt the Christians, and other laborers and strangers. And by all likelyhood it seemeth, that the house of *Marie* the mother of *Iohn*, syrnamed *Marke*, stood heere, which because of the continuall resort of the Apostiles thither, was called the house of the Church. Hither *Peter* resorted, when he

he was deliuered from the hands of *Herod*, by the Angell: for thus ſaith the Text, *Acts 12.9. That when Peter had paſt the firſt and ſecond watch he came to the Iron gate which led into the Citie, and loe it opened of it ſelfe. And from thence he went to the houſe of Mary the mother of Iohn, ſyrnamed Marke.* Heere alſo (in my opinion) Chriſt celebrated the laſt Paſchall Lambe, becauſe after ſupper he went into the mount of Oliues, for this lying vnwalled, lay open for them to goe and come at their pleaſure. But afterward in *Herod Agrippa's* time, it was begunne to be compaſſed in with a wall, and before it could be fully finiſhed, the Angell of the Lord ſtruck him, and he dyed miſerably. Heere alſo ſtood the Monuments of *Iohn Hircanus* the high Prieſt, and of *Alexander*, King of the Iewes, as it appeareth in *Ioſeph. libr. de Bello. 6. cap. 6.* The toppes of the houſes in the citie of Ieruſalem were flat, and couered with faire and plaine roofes, compaſſed about with battlements; vpon which they vſed to leape, dance, and banquet, and ſuch recreations as they obſerued vpon their feſtiuall dayes were there celebrated. And thus much ſhall ſerue to haue ſpoken of the mountaines or hills whereon Ieruſalem ſtood.

Of the walls that compaſſed the Citie.

THis Citie of Ieruſalem was ſo ſtrongly fortified by nature on euery ſide, except the North, (for it ſtood vpon high rockes and cliffes) that it ſeemed to bee inuincible. And that that ſide might be the better ſtrengthened, they compaſſed it in with three walls, and theſe ſo ſtrong, that when *Veſpaſian* the Emperor and his armie inuaded the citie they had much adoo to conquer them. The firſt of theſe walls, was that which *Agrippa* built, and it compaſſed in Neapolis, otherwiſe called the new towne. At the Northweſt end of which wall, was built an exceeding high Tower of verie faire Marble ſtone; ſo high, that ſtanding on the toppe thereof, a man might ſee from thence to the Sea, and into Arabia, and the vttermoſt bounds of Iudæa. This Tower was called Pſephina

The ſecond wall was that which diuided the two Suburbs, wherein there ſtood 14 towers and gates. This King *Hezekiah*

built, 2. *Chr.* 32. in a corner of which, betweene the weſt gate and the Valley gate, there ſtood a high tower, wherein all the night great fire was made, which caſt a light a great way off round about; ſo that trauellers paſſing towards Ieruſalem, were guided by it in their way. Of this light we read in *Nehem. cap.* 3.

The third wall compaſſed in the Temple and all the lower citie; in it was ſixtie towers, but the cheife of them ſtood in the Eaſt Angle, betweene the dung gate and the gate of the valley, which was called *Hananiel*, and ſignifieth, *The grace and gift of God.* This is much ſpoken of in the Scripture: vpon this wall King *Herod* the Aſcalonite built three faire Towers; one betweene the Garden gate and the old gate, which hee called *Hippicum*, in honour of his father *Hippicus*; the other *Phaſelum*, in honour of his brother *Phaſilus*; and the third *Mariamne*, after his wiues name, who notwithſtanding hee cauſed innocently to bee put to death. Theſe three gates were built of poliſht Marble. *Plinie* and *Strabo* ſaith, That this was the faireſt and moſt ſpacious citie of the Eaſt; and for the munition and fortification almoſt inuincible. The walls of it were all of white poliſht marble, ſome 25 or 30 cubits high: the ſtones were 20 cubits long, 20 broad, and 5 thicke, ſo cloſely ioyned that the iunctures could ſcarce bee perceiued. Many of the Towers alſo were made of ſuch ſtones: but thoſe of the Temple exceeded the reſt; for they were 25 cubits long, 12 broad, and 8 thicke, as *Ioſephus* witneſſeth, *lib. Ant. 15. ca. 14. & de Bel. Iud. li. 6. ca. 6.* which things being rightly conſidered, we may eaſily perceiue that theſe walls were verie difficult to be diſtroyed: Neither were the ditches of leſſe ſtrength which went about the towne; for they were cut out of hard ſtones, at leaſt fortie cubits deepe, and two hundred and fiftie cubits broad, which were vnpoſſible to haue beene woon, if God had not holpen & aſſiſted the Romans, filling vp thoſe ditches with the bodies of thoſe that died of the plague and famine within the towne.

Of the gates of Ieruſalem.

IT had twelue gates to goe out and in: Vpon the Eaſt ſide lay fiue, the firſt of which was the Fountaine gate, which was ſo called of the Fountaine *Siloah*. And this ſtood cloſe by the gate of

of mount Sion. In which Fountaine, the man that was borne blind waſht himſelfe at the commandement of our Sauiour, and had his ſight reſtored, *Ioh.9.* and at this gate Chriſt came riding in vpon on Aſſe, when he came from Bethania, on Palme Sunday.

2 The Sheepe-gate, which was ſo called of the multitude of ſheepe that were driuen in by it, to be offered in the Temple (for it ſtood hard by the Temple.) Right before this gate ſtood mount Oliuet, ſome halfe an Engliſh mile and a furlong from Ieruſalem, Eaſtward. By it ſtood the Carden called Gethſemane, where Chriſt was taken, and led into the citie through this gate; to be offered vp like an innocent ſheepe, for the ſinnes of the whole world.

3 The Dung gate: this tooke the name from a dung-hill, becauſe the raine water comming with great power through the citie, waſhed away the filth, and with great violence, carried it through this gate into the poole Cedron. Not farre from this gate was the water gate, and ſtood a little within it.

4 The Valley gate, which tooke the name of the valley *Iehoſaphat*, and lay not farre from the other gate. Hereabouts alſo ſtood the Dragon gate.

5 The Horſe gate, and ſtood iuſt in the ioyning of the Eaſt and North part of the Citie: it tooke the name from the Kniges horſes, as appeareth, *Ier.31. Neh.3.*

The gates vpon the North.

6 The corner gate which ſtood Northweſt, *2.K.14. 1.Ch.26 Ier.31. Zach.14.*

7 The Beniamin gate, ſo called becauſe men by this gate went to the borders of Beniamin: in this gate the Prophet *Ieremie* was priſoner, *Ier.37.*

8 The Ephraim gate, by which they went to the borders of Ephraim.

The gates vpon the Weſt.

9 The Raine gate, ſo called becauſe the raine water cleanſing the ſtreets, carried away all the filth, and ſo paſt through this gate toward the Weſt, and there thruſt it out of the citie, *Neh.12.*

10 The Garden gate, before which the Garden ſtood wherein Chriſt was buried.

11 The old gate: before this, Mount Caluarie ſtood, whereon Chriſt was crucifyed.

12 The fiſh gate, ſo called becauſe of the Sea fiſh that came in by it: it was alſo called the Bricke gate. Heere the Prophet *Ieremy* broke an earthen pitcher, *Ierem.* 19. and out of this gate they went to Bethlehem. But on the South ſide there were no gates, for there mount Sion ſtood, which was ſo high and ſteepe that no man could goe vp vpon it.

Of the gates within the Citie.

THe gate of Sion, the water gate; of which two I haue already ſpoken. The middle gate, whereof *Ieremie* ſpeaketh *cap.* 19. and it is thought it ſtood in the middle of the citie, in the valley Cedron, not farre from the Tower called *Mariamne*. The Iron gate, which opened of it ſelfe, when the Angell led *Peter* out of priſon, *Acts* 12. this ſtood in the Citie walls, paſſing from one ſuburbe into another: al theſe gates ſtood within the citie. And thus much ſhall ſuffice to haue ſpoken of the portraiture of it.

Of the Springs, Valleys, Fountaines, and other memorable places as they were ſituated neere to the Citie, and how to the foure parts of the world.

IN the next place it reſteth to ſhew what things worthy memorie were about, and ſtood neere to the citie: the firſt of which was the brooke Cedron, which ſprung out of a hill not farre from it vpon the South, and with great ſwiftneſſe ran through the Eaſt part of the Citie, and ſo between Ieruſalem & the mount of Oliues, to the valley gate of *Iehoſaphat*: thence paſſing through the cliffes of mount Oliuet, it ran directly Eaſt till it came to the dead Sea; which brooke in the Summer time was moſt commonly drie. The water of it was ſomething blacke, which colour the vally *Iehoſaphat* (which was verie fertile,) gaue it; & from thence it was called *Nigreſcens torrens*, a blackiſh ſtreame. This is myſtically ſpoken of, in 2. *Sam.* & *Pſa.* 100. where it is ſaid, *He* (that is, our Sauiour Chriſt) *ſhall drink of the brook in the way:* which he fullfilled when he made ſatisfaction for our ſinnes by his death & paſſion,

as

as it appeareth in the 69. Pſal. *Saue me ô God, &c.* Into this brooke ran the water of Silo, and that which came out of the temple.

Of the mount of Olives and Bethania, which ſignifies a houſe of mourning.

THeſe two, the one lay vpon the Eaſt, the other Southweſt, about halfe an Engliſh mile and a furlong from Ieruſalem. Of Bethania you may read in *Nehemia*.

Of the hill Gihon.

GIhon ſtood before Ieruſalem on the Weſt ſide, right againſt the Fiſh gate and the old gate, 2. *Chr.* 22. Here King *Solomon* was crowned, 1. *Kin.* 1. Not farre from this ſtood the mount Golgatha, where Chriſt was crucified. From whence may bee obſerued, That as *Solomon* vpon that hill was crowned King, ſo Chriſt vpon this was crucified; our Sauiour and the true *Solomon*, that made euerlaſting peace betweene God and vs.

From this mount Gihon ſprung the Fountaine Gihon, & thereabouts alſo was the Fullers field, 2. *King.* 18. 2. *Chron.* 33. In which place *Senacharib* and other the Princes and Embaſſadors of the King of Aſſiria, ſpake blaſphemous wordes againſt the Lord, wherefore he ſlew 185 thouſand of them, as appeareth in the 2. *King.* 19.

Of the valley of the ſonne of Hinnon.

THis valley lyeth behind the citie of Ieruſalem Southward, on the left hand as they went from Ieruſalem to Bethelem. In this valley the Iewes ſet vp an Idoll of Copper like a King, which they called *Moloch*, that is, a King of Idols. This Copper Idoll ſtood with the arms ſtretching out, and vnderit there was a great fire, whereby the Image ſhewed fire-redde: and beſides that the more to honour it, they made a great fire betweene two walls, which burnt for his ſake: and through this fire the Idolatrous Prieſts caſt liuing children into *Molochs* burning armes, which he with his armes redde hot burnt to death. And in this manner the Iewes offered their owne children to the Idol *Moloch*: and when they did it, they made a great noiſe and crie, and beate vpon a Drum, that the fathers when their childrē were offred, ſhould not

heare them crie, by reason of the great noise of Drums. This valley was called the valley of *Tophet*; for *Tophet* signifieth a Drum. This was a most grosse and fearefull Idolatrie, & therfore Christ likened this valley of Hinnon to hell fire; for he called it *Gehenna*, *Math.* 5. That the Iewes should keep themselues from this monstrous Idolatrie, God made a law, That if any man were taken committing this kind of Idolatrie, he should forthwith be stoned to death, and not suffered to liue, *Leuit.* 18. & 20. The Valley of Gehennon is oftentimes named in the holy Scriptures, *Iosh.* 15. *Nehem.* 11. 2. *Paral.* 28. 33. *Ier.* 7. *Ierom* writeth, that here by this Idol *Moloch* in the valley of Hinnon, there was a Wood; for the water ran out of the Fountaine Siloah along by it, and made the valley moist.

Of the field of bloud, called Hakeldama.

THis field of bloud, which was bought for thirtie siluer pence, for the which *Iudas* betrayed our Sauior Christ, lay not farre from the valley of Hinnon, Southward by the citie of Ierusalem, as *Ierom* writeth.

Of the hill Hameskita, or offense and slander.

THis hill lay Southeast, not farre from Ierusalem, something wide of mount Oliuet; so that there was but one Valley betweene them, and was not altogether so high as it. Also vpon this hill King *Solomon* in his old age suffered his wiues or concubines to make Idolatrous Temples; wherein he and his wiues worshipped Idols.

Of the destruction of this famous Citie of Ierusalem by TITVS VESPASIAN.

THus haue I briefly set forth the dignitie, scituation, and curiosity of the buildings of Ierusalem; together with the richnesse of the Temple, and sumptuousnesse of the houses: now it rests to describe vnto you, the manner and meanes how this famous Citie was destroyed; surely a thing worthy wonder (according to that in *Ieremy*) *Whosoeuer shall heare of it his eares shall tingle.* And that it might be the more famous, and the Christians within

within it might take notice of the neere approaching desolation, there were diuers strange accidents hapned, and visions seene. As first, about some foure yeares before, the riuer Iordan was turned out of her course, and was brought into the citie Pella: a while after that, for a yeare together, there hung a Comet like a flaming sword ouer the citie: And in the night there was seene a light in the Temple: And in the day when they were at sacrifice, a Calfe brought forth a Lambe. Then about the middle of the night, the Easterne gates of the temple opened of their owne accord. In the skies were seene armies of men fighting, and horses and Chariots running too and againe. And at last there was heard a terrible voice in the temple, vttering these wordes, *Migremus hinc*; that is, *Let vs goe hence*. And that there might be a generall Proclamation of this sad and cruell desolation, through the whole citie, one *Ananias* the sonne of *Iesus*, a man poore and impotent, vpon the Feast of the Tabernacles, ran through all the streetes of the Citie, and crying, *O, a voyce from the East, and a voyce from the West, a voice from the foure windes, a voice ouer Ierusalem and the temple. a voice ouer the Bridegrome and the Bride, and a voice ouer the whole multitude of this Citie.* And although he was whipt, and imprisoned, and cruelly handled, yet so long as hee liued, hee would not cease to vtter these words, which by some were iudg'd to fortell the horrible desolation which after hapned.

For *Titus Cæsar* sonne of *Flauius* the Emperor, about seuentie yeares after the Natiuitie of our Lord, and about eight and thirtie after his ascension, vtterly ouerthrew it euen to the ground, about the first day of the moneth of Aprill, and within a yeare after these signes. For he taking aduantage of the three factions which at this time swayed in Ierusalem: One of *Eleazer* the Priest the sonne of *Simon*; the other of *Zilotus* the chiefe Prince which held the Temple; and the third of *Iohannes Giscalenus* a cruell fellow, which had the command of the inferiour Citie; besieged it, and made this a fit opportunitie to further his enterprises, whiles the seditious and factious people, little regarding their owne safetie, gaue way by their euill and intestine warres, to what he intended, weakning themselues much more by their continued slaughters, than the enemie by his inuasion. Insomuch as the whole citie and

Temple was filled with dead bodies; common inſolences, and publique rapines were ordinarily amongſt them: ſome ſet fire of the citie, others diſpoyling the Temple, a third ſort killing the Prieſts euen as they were at ſacrifice, all places ful of dead bodies; and to this, to adde a greater meaſure of miſerie (without any regard at all to their future defence) ſet fire of the ſtore-houſe, wherein the corne lay for the ſuſtentation of the Citie, and conſumed that in one day which had bin long a gathering: by this means it came to paſſe, that they were ſorely afflicted with the peſtilence, through the corruption of the ayre, and with famine, for want of corne. All theſe things notwithſtanding (ſuch was the crueltie, obſtinacie, and peruerſeneſſe of this people) could not reſtraine them from violating the moſt ſacred and holy things of the Temple: inſomuch as *Iohannes Giſcalenus* had a full determination to haue deſtroyed it, but that he was preuented by the Romans.

About this time was the feaſt of the Paſſouer, and it fell vpon the fourteenth day of Aprill, being the Sabboth; to the celebration whereof, there reſorted to Ieruſalem, about three hundred thouſand Iewes. Theſe the enemie gaue way to enter into the citie; but conſidering their preſent neceſſitie for want of victuals, vpon a ſudden drew vp their forces, & ſo ſtraitly beleagered thē that all this huge multitude was (as it were) impriſoned within the wals where partaking of the former miſerie, they eyther dyed by the plague or famine. Whence may be perceiued the marueilous prouidence of God, that euen on the ſame day, and in the very ſame place, where but eight and thirtie yeares before our Sauiour Chriſt ſuffered, the authors of ſuch crueltie ſuffered a moſt iuſt and ſeuere reuenge. Now as the armie of the Romans lay vpon the North of the Citie, *Titus* drew out a band of ſixe hundred horſe to ride about, to behold and view the walls of the Towne: but as he was in this manner wondring at the ſumptuouſneſſe of the Citie, the Iewes in great multitudes ſlipt out at a poſterne gate, and ſet vpon him ſo fiercely, that they endangered his perſon, being without armour; and had he not with great difficultie broke through them, & recouered the tower of of the Romans, hee had beene there ſlaine. But preſently vpon this, ſeeing

ing the danger, hee beſieged the Citie in three parts; himſelfe as the Emperour of the armie, built a Caſtle about ſome two furlongs from the Citie, iuſt againſt the Tower Pſephina. The other part of the armie was intrenched right againſt the Tower Hippicus not farre from the Garden of the Reſurrection. And the third part had their Caſtle in the Mount of Oliues, ſome fiue furlongs or thereabouts from the Citie. Then did hee build Bulwarkes, make Engines, and wonderfull deuiſes, for the battering of the Walls; and combining himſelfe with ſome of the Iewes, vpon the ſeuenth day of the ſecond moneth, which anſwereth to the moneth of May, with great difficultie and much labour entred the firſt Wall which lay vpon the North, and woon Mount Bezitha and Neapolie. Vpon the twelfth of the ſame moneth (which was the Sabboth day) hee entred the ſecond wall, which diuided the ſuburbs: but this was againe the ſame day recouered by the vertue of the Iewes, ſo that the Iewes were conſtrayned to fight vpon the Sabboth day, according to the prophecie of our Sauiour Chriſt, *Mat.* 24. But after vpon the ſixteenth of this moneth, of May, the Romans againe recouered this wall and kept it in their owne cuſtodie.

Within a while after in the month of Iune (about this time the famine growing intollerable within the towne) *Titus* in the ſpace of three dayes, compaſſed in the whole citie of Ieruſalem with a Wall, and vpon that ſet Towers & Caſtles, leſt any of the Iewes ſhould flye to ſaue themſelues. Thus was the prophecie of our Sauiour Chriſt fullfilled, *Thy enemies ſhall compaſſe thee about, and hem thee in on euerie ſide.* *Ioſephus* was now in the Citie, and walking vpon the Walls, earneſtly intreated the Iewes to deſiſt, and no longer to oppoſe the Romans, but this was ſo hatefull a ſpeech to many, that they began to fling darts at him. And although at this time the extreamitie of the famine was ſo ſore, that many dyed for want of ſuſtinance, yet all perſuaſions were in vaine; & ſuch was the calamitie, that as well thoſe as went out, as thoſe that continued in the Citie, were in like danger of their liues; for they were either ſlain by the enemie, or elſe by the peſtilence and famine; common iniuries, & vnmercifull outrages ſtil attending vpon warre.

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Their miſerie did rather increaſe, than at all leſſen it ſelfe, for the iealouſie of treaſon, the hope of riches, and the madnes of the ſeditious, diſtracted the mindes of the Citizens with continuall feares, and filled the ſtreets full of murther and daily ſpectacles of lamentable tragedies: The Markets were vnfrequented with Corne, the victuals, with violence conſumed and taken from the true owners. And if it chanced that ſome one had more than would ſerue his turne, though he dwelt in a faire and ſtately building, yet the remoteſt roome and moſt vnfrequented he made his tabernacle, and that little which was left, with great parcimonie he conſumed, together with his life, till both were ended. Thoſe that were Fathers and Senats of the people (though before ſerued and attended with reuerence and great ſtate) in this confuſion was glad of a ſmall morſell though with much contention. The wife was not aſhamed to take away the meat from her huſband, nor the children from their parents, nor the mothers from their infants: And if it hapned that in any houſe the ſeditious ſeemed to ſmell food, with violence they tooke it, ranſackt the roomes round about, whiles the maſter therof was made a laughing ſtocke and mornefull ſpectator of thoſe miſchiefes. But according to the condition of ſouldiers, whoſe naturall diſpoſition is to be violēt, without any regard either of ſex or kindred, cōmitted daily outrages. So that heere you might haue ſeene the mothers weeping ouer their dying infants, whiles their husbands were maſſacred in the ſtreet by the ſeditious.

The increaſe of dayes were the increaſe of torments, and the daily want of ſuch as were in power being vnaccuſtomed to ſuch euils, cauſed them to inuent new meanes to ſatisfie their deſire, and practiſe vnuſuall torments, for no other purpoſe but to finde out ſuſtenance: yea ſuch was their inſatiable thirſt of bloud, that they ſpared not him whom but now gaue them al hee had, and leaſt he ſhould liue to cumber the citie, either hang him vp by the heeles till hee dyed, or elſe pulled out his entralls with a ſharpe yron. Thoſe that went out in the night time when the Romans were aſleepe, to gather hearbes, the ſeditious would meet and with violence take what they had got from them: and though with teares and lamentations, and prayers vpon their knees, they intreated

intreated but for one part, a ſmall moitie of that which a little before they had got with danger of their liues, yet they would not giue it them, and ſcapt fairely if they went a way with life. Theſe inſolencies were committed by the common ſoldiers, vpon ſuch as were of the meaner ſort of people. But for the reſt that were either honorable or rich, they became a prey to the Captains and Commanders, ſome accuſed as traytors, & that they would haue betrayed the Citie to the Romans; others as fugitiues, that they would forſake the Citie; moſt vnder pretence of one crime or other, diſpoyled of that they had. And they whom *Iohn* had thus oppreſſed, were enterteyned of *Simon*, and whom *Simon* had iniuried, they were entertained by *Iohn*; both drunke the bloud of the miſerable Citizens like water: So that the diſire of rule was the cauſe of their diſcenſion, the concord of their euill and cruell actions.

There was an infinite number that periſhed in this citie by famine, inſomuch as houſes were filled with the bodies of infants and children. The Angle gate was thruſt full of dead corpes. The young men that remained, walked vp and downe the Citie like images of death. The old men were deſtroyed by the peſtilence, the contagion of which diſeaſe taking away iheir ſenſes, they became madde. And of ſuch as dyed among the ſeditious, their wiues or kindred had not roome nor time to burie them, but as they were putting them into the graue they alſo dyed. Yet for all this, amongſt this miſerable ſocietie, there was no weeping, no complayning, no deploring of their neceſſities, for the violence of the famine hauing dryed vp their radical moiſture the feare of griefe was taken from them: And ſuch as had moſt cauſe to lament, and were moſt pricked with the ſting of ſorrow, before they could vtter their griefe died, the beholders not ſhedinga teare: ſo that through the whole citie there was a ſtil ſilence, and a thicke miſt of death, and deſtruction did fully poſſeſſe the ſame.

But the ſeditious were much more cruell than theſe were oppreſſed with calamitie and ſorrow; for ſome opened the graus of the dead, and taking out their bodies thruſt them thorow with their ſwords: Others to trie the ſharpneſſe of the edge of their weapons,

weapons, would fall vpon those that were yet aliue, and when they had slaine them, goe away laughing at their pleasure. So that as *Iosephus* saith, there was scarce any mischiefe vnder the Sunne, but was both practised and tollerated in this Citie. To conclude, by sedition the Romans conquered the citie, and sedition conquered the Romans.

All loue and modestie, thorow this extreame and intollerable famine, became vtterly extinct, and the deerest friends would kill one another for a crust of bread; the fairest Lady commit open adultery for a little sustinance. Their food was extraordinarie, and such as men did loath and hate: Some would feed vpon snailes and wormes, others of old hey chopt small; many eat corne eyther vnground or made into bread: some pluckt the meat from the spit raw, others with their teeth gnaud off the leather off their shields: And that very mouth which cryed, *Crucifie him, crucifie him, let his blood be vpon vs and our children*, was constrayned to feed vpon three sorts of dung, that is to say, Doues dung, Oxens dung, and Mans dung. Moreouer, many were constrayned for meere necessitie, to feed vpon the dead bodies of such, as a little before dyed partly by famine, partly by the pestilence. And to conclude, for verie madnesse eate vp their gold: for some of them being taken as they were flying for their safetie by the Romans, in their excrement was found gold, of which the Souldiers hearing, and supposing that all the Iewes had beene full of gold, thorough couetuousnesse of that gaine, in one night killed 2000 of them, and ript vp their bellies; And had not *Titus Cæsar* by a seuere Edict, forbidden these cruell and vnheard of slaughters, there had beene many more slaine.

To make an end of this vnheard of famine, I will repeat one memorable example out of *Iosephus*, of an outrage which a mother committed euen vpon her owne sonne. There was a woman of the inhabitants beyond Iordan, whose name was *Marie*, of the stocke of *Eliazer*, and of the Towne Bethezor, which signifies the house of Hissop; she was of a noble and rich familie, and amongst others, went to Ierusalem in hope of safety, where she was likewise oppressed with the miserie of this siege; for as soone as she had brought all her riches and substance into the Citie, which

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she had before beyond Iordan, this famine growing greater and greater vpon the inhabitants. The seditious perceiuing that this woman was well furnished both with riches and sustinance, on a suddain set vpon her house, dispoyled her of her substance, tooke away her sustinance, and vtterly depriued her of all meanes to liue. Shee being pricked with the miserie and calamitie of the times, saw it little preuailed to striue, wherefore with tears, vpon her knees she intreated that shee might haue but some small part of that they had taken from her, to maintaine her selfe and her son with life; but the seditious gaue little eare to her intreaties: wherfore being mooued to extreame anger she daily cursed with contumelious words those barbarous villains, that had thus rob'd her of all her means: but when she saw that neither anger nor intreatie could procure mercie, and through the Towne not one morsell of food was to bee found, partly prest with an extreame necessitie, partly with a furious rage, beyond all nature and compassion, laid violent hands vpon her owne sonne, and accounted an vntimely death more honorable, than that hee should liue to bee a prey to the seditious, or a slaue to the Romans.

The bodie of this infant shee rosted and eat: the soldiers of the Towne being prest with hungar, smelling the meat, supposing, that as in former times, they should haue found plentie, with violence broke in vpon her, and looke what shee had prouided, greedily consumed, & compelled her to fetch the rest, which she did; and when they were well satisfied, she shewed them the head and feet of her sonne: which they perceiuing, loathing the inhumanitie of the fact, with dejected countenance departed. This famine was so extreame, that one measure of graine was worth a talent, that is 600 crownes. But the Romans all this while did abound with plentie of all things, and to vex the Iewes they shewed them the great aboundance of their store, for the neighboring prouinces sent them supplies.

After this famin, there followed an extreame plague, procured partly through the stanch of the bodies that lay vnburied, partly by the multitude of the massacres that daily hapned, that (as *Egisippus* writeth) within the compasse of eleuen weekes, there were carried out by one gate of the citie, 115000. dead bodies; yet

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could they not emptie the Citie, but that they were conſtrayned either to burie them at the publike charge, or elſe caſt them ouer the walls into the ditches of the citie: which when *Titus* ſaw, and that the putrifaction of the bodies ſwam vpon the brim of the ditch (for it was full with dead carkaſſes) fetching a deepe-ſigh, and lifting vp his hands to heauen, he ſaid, God is my witnes, this is not my fault, but the puniſhment of God vpon them.

The citie being thus peſtered with ſedition, famine, peſtilence, and warre, was made now a readie prey to the Enemie: and that they might make a finall end of their miſeries, *Titus* cauſed the engines of batterie to be brought againſt the walls; and vpon the firſt day of the fourth month (which anſwers to our Iune) he tooke the third wall which lay vpon the North. Vpon the fourth of Iune after, though with great labour, he tooke the Tower of Antonia, and in it placed a Garriſon. Vpon the ſeuenteenth day of the fourth moneth, which was a faſt to the Iewes, *Ioſephus* going vp to the top of that Tower, made an Oration to *Giſcalinus* and the reſt, to diſſuade them from their rebellion, & ceaſe to oppoſe the Romans, but this little preuailed. Vpon the twentieth day of Iuly, the Iewes burnt a part of the portch of the Temple towards the North, not far from the Tower of Antonia, leſt that the Romans hauing got that Hold, ſhould with the greater facilitie haue conquered the Temple alſo. Two dayes after, the Romans deſtroyed the whole Portch with fire, and the Iewes helpt to pull it downe with their hands: this was none of the three portches but a bulwarke of the temple. Vpon the 25 day of Iuly the Iewes filled the Portch towards the Weſt with pitch and betume, and then made as though they meant to fly and leaue the Citie, which ſome of the Romans perceiuing, without any command of their Captaines, put ſcaling ladders to the Tower, and began to aſſault it, but when they were moſt buſie, the Iewes of a ſudden put fire to the pitch, and burnt them moſt miſerably; inſomuch as *Titus* pitied them to ſee their extreamitie, although they were ſuch as did contrarie to his command. Vpon the laſt day of this moneth they tooke the North gate, which lay towards the riſing of the Sunne, and cloſe by the brooke Cedron; this they burnt downe with fire. Vpon the third of Auguſt, *Titus* commanded to fire the

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gate of the Temple, that was all couered ouer with gold & ſiluer, by this gate the Romans made a breach into the temple, which ere this had beene prophaned by the Iewes: whiles this gate was a burning, the Iewes ſtood aſtoniſhed, and not one of them reſiſted the Romans. *Cæſar* & all his armie labored three daies to quench this fire, after which hee called a councell to determine what he ſhould doe with the Temple, it was ſo rich and ſumptuous, that he would faine haue left it as an ornament for the Roman Empire. But the Iewes hauing got a little breathing, made new incurſions vpon the Romans, by which meanes they could not determine thereof. The 6 of Auguſt, the ſouldiers of *Titus*, without command of their Captaines, fired the Temple, iuſt vpon that day which *Nebuchadnezzar* before time had deſtroyed it, as *Ioſephus* wittneſſeth *li. de Bell. 6. c. 26. 27. Cæſar* would faine haue ſaued this Temple for the ſumptuouſneſſe of it, and beckoned to his ſouldiers to haue quencht the fire, but they, partly preſt on with a deſire of wealth, partly being prickt on with a furie and madneſſe, gaue no eare to his ſpeeches, but commited moſt cruell maſſacres, without either regard of age or ſex: So that the cries of the ſlaughtered, the ſound of the Roman tumpets, the fierce reſiſtance of the ſeditious, and the fire furiouſly burning, repreſented a moſt horrible ſpectacle: The ground below was couered with dead bodies, many in deſperation threw themſelues into the fire, 6000 were burnt in the ſame gate, whither they fled for refuge, and the prieſts moſt cruelly maſſacred as they were in the temple. This was the end of the temple of Ieruſalem, the mirror of the world, being conſumed and ſpoiled with fire and ſword.

After theſe things, vpon the bridge that paſſeth from the temple ouer the valley into the lower towne, *Titus* made a ſpeech by an interpreter, to the two ſeditious Captaines, gently intreating them to leaue off their rebellion, and he would ſpare the citie and commit no more outrages, and ſuch further requeſts as they deſired ſhould according to reaſon bee granted them; but if they would not embrace mercie and ceaſe their violent reſiſtance, they muſt expect no manner of compaſſion, but the verie law of Armes. This they contemned, and made but a mocke of *Cæſar* for all his offers; whereupon in a great rage hee gaue the ſignall

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to his ſouldiers, and they went through all the citie and ſet it on fire. The next day they woon the lower Citie, and with fire and ſword conſumed the place where the records lay, the court and all the princely buildings, vntil they came to that ſtately houſe of *Helena*, which ſtood in the midſt of Acra, all the houſes neere being filled with the bodies of the dead, and the ſtreetes horribly defiled with the blood of thoſe that were ſlain. Within a ſhort while after *Iohannes Giſcalinus* was taken aliue and committed to priſon.

The inferiour Citie being thus taken and diſtroyed, about the 16 day of Auguſt, *Cæſar* began to build his engines, and batter the walls of the vpper citie, which within the ſpace of 18 daies after with extreame labour and skill, hee layd flat with the ground, (as *Ioſephus* ſaith) And vpon the 7 of September, with great facilitie hee conquered the citie, the Iewes of their owne accord diſcending from the Towers: and the Romans ſet vpon the walls their enſignes, with a great acclamation, and waſted all the citie with fire and ſword, ſparing neither men, women, nor children.

The 8 day of the moneth of September, the whole citie was deſtroyed, and not a ſtone left vpon a ſtone but layd leuell with the ground, onely the three Towers that were built by *Herod*, which were of ſhining Marble (*viz.* Hippicus, Phaſelus, and Mariamne) that future ages ſeeing the excellencie of thoſe buildings they might iudge of the ſtatelines of the reſt. But theſe alſo were after deſtroyed by *Adrianus Cæſar*.

There dyed by the famine and peſtilence an innumerable number, by fire and ſword ten hundred thouſand: 2000 were found that either killed themſelues, or one killed another, 7900 were taken captiues; of theſe, all the ſeditious theeues that accuſed one another, were ſlaine by *Frontonius Cæſar*, *Titus* freed many, 7000 were ſent into Ægypt, with extreame labour to conſume and die, the propereſt and moſt able were reſerued for triumph, many were diſtributed through the prouinces, ſome were ſlaine by the ſword, and by beaſts for publike ſpectacles, and thoſe that were 16 yeares of age and vnder, together with many other, *Cæſar* ſold vnder the crowne, at thirty for a ſiluer pennie; That as Chriſt was ſold for thirty pence, ſo thirtie of them ſhould be ſold for a penny, with

With the riches of this towne *Cæſar* triumphed, rod into Rome with two golden Chariots, built the Temple of Peace, and there put all the plate which he found in the Temple of Ieruſalem. After all this, for a full determination of thoſe euills, the two ſeditious Captaines, *Iohannes Giſcalenus*, and *Simon* the ſonne of *Giora* were put to moſt cruell deaths. Thus may wee ſee the grieuous puniſhment of the obſtinate and ambitious, which God permitted to fall vpon them for their vnthankfulneſſe & cruell tyrannie.

How the Citie of Ieruſalem, after this deſtruction by Titus Veſpaſian *was vtterly beaten downe and defaced by* Ælius Adrianus Cæſar, *which he re-edifying, called it after his owne name Ælia.*

THe Citie of Ieruſalem being thus made leuell with the ground, for the ſpace of 60 yeares lay deſolate, a receptacle for theeues and murtherers, a fit place for wolues and wilde beaſts, which reſorted thither to feed vpon the dead bodies: and now time conſuming their fleſh, left their bones and skulls to lie vpon the earth as in a Charuell houſe. And thus it continued, vntill one *Benchochab* (which ſignifieth, *The ſon of the ſtarres*, borne in the Towne of Bethcoron, not far from Emaus) profeſſed himſelfe to be the Meſſiah or Chriſt. The Iewes ſuppoſing this to be true (becauſe of that ſaying of *Numbers, cap.* 24. *There ſhall a ſtarre riſe vp out of Iacob*) aſſembled themſelues to the number of many thouſands, and followed him with great tyrãny and cruelty ſpoyling the Holy land, and through all the countrey of Iudæa committing many outrages and maſſacres. Thus they continued for the ſpace of eighteen yeares, at the end of which tiue, *Adrianus Ælianus* the Emperor, hearing of thoſe inſolencies, leuied an Army and ſent them into Iudæa, vnder the gouernment of *Iulius Seuerus*, who in a pitcht field neere Bethcoron, and not farre from Emaus, conquered this *Benchochab*, or *Pſeudomeſſiah*, and with him ſlew fiue hundred thouſand Iewes that were deceiued by his perſuaſion. Now when they went to ſeeke for the body of this Deceiuer amongſt the dead (as ſayth *Thalmudiſta*) hee was found lying with a horrible Serpent about his necke, intimating how

God reiected him that would ſeeme to imitate his ſonne: For euen as the Serpent deceiued our firſt parents, ſo this *Benchochab* deceiued the Iewes, and for this cauſe they called him *Bencozba*, that is, *The ſonne of lying*. The number of the Iewes, which in the time of this war were ſlaine, amounted to 500000 men, beſides many others that periſhed by peſtilence & famine. This war hapned 64 yeres after the deſtruction of Ieruſalem.

After this ſecond deſolation of the Iewes, at the command of the Emperor (that there might be a finall extirpation of the ancient citie of Ieruſalem, and that the words of our Sauiour might bee fulfilled, *Loe there ſhall not be a ſtone left vpon a ſtone* (*Ma.* 24) the ruins and foundations thereof were digged vp, and the ſtones broken in peeces, and the Ground was left deſolate, and the Mountaines are now become barren, and ouergrowne with brambles. And that the name thereof might be vtterly forgotten, and as it were rooted out of the earth, he ſet vp a new towne not far from the Hil Gihon, and Goglotha where Chriſt was crucified, which after he had adorned with many goodly buildings, hee called it by his owne name Ælia. In the place of the Temple hee ſet vp a Church in the honour of *Iupiter* and *Venus*. Iuſt in the place where the holy Altar ſtood, hee erected his owne Image vpon a marble pillar, which continued till Saint *Ieroms* time. At Bethlehem hee erected the Image of *Adonis*, and to that conſecrated a Church. Vpon the gates of the citie hee cut Hogs in Marble, in contempt of the Iewes: then did hee abiure them, that they ſhould not come within the walls of the Citie, nor ſet foot vpon the ground neere Ieruſalem, This being done (as *Dion* ſaith) hee dedicated it to the honour of *Iupiter Capitolinus*: and onely made it free for Chriſtians, and ſuch like to be in it. This Towne at this day wee call Ieruſalem, although it be ſcituated in another place, and called by another name.

Future ages calling the actions of precedent times into queſtion, puld a great contempt vpon this Towne, and ſo much the rather, becauſe Iiſidelitie, and other Heatheniſh prophaneſſe was cheriſht within this citie. So that that which a little before was ſet vp in honour of the Emperor *Ælianus*, is now growne into contempt. Wherfore *Helena*, the mother of *Conſtantine* the great, hauing

hauing command of that Empire, to giue ſome ſatisfaction to the vniuerſalitie, cauſed thoſe prophane Temples and Idols to be abolished, and in their places erected others: vpon Mount Golgotha the Church called Golgothanus; vpon the Mount of Oliues one in the place of the aſcention of Chriſt; and *Conſtantine* her ſonne richly adorned the Sepulchre, and ouer it built a ſtately Temple all of poliſht Marble, richly guilt with gold: ſo that to this day it remaineth as the chiefe ornament to the towne. In this mans time, the Iewes with great boldneſſe endeuoured to rebuild the Temple iuſt in the place where it ſtood before: But at the command of the Emperour, they were repeld, and in recompence of their preſumption had their eares cut off, and their noſes ſlit, becauſe they had eares, and would not heare, neither obey the commandement of our Sauiour.

But as the Emperour was religious, and endeuoured to ſupport Chriſtianitie, ſo his ſucceſſour *Iulianus*, was as full of impietie and prophaneſſe, who that he might fruſtrate the prophecy of our Sauiour; That Ieruſalem ſhould neuer be built againe, in contempt cauſed the Iewes to aſſemble together, and with all expedition reſtore it to the former glory, giuing the vttermoſt of his aſſiſtãce to their indeuours. But as they were ſeriouſly labouring in this worke, of a ſudden there came a great earth-quake, and looke what they had built was by that quite ouerturned, then fire came out of the earth and from heauen, which deſtroyed both the matter and the workmen: and that the Iewes nor any Phyloſophers might impute it to a naturall cauſe, there was ſeene in the heauens a bloudy croſſe, and vpon their cloathes croſſes ſhining like ſtarres which the Iewes could by no meanes wipe off, yet this little preuailed. A ſecond time they attempted, & as before, a ſecond earthquake hapned, and with that a ſtorme of wind, which came with ſuch extreame violence, that all the ſtuffe which they had heaped together for this purpoſe, was vtterly blowne away & deſtroyed, ſo that of force they were conſtrained to leaue off, and acknowledge that Chriſt, whome their fore-fathers had crucified, was the true Meſſiah. *Nazianzen* and *Ierom* report, That neuertheleſſe the Iewes euen to this day, though it coſt them much money, come yearely to the place where Ieruſalem ſtood, and vpon the

day of the deſtruction thereof weepe ouer it: ſuch was their affection vnto this Citie.

But theſe euills were purged with a ſoddaine inuaſion, (for no crying iniuries nor prophane inſolencies againſt God paſſe vnpuniſhed, but that then or ſoone after a iuſt reuenge falls vpon them) for *Coſroes*, Emperour of the Perſians, whoſe impudency & impietie was ſo great, that he would be worſhipped as a God, about the yeare of our Lord 615, beſieged this towne, tooke it, and put to death 90000 Chriſtians, carried the Patriarch therof, together with many others, away captiue. But *Heraclius* the Emperor to puniſh him for his pride and cruelty, ſet vpon Perſia, and with fire and ſword deſtroyed the countrey not farre from Niniueth, conquered his chiefe Captaine *Razetis* in a ſet battaile, woon the Citie of Niniueth, and went away with an honourable victorie. *Seroes* alſo, the only begotten ſon of *Coſroës*, but a little before inuading the Kingdome, kild his father in priſon, reſtored the Patriarch and the reſt of the captiues which his father had taken, to *Heraclius*. And about the 7 yeere after hee had warred vpon Perſia, he returned to Ælia with great pompe.

Not long after, in the yeere 637, *Haumar* the chiefe prince of the Sarazens, which was the third from *Mahomet*, with a great armie afflicted Syria & Iudæa, conquered theſe Countries, & in his victories vſed great tyrannie & cruelty: within two yeares after, he woon Ælia, which had maintained a long and ſharpe ſiege: neither would *Zacharius* the Patriarch giue it vp, til he was compelled thereto by extreame famine, and ſoone after died with griefe. Thus this Towne continued for the ſpace of 450 yeeres, in the hands of the Sarazens. Then in the yeere 1012, *Caliphas* Sultan of Ægipt woon it, beat down the wals, deſtroied the Temple which the Emperor *Conſtantine* had built, and made hauock of all things. Preſently vpon this, the Turkes that came out of Scythia by the Caſpian mountaines, woon the city, & draue thence the Sarazens. Thus we may ſee that the Sarazens and Turkes though they were both of one religion, yet for the countrey of the Iewes, fought one againſt another, & compelled the Chriſtians to pay them tribute for the fourth part of the city, wherein the Sepulchre of our Lord ſtood, being againe reſtored by the Emperor *Conſtantine* after the deſtruction by *Caliphas*.

The

The Chriſtians being wearie of this tribute, and of the oppreſſion of the Infidels, became ſutors to Pope *Vrban* the ſecond of that name, for their deliuerie; who in the yere 1094, aſſembled a Councel at Clearemount in France, & by the inſtigation of one *Peter* the Hermit, ſtirred vp the hearts of diuers Chriſtian Princes and great Lords, to make a croyſado, ſo that 100000 braue and wel mounted ſouldiers went into the Holy land, and for a token of their warre, bore red croſſes vpon their armes.

In the ſame yeere there was a great blaſing Starre ſeene in the Weſt, and after that followed a great plague for the ſpace of two yeeres through the world, this neuertheleſſe hindred them not in their deſignes, but that they went their intended iourney, won the city of Ælia from the Sarazens, deliuered the Chriſtians frō their bondage and taxe, and choſe *Godfrey* of Lorraine, Earle of Bullion King thereof, whom they annoynted in the Temple of the holy Sepulchre, but he refuſed to be crowned with a Crowne of gold, ſaying, That it il beſeemed him to be called King of Ieruſalem, the true King whereof was Chriſt, or to ſit crowned with gold in the place where he was crowned with thornes, that was the ſon of the euerliuing God. And then choſe *Arnolphus* of Rhodes Patriarch.

In the moneth of October, the ſame yeere, a blaſing Starre of meruailous greatneſſe appeared towards the South, it ſeemed to be like a wayuing ſword, foreſhewing no doubt the deſtruction of all ſuch as went about to re-eſtabliſh this earthly Ieruſalem. Immediatly after the feaſt of the Natiuitie of Chriſt, all the Chriſtians of the Eaſt countreys, vpon Candlemas day, came out of Siria, but eſpecially out of Antiochia, to Ieruſalem, and in the Temple of the holy Sepulchre, conſecrated their Biſhops and Quereſters, and with one conſent ſung *Illuminare Ieruſalem.* They tooke alſo all the Cities, Caſtles, and Villages, and ouer them ſet Biſhops: created foure Principalities, one at Ieruſalem, another at Antiochia, a third at Ediſſa, a fourth at Tripoli: Alſo certaine Earldomes and Baronies; as at Brito, Zidon, Cæſarea, Galilee, Ioppa, and Aſcalon. All theſe were appointed to pay tribute to the King of Ieruſalem. All this was done in the yeere of our Lord, 1099.

No ſooner were theſe newes publiſhed to the world, but there was an vniuerſall croyſado through all Chriſtendome, for the conquering and winning of the reſt of the Holy Land; but before they could get thither, they were either ſlaine by the Grecians, & other Nations, or elſe dyed through famine and thirſt, ſo that in them was fulfilled the prophecie of *Zacharia, cap.* 12.3. where it is ſaid, *It ſhall happen that I will make Ieruſalem a heauie ſtone for all people: all they that lift it vp ſhal be torne, though all the people of the earth be gathered together againſt it.* And verſe the 9. *And in that day I will ſeeke to deſtroy all the nations that come againſt Ieruſalem.*

This yeare 1100, dyed *Godfrey* King of Ieruſalem of a feauer, vpon the 18 day of Iuly, when he had raigned ſcarce a yeere, and was buried in the Temple of Mount Caluary.

After him ſucceeded his brother *Baldouin* firſt of that name, and ſecond King of Ieruſalem; this man raigned 18 yeeres in Ieruſalem, and being ouercome by *Caliphas* Sultan of Ægypt, after the loſſe of thirteene thouſand Chriſtians, hee had much adoo to eſcape with life; within a ſhort time after hee dyed without iſſue.

Baldwin the ſecond ſucceeded his vncle, and was the third King of Ieruſalem: he began his raigne in the yeere 1118. This man ouercame the Turkes; and the King of Damaſcus had iſſue onely one daughter, whoſe name was *Mileſent*, which hee maried to the Earle of Angiers, and gaue with her the Kindome of Ieruſalem, and dyed without heire male in the yeere 1131.

Fulco in right of his wife, ſucceeded his father in law, and was the fourth King of Ieruſalem. This *Fulco* was brother to the King of England, he raigned 13 yeeres, fought many worthy battailes againſt the Turkes, put 3000 of their men to the ſword, tooke many of them priſoners, and carried them to Ieruſalem. And after that, as hee was hunting the hare by Acon, riding ſpeedily, he fell from his horſe and was ſorely bruiſed, whereof he dyed, and left two ſonnes called *Baldwin* and *Almarick*.

Baldwin the third, was the fifth King of Ieruſalem, and ſucceeded his father; he woon the citie of Aſcalon, he rebuilt the towne of Boza (which had beene deſtroyed) placed there certaine Knights Templers, hee loſt the citie of Ediſſa to the Sarazens,

where

where many Chriſtians were cruelly ſlaine. And when hee had raigned nineteene yeeres he dyed without iſſue.

After him ſucceeded his brother *Almerick*, and was the ſixt King of Ieruſalem. In the time of this King, the Sultan of Ægypt gaue a great ouerthrow to the Knights Templers; which he ſeeking to reuenge, inuaded Ægypt with a great Armie, beſieged the great Citie of Alcaire, but to ſmall purpoſe, wherefore returning backe to Ieruſalem, within a ſhort time after dyed, when he had raigned 12 yeeres: he left behind him three children, a ſon called *Baldwin*, and two daughters, *Sibilla* and *Iſabella*.

Baldwin the fourth ſucceeded his father, and was the ſeuenth King of Ieruſalem, who not vſing himſelfe wel in the gouernment was ſtruck with leaproſie, with the contagion of which diſeaſe he dyed moſt miſerably, after he had raigned thirteen yeres, & in the 25 yeere of his age. *Baldwin* the fifth of that name, the only begotten ſon of his ſiſter *Sibill*, by his conſent was choſen his ſucceſſor, a youth of 9 yeeres old, his fathers name was *William Mountferrat* Earle of March; who dying, his mother married one *Guy* Earle of Luſignan, to whome *Baldwin* committed the protection of the Kingdome, and of his yong kinſman, till he came to mans eſtate. But this yong man within 7 yeares after the death of his Vnkle dyed, ſitting at his table, not without ſuſpition of poyſon. *Guy* his protector, by the perſuaſion of his wife, & at the inſtigation of the Ieroſolimits took vpon him the gouernmẽt, but *Raimond* earle of Tripoli was his great aduerſarie, which hapned becauſe *Bald.* the 4 for his exceeding pride, at the inſtigatiõ of that *Guy* had diſplaced him of all his offices & titles in the cõmon wealth. Theſe two ſtriuing for the kindome, it came to paſſe, that *Guy* was charged with his kinſmãs death, vnder which pretence *Raimond* made war againſt him. During theſe troubles, *Saladine* Sultan of Ægipt taking aduãtage of this opportunity made war vpon them both, & with great facilitie, cõquered the kingdom, & deſtroied Ieruſalem

In this yeere 1187, there hapned ſo great an Eclipſe of the Sunne, that at noone day the Starres were plainely to be ſeene; ſoone after this, *Raimond* and *Guy* were both taken priſoners, and thirty thouſand Chriſtians cruelly put to the ſword. After this the Saracens ſacked the Towne, threw the Bells out of the Stee-

ples, made Stables of the Churches. Onely the Temple on Mount Golgotha, ſtood vntoucht: for the Turkes and Saracens honour Chriſt as a great Prophet,

And thus the new Kingdome of the Chriſtians in Ieruſalem ended, which was vpon the ſecond day of October, in the yeare 1187, after it had continued in their poſſeſſion, foureſcore and eight yeeres. During the continuance of this kingdome, there were many horrible viſions, and ſtrange ſignes and wonders ſeene both in heauen, in earth, and in the ayre, foreſhewing no doubt, that God was not pleaſed with their actions which ſought to reſtore that Kingdome of Ieruſalem, *For my Kingdome* (ſaith Chriſt) *is not of this world.*

And although after that, there were many Kings, that by all poſſible meanes indeauored to recouer and reſtore the ſame, and for that purpoſe haue leuied many great Armies, and vndertaken many tedious iourneys, yet all their Councells and determinations came to nothing: For that God, ſo often as they vndertooke any ſuch expidition, either ſtaied their Armies, oppreſt thē with warre, or elſe plagued them with famine, in ſuch an extream meaſure, that with verie hunger they haue bin conſtrayned to eat their horſes. *Frederick Barbaroſſus* may bee an example of theſe calamities, who with a great Armie, making an expedition to Ieruſalem, as he was trauelling thorough Aſia *minor*, his horſe ſtarted and flung him into the Riuer, where he dyed miſerable ere he could be ſaued. Many other Princes beſides, in the like enterpriſe came to the like ends: for they were either deſtroyed by the Barbarians, with the loſſe of ſome thouſand of their men cruelly ſlaine, or vtterly deſtroyed with vnnaturally diſeaſes or vntimely deaths.

Now when the Emperour *Frederick*, the ſecond of that name, had beſieged and brought to great miſerie the Sultan of Ægypt, and the Knights Templers had done the like to *Damieta*; *Corderio* the Sultans ſonne, beat downe the walls of Ieruſalem, and had it not bin for the great lamentations and earneſt intreaties of the Chriſtians, he would haue vtterly deſtroied the city, but for their ſakes he left ſtanding *Solomons* Temple, and the Temple of the holy Sepulchre; for at this time Chriſtians inhabit in them.

Within

Within a while after, about the yeare 1228, *Frederick* the ſecond of that name, Emperour of Rome, went to the Holy Land with a great armie, & came to Ptolomais, otherwiſe called Acon, where ſtaying a while he made a league with the Sultan of Ægypt for ten yeares, regained Ieruſalem without drawing ſword, and was there crowned in the yeare 1229. keeping at that time in Ieruſalem a royall Eaſter. This man fortified the Chriſtians with a garriſon, rebuilt Nazareth and Ioppa, and ſo returned into Italy.

In the yeare 1246. *Caſanus* King of the Tartars, being perſuaded by the Sultan, with a great armie inuaded Iudæa, woon Ieruſalem, cauſed the Chriſtians to be cruelly ſlaine, beat downe the holy Sepulchre, euen to ſmall pieces; and left but little ſtanding. It was after this deſtroyed by *Tamberlaine* King of the Tartars, and by *Mahomet* the ſecond of that name, Emperour of the Turkes. But the Monkes had leaue to build vp the holy Sepulchre againe, for which they pryed to the Sultan, or his deputie, a yearely tribute.

In the yeare of our Lord 1516, *Selymus* Emperor of the Turks, about the 24 day of Auguſt, neere to Damaſcus ouercame *Camſon Guarus* Sultan of Ægipt in a cruell warre, and put to death many thouſands of his men; and the Sultan himſelfe ſeeking to ſaue his life by flight was miſerably ſlaine. This *Selymus* conquered all the Holy land, Syria, Damaſcus, and all the countries thereabouts, and as he went through Iudæa, leauing his armie at Gaſa, with a few of his ſoldiers went to Ieruſalem, that he might ſee with his eyes that place, which was made ſo famous by the auncient Writers, and was ſo often mentioned in the Old and New Teſtament. But when hee came hee found nothing but a ruinate and waſt place, barren and rude to looke vpon, inhabited by a few poore Chriſtians, and they alſo held in great contempt and bondage, paying a great tribute to the Sultan of Ægypt, for their libertie and the holy Sepulchre, as *Paulus Iouius* writeth. But after that *Selymus* in that place had done his offerings and ſacrifices to his God *Mahomet*, ſeeing the Prieſts and the Chriſtians preſt with extreame pouertie, out of his ſingular mercy and compaſſion gaue them a large and ſumptuous gift, when hee had ſtayed but one day and one night in the towne. The next

morning

morning before day, he went with all expedition to his armie at Gasa, and from thence into Ægypt, where hee besieged the great and famous citie of Alcaire, and in the yeare 1517 tooke it, conquered all the countrey, vtterly extirpated the Sultan, and went away with an honourable victorie, and rich bootie. From this yeare euen vntill now the towne of Ælia or Ierusalem is vnder the iurisdiction of the Turkes. Thus may wee see how often and with what miserable calamities this Citie hath beene afflicted, euen since the first destruction by *Vespasian*; which makes euident the great iudgement of God, not onely vpon the Iewes, but also vpon the earth where they inhabited, for their infidelitie and vnmercifull crueltie.

The description of Ierusalem, and the situation thereof, as it is now in these times.

THe former incursions and common desolations leauing this towne ruinated and spoyled for want of Inhabitants, it became as a desart or forsaken place; onely some few Christians (eyther out of the zeale of Religion, or for vulgar ostentation) to shew that there had beene a towne, dwelt there. And thus it continued vntill the yeare 1542; at which time *Solyman* the great Turke, either in respect of the strength of the place or in hope of profit, or else to get himselfe a name, with great cost and labor re-edified it, set vpon many stately buildings and sumptuous houses, beautified it with two costly Temples; the one the Temple of *Solomon*, the other the holy Sepulchre; inlarged the extent of it, and seated it vpon high hills: after all this, compast it about with a spacious and thicke wall, and vpon that placed many strong and costly towers; wherein there stands eight gates, *viz.* the Fish gate, the Old gate, Saint *Stephens* gate, (so called because they say Saint *Stephen* went out by that gate, when hee was stoned:) the Angle gate, the Dung gate, the Sheepe gate, the Golden and Fountaine gates. Thus the ancient city, and that which the Emperour *Adrian* built, being both destroyed, in another place is set vp againe: so that betweene both this new citie standeth, and the first citie begins to be againe inhabited.

Of

Of the Temple of the holy Sepulchre.

THis Temple lyeth vpon the West within this new towne, at first fairely built by the Emperour *Constantine*, but destroyed by *Caliphas* Sultan of Ægypt: then by the Emperours of Constantinople rebuilt, which continueth to this day. It is round in the proportion, adorned with 79 pillars 30 foot long; the wideneſſe by the Diameter (beſides the pillars) is 73 feet, leaded aboue; and vpon the top of the roofe ſtandeth a Lanthorne, by which the light commeth in: this Lanthorne is verie curiouſly glaſed. In the middle ſtandeth the holy Sepulchre. To this ioyneth the Church in Mounnt Golgotha, and ſerueth in ſtead of a Quire; it ſtandeth ſomething lower, but all vnder one roofe. The place where the holy Sepulchre ſtandeth is foure ſquare, 8 foot long, and eight broad, hewne out of a rocke; and couered with marble; there is a little doore in the East part of it, very low by which men goe into it, and within that the Sepulchre it ſelfe ſtandeth vpon the North ſide, made of gray marble, three handfulls high, and eight foot long. There are no windowes for light to come to it, but ouer there hangeth continually nine lamps burning, whereby it receiueth light. The vault of this Sepulchre is diuided with a wall; the outward is both of the ſame proportion and length as the inward, but that which is without ſeemes to bee an entrie to the inner caue where Chriſt was buried: and there (as ſome ſay) euen to this day is found a peece of the ſtone which the Angell rolled from the graue before the reſurrection; the other part of the ſtone (howſoeuer it came there) lyes vpon mount Sion: but ſome thinke that the Armenians carried it thither, becauſe vpon it they haue made an Altar. In this inner caue there hangs nine lamps, to giue light vnto them that enter in by the East; ſo that in the inner and outer vault there ſtandeth eighteene lamps. The Mount whereon Chriſt was crucified ſeemeth to ſtand vpon a rocke of ſtone, whitiſh and ſomthing bluſhing, it is diſtant from the holy Sepulchre 130 feet: the place where the croſſe ſtood was a hard rocke, eighteene ſteppes in the aſſent, and anſwers to nine and twentie feet: the hole where the croſſe ſtood is about

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the roundnesse of a mans head in latitude; and if a man might beleeue the Monkes thereabouts, they say also that in that place is to be seene the colour of our Sauiours blood euen to this day. Vpon the left hand of this there stands an Altar made of Marble, and ouer that a sumptuous Chappell, paued and couered with polisht marble, guilt and adorned with refulgent gold, the walls whereof are verie curiously wrought and guilded. In the Church vpon Mount Golgotha they also shew part of a pillar naturally blacke, spect with red spots, where they say Christ was whipt, and make the vulgar beleeue that these specks are the droppes of blood that fell from him. The other part of this collume was carried to Constantinople, as was thought. In this Church *Godfrey* (first christian King of Ierusalem) and the rest of his successors lyes buried.

Of the Temple of Solomon as it is at this day.

THis Temple lyeth towards the East, and was built by the Christians iust in the same place where the former Temple stood at that time when this citie was rebuilt and inlarged. The bodie thereof is verie high and spacious, and built of Marble polished, adorned with most exquisite and curious workemanship, verie artificiall and glorious both within and without: insomuch as the polished stones cast a singular beautifull and resplendent lustre. Aboue it is couered with lead, and was built vp at the cost & labor of the Grecians; in the roofe wherof the Turks place a halfe Moone, as they vsually doe in all such Churches wherein they come and haue authoritie. The Turkes and Saracens haue this Temple in great reuerence and deuotion, they adorne it (according to their custome) with diuers artificiall pictures and emblemes: They will suffer no Christians to enter into it, nor any Iewes vpon paine of death. And if it happens that at any time they go into it, they first wash themselues with water verie cleane then put off their hose & shooes, and so goe bare-foot. This temple they call the holy rocke, and in the bodie thereof there hangeth 700 lamps which burne night & day. In the midst hereof there standeth a certaine little rocke euerie where indented with yron, neere to which not any of the Saracens or infidells dare to approach or touch, although there come many verie farre to visite

ſite it? for they beleeue that there were many memorable and worthy things done in that rock: they thinke that *Melchiſedeck* the firſt Prieſt of the great God, offered bread and wine vpon it, *Gen.*14. and that here the Patriarch *Iacob* ſaw the ladder which reached from heauen to earth, *Gen.*28. which indeed hapned not in Ieruſalem, but in Bethel, as the Scriptures witneſſe. Further, they beleeue, that vpon this ſtone *Dauid* ſaw the Angell of the Lord ſtanding with a ſhaken ſword when hee ſtrooke the city with the peſtilence, 2. *Sam.*24. & that the Prieſts of the old Teſtament offered vpon this ſtone their ſacrifices to the Lord, which were deuoured with fire from heauen. All theſe things doe vtterly differ from the holy Scripture.

The Iewes alſo are of opinion, that the Prophet *Ieremy* about the time of the captiuitie of Babylon, in this ſtone hid the Arke of the Couenant, vntill ſuch time as the Lord brought the people backe againe from the captiuitie: which is contrarie alſo to the bookes of the holy Scripture; for in the 2. of *Machab.*2. it is ſaid, it was hid in the mount Nebo, where *Moſes* ſtood when he ſaw the whole land of Canaan. Alſo the Turkes ſay, that Chriſt ſate vpon this ſtone when *Simion* tooke him in his armes and bleſſed him. Heere alſo hee ſate in the middeſt of the Doctors when hee was but twelue yeares of age, *Luc.*2. which alſo differeth frō the Scripture: for this was not the bodie of the Temple, but in the middle court or *Solomons* Portch, which ſometimes was taken for the Temple, becauſe it ioyned to it: and diuers circumſtances of the Scripture doth ſeeme to make this euident, becauſe here Chriſt taught, and heere the people vſually met together, as appeareth in *Ioſh.*10. & *Pſalme.*72.

About the Temple of Ieruſalem there is a faire plaine, much reſembling our Church yardes, all paued with marble ſtone: to this there is adioyning a faire Church couered with lead, and was ſometimes called *Solomons* portch; but after the Chriſtians had woon Ieruſalem, they gaue it the name of S. *Maries*: The Turke keepes burning in this daily 800 lamps, & it is much greater than that of *Solomons* Temple. The Sultan of Ægypt alſo about a hundreth yeres before, built a little Church or Moſco, cloſe by *Solomons* Temple, wherein are continually burning 88 lamps. There

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is a vault vnder the Temple of the blessed Virgin *Mary*, of such an extraordinarie greatnesse, that 600 horse may easily be placed in it. And thus wee may see the Temple of *Solomon*, and citie of Ierusalem, not onely to be in the power of the Turkes, but also prophained with the blasphemous doctrine of *Mahomet*: & also we may here behold the abomination of desolation standing in the holy place, where sometimes was the Arke of the Couenant, *Dan. 9. Matth. 24.* and the prophecie of *Ieremie* is fully finished *cap. 19. This place shall bee vncleane like vnto the place of Tophet, where they did sacrifice to the host of heauen, and vnto other strainge gods.*

Of other buildings within the City of Ælia, which is now called Ierusalem.

MOunt Sion is placed towards the South of Ierusalem, where euen at this day the Monkes will take vpon them to shew the ruins of *Dauids* tower, the Sepulchre of the Kings of Israel, and many other holy places: but *Paulus Orosius* and other Historians do write, how in the time of *Adrian Cæsar* there happened a great earth-quake in Iudæa, in such a terrible manner, that the mountaine of Sion, with the Sepulchre of *Dauid* fell downe and were vtterly defaced. And further, all true Historians doe write, That *Adrian* the Emperor did so much deface this citie, that hee left not a stone standing vpon a stone, nay not a whole stone, but all were broken into small pieces; and yet notwithstanding pilgrims are so madde and blinde, that they goe thither with great paines, to seek those holy places, where when they come, with the expence of a great deale of time, in recompence of their paines are made a laughing stocke to the kings of Ierusalem, and find nothing but fained and supposed holy places and buildings, since it is manifest by the wordes of our Sauiour, That *there shall not bee a stone left vpon a stone which shall not bee broken to pieces*: and as *Borchardus* the Monke saith, That the Romans caused the Temple and other princely buildings, together with the mountains, to bee throwne downe and cast into the valleys, with which being filled there remaineth not so much as an Embleme of the old Citie. From whence may euidently appeare, That those places which are now shewen to pilgrims by the Monkes of Ierusalem, are meerely

meerely ſuborned, and fained, on purpoſe to deceiue them, and get their mony. They are verie ſimple therefore that will goe to Ieruſalem to ſee ſuch places, and ſeeke their ſaluation. And as for the Sepulchre (as is aforeſayd) the Tartars beat it all in pieces; ſo that this Monument of our Lord is not to bee found vpon the earth: Wherefore our Sauiour Chriſt is no more to be ſought among the dead, but in the ſacred monumẽt of his holy Word, for there he hath promiſed to make euident his diuine preſence, &c.

Of the Sects which are in and about the Temple of the holy Sepulchre.

IN and about the Church which is built ouer the holy Sepulchre vpon Mount Caluarie, there are at this day many of diuers Nations and Countries, of diuers opinions and religions which inhabit. And although they differ in materiall poynts of their Faith, yet would be all Chriſtians; of which number there are ſome Latins, Greekes, Abiſſines, Armenians, Gregorians, Neſtorians, Surians, and Iacobins.

The Latins for the moſt part are ſuch as wee call Franciſcan Monkes, Obſeruants, or Friers: theſe haue the keeping of the holy Sepulchre, and looke to it verie diligently; where ſomtimes they make a certaine number of Knights of the noble order of S. *Iohns* Templers, with many ceremonies and great ſolemnities. Theſe Knights are girt with a ſword all guilt, hanging in a red veluet girdle; a chain of gold is put vpon them, worth about 100 Hungarian Duckets, at the end whereof there hangs a Ieruſalem croſſe of gold. This kind of croſſe alſo they are permitted to weare vpon their armes & clothes; then haue they a paire of gilt ſpurres with veluet tyings. But before they are admitted into this Order, they muſt ſweare vpon the holy Sepulchre to maintaine and defend the doctrine of the Pope. Latins.

The Grecians that are there be alſo Monkes, and doe inhabit within the temple of the holy Sepulchre; but they haue the keeping of the place where our Sauiour Chriſt was crucified, and differ from the Romaniſts: for they beleeue, firſt, that the holy Ghoſt proceedeth from the Father, and not the Sonne: Secondly, they Græcians.

they giue the ſacraments in both kinds: thirdly, they hold not the Pope to be head of they Church: fourthly, they denie Purgatorie and prayer for the dead: fiftly they ſing maſſe in their owne language that euerie man may vnderſtand it: but they obſerue ſeuen Sacraments, as the Romaniſts doe. They teach men to pray and call vpon Saints: they yearely obſerue two ſtrict faſting daies and eat no fleſh vpon Saterdaies.

The reſt of the Græcians that are through the Eaſt parts, leaue mrrriage free, as well for the Clergie as Laitie, and condemne the Latine Prieſts becauſe they marrie not. They allow no grauen Images in their Churches. But in ſome places of their Church they haue faire painted pictures hanging. They approue not the Pope, but haue a Patriarch for their high Biſhop; which Patriarch is greatly reuerenced, and much honoured in Conſtantinople.

Abiſſines. The Abiſſins be ſuch as are of Preſter *Iohns* gouernment; their complexion is browne; their habitation is in the Temple vpon mount Caluarie, on the Eaſt ſide of the Church doore: they alſo approue not the Pope, but allow Prieſts to marrie, and giue the ſacraments in both kinds; yet there are manie ſects and opinions among them, forbearing thoſe meates forbidden in the old Teſtament: they circumciſe both male and female, which the Iewes doe not: they obſerue our Saterday for their Sabboth: they baptiſe their children with fire, of which I will ſpeake more hereafter in the deſcription of the towne of Saba.

Armenians. The Armenians are Chriſtians, and come out of Armenia: their dwelling is in a Chappell vpon mount Sion neere to Saint *Iames* his Church. They deny the Pope to be head of the Church; they miniſter the ſacraments in both kinds; their Prieſts marrie; they forbeare the meates forbidden in the Old Teſtament; they haue a kind of cuſtome, to whine and crie by the graues of the dead: Vpon Twelfth day they keepe a great feaſt, and the next day begins their Lent, which they keepe ſtrictly, and eat neither egges nor fiſh, nor any liuing thing during that time, they obſerue Wedneſdaies and Fridaies; they preach, ſing, and ſay their Seruice in their owne tongue; they deny prayer for the dead, and purgatory; they all weare Hatts with blew hat-bands.

Gregurians. The Gregorians are Chriſtians that dwell by the great citie of Trapezunat

Trapezunta vpon the Euxinian Sea. Their prieſts marrie, but if their wiues die they muſt not marrie againe. They dwell in Ieruſalem, in the Church vpon mount Caluerie, where Chriſt after his reſurrection ſhewed himſelfe like a Gardner vnto *Marie Magdalen*.

Neſtorians. The Neſtorian hereticks, who now are found in great numbers in Niniuie, which at this day is called Moſſell, and in other places thereabout, doe yet hold the hereſie of *Neſtorius* their maſter, and teach, That Chriſt had two natures, and that hee hath two perſons, & that *Marie* was not the mother of God, but that ſhe bare Chriſt who was man only: about their Hats they weare fleſh-coloured hatbands. Some of their prieſts are found to dwell in the Temple of mount Caluerie.

Surians. The Surians follow the Græcian Chriſtians, touching the moſt of their opinions; they reſpect not much their religion; for in regard of their pouertie they are forced to worke for day wages vnder the Turkes. Some of them alſo dwell in Ieruſalem in a church called S. *Marks*, which ſtandeth in the place of the houſe where *Iohn Marke* dwelt, where the Apoſtle *Peter* knockt when the Angell ledde him out of priſon

Iacobin. The Sect of the Iacobins are reſident in a Chappell which ſtandeth behind the Sepulchre. They take that name of *Iacob* the Hereticke, who was a Diſciple of the Patriarch of Alexandria; they are wauering and vnconſtant among themſelues, and are here and there found in Iudæa, Ægypt, and Barbarie, diuided into many Sects; for ſome of them hold with *Eutichus* and *Macharus*, who aſcribe one nature to Chriſt, which is the Godhead, and denie the manhood. Some of them circumciſe their children, ſome baptiſe them with fire, and make a croſſe vpon their faces. Of this firie baptiſme you ſhall read more hereafter in the deſcription of the citie of Saba.

Hereby you may note, how the temple of the holy Sepulchre in Ieruſalem is filled with many Sects, who altogether giue and pay tribute to the Emperour of the Turkes; whereby you may ſee that Chriſt will bee no more ſought in the holy Sepulchre but rather in the holy Euangeliſts, where he ſuffereth himſelfe to bee found by all thoſe that ſeeke him with a pure heart.

Of the Sects of the Iews.

IN these our times the Iewes doe inhabite in Ierusalem, and are diuided into many sects, that is to say, Phariſes, Saducees, Eſſæs, Gemiſteis, Morboneis, and Meriſteis. The Phariſes tooke that name from the Interpretation of the law, and is deriued from the Hebrew word *Pharaſch*, which ſignifies to expound: ſo that *Pharaſei* is as much to ſay as Doctor or expounder of the law: they approue of *Moſes* and the prophets; they hold the immortalitie of the ſoule: but of Chriſt and the principall parts of his doctrine, of the law, of ſinne, and of ceremonies, they haue many vngodly opinions and expoſitions. They ſaine, that the Law was inſtituted by God for outward diſcipline; that ſinne is onely outward tranſgreſſion, & the violating of mens traditions: they hold there is no originall ſinne, but that men may performe the Law, and merit euerlaſting life; beſides many other things, as waſhings, faſtings, offring gifts in the Temple, and ſuch like ceremonies; of which there is no commandement expreſſe in the Scripture. Read *Mat.3.59.12.5. &c. Mar.2.3.7 &c. Ioh.3.7.8 &c. Act.15.23. &c.*

The Saducees giue themſelues an honorable title, being deriued from *Zedukim* or *Zeddikim*, calling themſelues iuſt, from the word *Zadok*. He was iuſt, and by *Ampheireſim* is not vnproperly deriued from *Dicaioo*, or *Dicaros*, ſignifying *iuſtus*; and by *Protheſin* in latin *Index*, a Iudge. So that *Zadok* or *Zaddeeus* ſignifies a iuſt Iudge, which would iudge all others, but they themſelues were without offence; Thus the worſt men got the beſt names. They onley allowe the fiue books of *Moſes*; they dreame the *Meſſias* ſhould be an earthly king; they beleeue the ſoules of men to bee mortal, and to periſh with their bodies; they do not beleeue the reſurrection, nor that there are either Angels, Spirits, or Diuels.

The Eſſæs had rather bee called Students, taking their name from *Aſa*, vnder which title they would ſeeme to reprehend, & amongſt other things auoid the profane liberty of the Saducees, and approue not the arrogant diſſimulation of the Phariſes; but that they teach more diuine and profitable precepts. These liue a Monaſtical life, vnmarried; their goods are comon; for the moſt part they practiſe phyſick: in their aſſemblies, the auncienteſt of them read ſome part of *Moſes* law, or ſome of the Prophets; all

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of them both yong and old at certaine times of the day, say prayers. They haue no new kind of doctrine, but imbrace the Priesthood of *Moses*: They dwell in the deserts and vtmost parts of Iudæa neere to the lake Asphaltites, & in the garden of Balm neer Iericho, where the antient Prophets *Elias* and *Eliseus* had their schools, whose disciples were called the children of the prophets. These three sects began in *Iudas Machabeus* time, *Ioseph li. 3. c. 18.*

The Genisteis are said to be those that do certainly affirm, that they are of the posteritie of *Abraham*, although they haue lost their genealogies, & cannot proue it. These call themselues great and noble, and are of the stocke of those that in the captiuitie of Babylon married the wiues of other nations: of which you may read in *Nehem.* So that they are halfe Gentiles, halfe Iewes, and account themselues to be of the Nobilitie.

The Morboneis very solemnly obserue the Saboth, which many others that are flatterers of the Turkes and Saracens doe not: there are a great companie of these; for almost all the Iewes doe verie superstitiously celebrate the Saboth: & therfore they take their name partly from a Multitude, and partly from Vsurie; for *Merebach* in Hebrew signifies a multitude, and *Tarebah* vsurie.

Meristeis are those Iewes that diuide the Scripture, and say the Prophets spoke not al with one spirit; & what they list they make scripture, and what they list they leaue out: & therfore the Græcians call them *Meristin*, which signifies to diuide.

There are also others in these our times that are Iewes too, but they are called Samaritanes, which onely approue of the Mosaicall law, and reiect the rest of the Scriptures and Prophets. These are so called from Keeping; for this word *Schamar* properly signifies to preserue or keepe a speech in heart, and hath therefore a certaine congruitie and consonance with the Latine word *Sermo*: so that *Schamar* in Hebrew, and *Sermo* in Latine, are much what of one signification.

But all the Iewes, except the Sadutes, haue one faith; they thinke they may fulfill the commaundements, and by their owne workes be iustified & purchase eternall life. They denie the Trinitie and Christ, and doe beleeue that their *Messias* is yet to come, and shall bring them backe againe into the land of Promise.

Of the Saracens and Turkes which inhabit in Ierusalem: of their faith and religion.

THe Saracens are a people of Arabia the stonie; of the posteritie of *Ishmael* the sonne of *Abraham*, which he begat of *Hagar*. From whence they are rightly called *Agarins*, notwithstanding they had rather bee called Saracens. Others call them *Saracens a Saraca*, which is a part of Arabia the stonie. It seemeth therefore that these people tooke their name from a Principality; for *Sarar* in Hebrew is the same that *Principatum gessit* is in Latine, or if you will, *Principatum obtinuit*, which signifies (to obtaine a Principalitie.) And therefore the Saracens or Sarrazens, may bee said Princes or Captaines, whose Principalitie extends it selfe far and neere: but *Agarins* signifies Peregrinators; for *Gor* or *Gar* is as much to say as a Pilgrim.

These people combined themselues with *Mahomet* that false Prophet, borne of obscure parentage: his fathers name was *Abdiminech*, of his wife that was of the familie of *Ishmael*, or of the Saracens, borne in Arabia the stonie, and (as it is expresst in their Alcaron) vpon the xxj. day of September, according to our accompt, about the yeare of Christ 570. hee tooke his name from a tumultuous coufusion: for *amah* signifies *tumultuatus est*, he hath beene tumultuous; And *Hamam*, *tumultuando disturbauit*, He diuided by contention. From hence *Maimo* signifies *tumultuor*, A contender, and *Maiomai*, *concitor*, a rebell. From whence may be gathered, That *Mahomet* is an ominous and seditious name. Whiles hee was in his infancie he liued with his father; after, being of a prompt wit, he serued one *Abdomoneplis* a Merchant, in whose seruice conuersiing with Christians and Iewes, hee got a smattering knowledge of the olde and newe Testament, and m any acquaintance; amongst which was one *Sergius* an Arian Monke, a man verie well affected of this *Abdomoneplis*. *Abdomoneplis* dyed, and by the persuasion of this Monke, *Mahomet* married *Cadican* his wife, although shee was fiftie yeares of age, and by her had great riches: shee soone after also dyed, and left *Mahomet* all that she had. He on a sudden, being lift vp to his height of substance, grew very ambitious (for he was naturally proud, wrathfull, a theefe, a whoremaster, a most impudent adulterer, and wheresoeuer he came made

made hauocke of all things.(This man by the helpe of the Sarazens and others, affected the kingdome of Arabia, which within ſhort time after he obtained, entring Mecha the chiefe citie thereof, vpon Thurſday the fifteenth of Iuly, *Anno Dom.* 622. and by the helpe of two Iewes and this *Sergius*, wrote that blaſphemous Law of the Alcaron, falſly profeſſing himſelfe to bee a prophet, and began cruelly to oppoſe himſelfe againſt all neighbouring nations and cities.

The Alcaron taketh the name from *Splendor* or *Brightneſſe*; for *Al* in the Arabick is as much as *Karan* in the Hebrew, and that ſignifies *to ſhine or caſt forth a brightneſſe*. This Alcaron containes a blaſphemous and deteſtable law, written in the Arabian tongue without any order or colour of knowledge, teaching manifeſt lyes, and execrable blaſphemies againſt God; and for the moſt part, the pleaſures and delights of this world: for he doth denie that there is one eternall eſſence of the Deitie, and the holy Trinitie; our Sauiour Chriſt they one while call the Sonne of God, and another while the Soule or Spirit of God. They deny his Deitie, but ſay that he was a holy man, borne without a father of the chaſt and incorruptible Virgin *Mary*. And although hee was before all beginning, yet they beleeue that he was not begotten, but created before all other eſſential creatures, by the eternall God. Alſo they ſay he was not crucified, but ſome other in his place; and therefore the ſaluation of man not to conſiſt in the merits of Chriſt, but in our owne proper workes. And that the Iewes might embrace the Alcaron, they retaine Circumciſion, which is commonly done when the children are thirteene yeares of age; about which time, *Iſhmael* was circumciſed. They forbeare the meates forbidden in the Law; they haue many wiues at one time; they tollerate a bil of Diuorce, and affirme that after the reſurrection men may haue many wiues, and with them banquet, ſurfet, and vſe pleaſant recreations; with diuers ſuch errours and vaine trifles, which for breuities ſake I omit.

That hee might the better perſuade men to embrace and beleeue theſe his lies, and blaſphemous doctrines, he verie cunningly ſeemed to confirme them with many falſe and fained myracles:

and amongst the rest this was one: Hauiug taught a white Doue to fetch corne in his eare, whiles hee was preaching to the people, it chanced that she came & sate vpon his shoulder, and putting her bill into his eare according to her accustomed manner, hee persuaded the people that it was the spirit of God, which deliuered him the words of the Law. A Bull also, taught after the same manner, at his voyce came before him, and kneeling downe did him reuerence, with the Alcaron tied vpon his hornes; which he affirmed was come from heauen and brought that new Law. Then did hee make diuers hornes of gold and siluer, and filling them full of milke hid them in the earth: after which, in a great assembly he caused the same places to bee opened, and told the people that these signified plentie and abundance, to all such as kept and obserued that Law: But the violaters thereof should bee punished with death. Together with many othersuch like idle and fooliſh myracles, (which would bee to tedious to recite) that hee might make the people beleeue that it came from God. And being afflicted with the falling sickneſſe, gaue it out, that then the Angell *Gabriel* told him the Law, making this likewise a means to further his designes: but after, *viz.* vpon the eighth of Iune, *Anno Dom.* 632. and in the sixtie one yeare of his age, he died miserably of this disease, after he had raigned in Mecha ten yeares; and *Enbubizer* or *Abubachar* his father in Law succeeded him in the gouernement, who built in his honour a Church, and in that put his sepulchre, both stately and sumptuous.

The Turkes also embrace this doctrine, and ioyned their forces with the Sarazens: They extended their Empire vnder *Mahomet* the third, into Asia, Europe, and Affrica. They deriue their name (as I suppose) from *Cruelty*; for *Turca* signifieth a *cruell destroyer*. or *an armed enemie*, being deriued from the Hebrew word *Tarach*, that is, *to effect his purpose*. From whence they are not improperly called of the Græcians τύρκοι to vexe and make wearie; or else from the Hebrew word *Tachera*, which signifies a shield; and from the Greeke word θυρεὸς and θυρεοῦσθαι, to put on a shield, and to arme themselues: for the Turkes are armed enemies, and destroyers of the whole world: And by *Ezechiel* are cal-

called *Gog* and *Magog*, *cap.* 38. *&* 39. of *Magog* which was the ſon of *Iaphet Gen.* 10. and as ſome thinke, inhabited the North parts of the world. *Plinie* places them in Boſpherus, Cimmerius, Scythia, &c. which lyeth towards the Eaſt. But indeed they haue often changed their reſidence, and haue come into Perſia, Armenia, Syria, Paleſtina, Arabia, & cruelly deſtroyed them, vntill they had conquered Conſtantinople, and got a great part of Europe; and haue infected the mindes of al the inhabitants in thoſe parts with their manners, ſlaughters, and rapines, according to that blaſphemous Law of the Alcaron. They firſt afflicted thoſe parts about the yeare of our Lord 760. *Conſtantius Copronius* being then the Emperour of Rome; ſince which time they haue conquered a great part of the World.

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A Relation of the Trauells and Peregrinations of the Saints and holy Patriarches, as they are seuerally mentioned in the first Booke of MOSES.

And first of the first man, ADAM.

ADAM the first man, tooke his name from *Adamah*, which signifies redde earth, because he was made of the redde slime of the earth, Therefore the Latins deriue *Homo* from *Humo*; also the Græcians from χαμαι, which signifies the earth. But when man was layed open to all calamities, miseries, yea & death, the Hebrewes called him *Enosh*, which signifies *a mortall and miserable man*: for this attribute to man agreeth with the word *Nosch*, which signifies *to bee sicke of a deadly disease.* There are some that thinke, that man was made in Syria neere to Damascus, because there is found much redde earth. Others say neere to Hebron a citie in the Tribe of Iuda, and there also lyes buried; for in a caue neere that place, lyes much redde earth, which the inhabitants euen to this day shew vnto Pilgrims: but this is nothing to the purpose, since we know, that man was first created, and then brought into Paradise, *Gen.* 1. & 2.

Of Paradise.

PAradise, which in Greeke is παραδεισος, and in Hebrew *Pardes*, signifies a pleasant Garden plentifully furnished with fruitfull trees, but principally Mertle trees, which beareth a kind of berrie of a verie delectable taste: for this Hebrew word seemeth to bee

be a compound, that is of *Parah*, which ſignifies *to fructifie*, and *Hadas*, a mirtle; of the fruit of which tree, there is made a certaine wine called mirtle or mulberie wine: the myſterie hereof is, that Chriſt is that tree of life, that fruitful and pleaſant mirtle, whereby we are rayſed vp vnto eternall life, *Gen.* 2. *Apoc.* 22. *Mat.* 11. *Luther* calleth paradiſe in his diſcourſe of Germanie, a pleaſant Garden, *Eccl.* 2. *Munſter*, an Orchard: and in the Bible it is called Eden, a place plentifully furniſhed with all things neceſſary for the procuring of pleaſure & delight. The Grecians call it *Hedone*, which ſignifies an extraordinarie delectable and pleaſant place, for in it there was great aboundance of all things, as well of trees, fruits, hearbes, and ſweet ſmelling flowers, as of beaſts and fowles of the heauen. Into this place God put man, to dreſſe it & keepe it: But where it ſtood, and whether it be now vpon the earth, there are diuers opinions: The Romaniſts hold, that it is placed in the Eaſt without the Tropicks: others would haue it vnder the Æquator, becauſe it is a verie temperat region: but experience tells vs, that there it is verie hot & ſcortching: others think it ſtandeth vpō the top of a high mountaine, free from all the violent motions and impreſſions of the ayre, in which place they hold *Ænoch* and *Eliah* are yet liuing: there are others that aſſigne the whole Eaſt part to be Paradiſe, and that there were ſome peculiar places moſt fruitfull, of which they thinke was Syria, Damaſcus, Arabia fœlix, Ægypt and Iudæa, in which part man was put. They alſo ſay, that the tree of Knowledge ſtood vpon Mount Caluary, neere about that place where Chriſt was crucified, ſo that he made ſatisfaction for ſinne in the ſame place where ſinne was firſt committed. And this I hold to be the better opinion; and that it remained til the deluge kept in the cuſtodie of Angells, at Gods appointment, and by the flood, together with other creatures, was aboliſhed.

And for that ſaying of our Sauior to the theefe vpon the croſſe *This day thou ſhalt be with me in Paradiſe*, is not to be vnderſtood of the earthly Paradiſe, but of the heauenly, the place of the bleſſed angels and ſaints, where God with his diuine maieſty filleth them with the light of righteouſneſſe, and quickneth them with eternall life. This place *Paul* calls the third heauen, and that heauenly Paradiſe of which the earthly Paridiſe is a Type. 2. *Cor.* 12.

of

Of the foure Riuers that watered Paradiſe.

THe foure Floods of Paradiſe, were Piſon, Gihon, Hidekel and Euphrates, *Gen.*2. There was but one Fountaine of all theſe floods, & this was in Paradiſe it ſelfe, which in thoſe times was diuided into foure ſtreames. But as by the Flood all the face of the earth was changed, ſo likewiſe were theſe riuers, and their Fountaines and Channells altered from the places where at firſt they were; notwithſtanding, in memorie of them, there remaines ſome reliques, though perhaps not in the ſame place, nor ſpringing out of one and the ſame Fountaine, as they did before. And as the Mediterranean ſea, the Gulph of Arabia, and many other Meeres and Lakes, before the Flood, were not, but (by the generall conſent of all learned men) hapned by that huge inundation; the ſame may be ſaid of theſe Riuers.

The head or beginning of the Riuer Piſchon or Piſon, is 4800 miles Eaſtward from Ieruſalem, and is like vnto an arme of the Sea, ſome 12 or 16 miles ouer, and for that cauſe it taketh the name from Poſch, that is, *increaſing*, or, *of an extraordinarie greatnes*: from hence the Grecians call it Phuſon, becauſe it diuides it ſelfe into diuers Riuolets or Streames. It compaſſeth in Hauilah, it diuideth that part of the world which wee call India, into the outward and inward: and there is called Ganges, taking that name from an Æthiopian King called *Gange*, as *Swydas* ſaith. Some ſay it is vnknown where it firſt riſeth: others ſay it riſeth in Scythia, & watereth all the neighbour countries as it paſſeth along, as Nylus doth, and ſo being diſperſed into 30 channels, diuideth India with one of them: the narroweſt place of Ganges is 8 miles ouer, and the ſhalloweſt 100 foot deepe, it bringeth forth Dolphins, Crocodiles, and diuers other creatures.

Solinus and *Strabo* ſayth, That the Riuer Tygris riſeth in Armenia, a verie faire and cleare Fountaine; it is diſtant from Ieruſalem ſixe hundred miles towards the North: it runneth with ſuch an exceeding ſwiftneſſe, that Fiſhes cannot ſwimme againſt it, and paſſeth thorough the lake of Arthuſia, without once mingling it ſelfe with the water: and for this cauſe it is called

Tygris

Tigris, which ſignifieth a *dart*, and, *a beaſt of extraordinarie ſwiftneſſe and crueltie*. This Riuer running from towards the North and the riſing of the Sunne, it compaſſeth in Meſſopotamia, and paſſeth by the borders of Medea and Aſſiria, and after that of Chaldæa and Arabia, it there receiueth in the Riuer Hydaſpis, and ſo ioyning with *Euphrates*, falls into the lake of Perſia. The Hebrewes called this riuer *Chidikill* from *Chadad*, which ſignifies accute, and *Kalal*, light, for it is a ſwift running ſtreame: from hence the Græcians call it τιγρις; the Latines, *Celer*; the Germans, **Ein Zelter**, which ſignifies with vs, a horſe ſwiftly running; for it paſſeth away ſwifter than an arrow out of a bow. Going towards the Eaſt, ſome 36 miles from the auncient Babylon, it runneth thorough a towne called Bagadeth, bordering vpon Turkie and Perſia, and from thence towards the latitude, to a towne called Argentaratus, where it changeth the name to Tigris; in that place it runneth ſo extreame ſwift, that it will make a mans head dizzie to looke vpon it.

Strabo ſaith, The Riuer Euphrates riſeth out of a Mountaine in Armenia, called Nipha, ſome 300 miles from the Citie of Ieruſalem towards the North, watering Meſopotamia and Chaldæa, and paſſing through the middeſt of that flouriſhing Citie Babylon, diuides it into two parts (and after paſſing thorough, and fructifying Arabia, it ioyneth with the Flood Tygris, and falls into the Perſian gulfe. *Simiramis* Queene of the Aſſirians and of Babylon, built a bridge ouer the narroweſt place of this Riuer, being ſome three quarters of a mile ouer. The Hebrewes call this Riuer, *Parah*, becauſe it fructifieth; and from thence the Græcians call it φερω, or φορεω, to beare fruit; the Germans, **fruchter**, which in Engliſh is, fruitfull or pleaſant: And therefore Saint *Ambroſe* ſaith, it is deriued from Euphranein, that is from reioycing; For that ouerflowing the Fields, it cauſed them the next yeare to flouriſh with all kind of fruit and pleaſant flowers. The water of this Riuer is verie foule and dirtie, ſo that it is vnfit to drinke: according to that of *Ieremie cap. 2. What auaileth it thee to goe into Aſſiria that thou mightſt drinke of the water of Euphrates?* If a man takes this water in a veſſell, & let it ſtand but two houres, the dirt and ſand will lie at the bottom thereof two inches thick.

There-

Therefore the inhabitants neere about it, are wont to take a great pot that holdeth a good quantitie, whereinto putting water, they let it ſtand till all the filth be ſunke to the bottome, and ſo they cleare water to drinke.

Nilus taketh the beginning from a certaine Mountaine in Mauritania the lower, not farre from the Ocean, and iſſues from a Lake which they call Nidiles, and partly from other Lakes, and is increaſed with the ſnowe waters falling from the mountaines of the Moone in Affrica, 3200 miles from Ieruſalem towards the South. Some thinke it tooke the name from *Nileus* a certain King thereabouts. Others, from the ſoile which it yerely brought downe in the ſtreame, whereby all Egypt is made fruitfull; from whence ſome thinke it was called Seruious Nilus, for that it bringeth downe new mudde with it. The Hebrewes call it *Gihon*, becauſe it breaketh out of the earth with great violence. This Riuer comes through the deſarts of Æthiopia, and ſo with great violence comes into Egypt, where it is diuided into ſeuen ſtreames, and in times paſt had ſeuen gates, the names of which were, Canopicus, or Heraclioticus, Bolbitinus, Sebiniticus, Pharmiticus, Mendeſius, Taniticus, and Paluſinus. The two outward gates of which, *viz.* Canopicus, and Paluſiacus, were 160. miles a ſunder. *Appianus* ſaith, There are two other gates called Tineptimicus and Diolcus: This ninth gate is diuided at a citie and place called Delta, taking the name from the likneſſe that it hath to the Greeke letter ſo called. So that Nilus is diuided into nine gates, by which nine gates, it falls into the Mediterranean Sea. There are many that thinke, that Paradiſe was onely in Egypt, and that then it had onely but foure ſtreames, and that at the Flood it was confuſed into nine, and they would ſeeme to proue their opinion out of the 31 chapter of *Ezekiel*, where hee calleth Egypt, a garden of pleaſure. But this differeth from the deſcriptiō of *Moſes*, for it is not ſcituate in the Eaſt, but rather the South from Ieruſalem, and farre diſtant from the two Eaſterne Riuers, Euphrates and Hiddikel, by which the holy Scriptures doe principally denote Paradiſe. Wherefore it may bee concluded, that Egypt was onely a part of Paradiſe, not paradiſe it ſelfe: And that this Riuer was one of the Riuers, not all, the ſtreames of which

which Riuer at ſome times of the yeare, *viz.* in the Summer Solſtice, when the Sunne is neere the Dogge-ſtarre, begins to ſwell and ouerflow the bankes, by reaſon of the melting of the ſnow which lyes vpon the mountaines of the Moone, and ſo drowne all the places neere vnto it, through the Land of Ægypt, leauing behinde it, certaine ſlime and mudde, by which it comes to paſſe, that the Countrey is verie fruitfull, and ſerues them in ſteed of raine, at which time of the yeare (for this happens once euery yeare) the people and inhabitants of the Countrey retire themſelues to their Towns, Cities, and Caſtles, ſcituated vpon Rocks, Mountaines, & high grounds, from whence it hapneth, that they ſuſtaine verie little diſcommoditie or loſſe, by any ſuch inundation. They alſo keepe little boates, whereby they paſſe from one place to another, becauſe all their paſſages and foot paths are then drowned with waters. There are many prettie obſeruations which the people of Ægypt were wont to take notice of in the riſing of this water, for they had certain ſtaues whereby they meaſured the deapth of it, if it roſe but to twelue cubits (which is ſixe yards in highth, they then ſtood in feare of great famine, ſo alſo if it was but thirteene, for then the water was not deepe enough to make the ground fertill: but if it roſe to fourteene or fifteene, then they were in great hope, and did not doubt of a fruitfull yeare: and if to ſixteene, they then greatly reioyced at their proſperitie, and kept banquets and feaſts, and were aſſured that the ſucceeding yeare would bee verie plentifull: but if it roſe aboue, they laid aſide all ſignes of ioy, and liued verie ſparingly, and with great ſorrow, this great inundation of waters foreſhewing, ſcarcitie, and want, and famine, and peſtilence, and death. And thus Nilus yearely, euerie yeare is to them in ſteed of raine, for Ægypt is without raine.

In Autumne, at ſuch time as the Sunne going out of the laſt face of Libra, entreth into Scorpio, the waters of Nilus by little and little retire themſelues into their bankes, and the earth becomes quite vncouered of water: about which time, the Country being exceeding hot, the earth is preſently made drie in all thoſe places, ſo that in the moneth of October, they may both till and ſowe their Land. In this Riuer the Crocodile and the

Itch-

Ichneumo breed, of the nature of which two, you may sufficiently read in *Gesner*. There also breeds the Pellican, of which Saint *Ierom* saith, there are two kinds, one that liues vpon the water, an other that liues vpon the land: these Birds as some affirme, kill their young ones vpon their beake, and then leaue them lying in their neast for three dayes; at the end of which time, the female grieuously woundes her selfe vpon the breast, and powring her blood vpon her young ones, reuiues them againe. This bird may verie well bee a type and figure of our blessed Sauiour, who shedding his pretious blood vpon the crosse for our sinnes, after the third day rose againe, and that hee might restore vs to life that be dead in sinne, powreth out his blood vpon vs, whereby wee are made capable of eternall life.

Of the place where Adam and Eua dwelt after the breaking of the commandement Gen. 3.

ADam and *Eua*, being driuen out of Paradise, dwelt at Damascus, 160. miles from Ierusalem, as *Munster* and others write, the towns-men of Damascus, at this day shew the place where *Cain* slew his brother *Abel*, and it is well to be beleeued that this Citie receiues her name thereby, for Damascus signifieth bloodshedding or a place which hath drunke vp blood.

Of the place where Cain dwelt.

CAin after he had slaine his brother *Abel*, dwelt in the land of Nod, a land of feare and disquiet, in the Towne of Hanoch, and as some thinke, it was the same place where Babilon (after *Noes* Flood) was built, being foure hundred and eightie miles from Ierusalem Eastward.

Of the place where Noah dwelt.

NOah signifying quiet and rest, dwelt in Armenia, six hundred miles from Ierusalem Northward, hard by Mount Ararat vpon which Mount, the Arke (after the Flood) stayed it selfe,

Gen.

Gen. 8. *Ptolemeus* nameth these high Hills in Armenia Gordes, which are alwaies couered with snow, and no man may get vpon them.

Sem.

SEM who in the holy Scriptures is called *Melchisedeck*, that is a King of righteousnesse, dwelt in the citie of Ierusalem, which as then was called Salem, that is a citie of peace.

Nimroth.

NIMROTH was the first Prince and Regent vpon earth, and built Babilon, which is fixe hundred and eighty miles from Ierusalem Eastward. *Strabo* writeth, That in Babilon there was an old foure-square Tower built of bricke, foure hundred and sixteene ells high *, & each side thereof foure hundred and sixteene ells broad: This without doubt was a peece of the Tower of Babilon, the toppe whereof should haue reached vp to Heauen, *Gen.* 22. * That is 200. yards high.

Babel or Babilon signifieth a confusion, because in that place God confounded the workemens tongues, when they built the Tower of Babilon.

The Trauels of Abraham.

1 ABRAHAM went out of his owne Countrie of Vhr in Chaldæa, to the Citie of Haran in Mesopotamia, which is 376 miles.

2 From Haran, by Gods commandement he went to Sichem, which is foure hundred miles.

3 From Sichem, hee went to the Plaine and wood of Mamre to the hill betweene Bethel and Hay, which is 28 miles.

4 From thence hee went into Ægipt, trauailing Southward 240. miles.

5 Out of Ægipt hee went againe into Canaan, to the hill that lyeth betweene Bethel and Hay, which is 240 miles. *Gen.* 13.

6 From

6 From thence hee went to the Plaine of Mamre neere Hebron, 32 miles.

7 From the plaine of Mamre, hee went to Dan, which is 124 miles, and there ouerthrew the foure Kings which had taken *Lot* priſoner, *Gen.* 14:

8 Then hee purſued the enemie for the ſpace of 80 miles to Hobam in Phœnicia, which lyeth on the left ſide of Damaſco, *Gen.* 14.

9 From Phœnicia, hee went to Sodom where *Melchiſedech* met him, which are 160 miles, *Gen.* 14.

10 From Sodom, he went backe again to the Plaine of Mamre, which are 40 miles.

11 From the Plaine of Mamre, hee went to Gerar, which is 6 miles, where his ſonne *Iſaach* was borne, *Gen.* 20. 21

12 From Gerar, he went to Beerſaba, which is 12 miles where he tooke an oath of King *Abimilech.*

13 From Beerſaba, hee went to mount Moriah, which is 40 miles, where he would haue offered his ſonne *Iſaach*, *Gen.* 22.

14 From mount Moriah, he returned again to Beerſaba, which is 40 miles.

15 From Beerſaba, he and his wife went to the Plaine of Mamre by Hebron, which is 16 miles, and there they dyed and were buried. *Gen.* 23. and 25.

So that all the Trauels of the Patriarch *Abraham*, were 1794, miles.

Now followeth the deſcription of the Townes and places.

THe Towne of Vhr in Chaldæa, where *Abraham* was borne at this day is called Orchæ, (as *Petrus Appianus* writeth) and is diſtant from Ieruſalem 624 miles Eaſtward. It ſeemeth, it either tooke that name from light or fire, or elſe from diuine worſhip, for there they vſed to offer many burnt offerings, but at that time they committed idolatry, for which cauſe *Abraham* went from thence, perceiuing that the Chaldæans tooke the fire for their god, becauſe fire came downe from Heauen and conſumed their offerings. Learned men therefore are of opinion, that the Chaldæans in the town of Vhr, worſhipped the fire for their god.

Haran

Haran or Charan, that is wrath.

HAran is the chiefe citie in Mesopotamia, where *Abraham* for a time dwelt with his father *Thara*: There the rich Romane *Crassus* with his armie was ouerthrowne by the Partheans, and is distant from Ierusalem foure hundred and fortie miles North-East-ward, taking the name from the water Charan, which runneth through it: but at this day the citie is called Ophra, lying eleuen daies iourney from Mossell or Niniuie, as D. *Leonard Ronwolfe* writeth, who in *an.* 1575. vpon the thirtieth of Ianuarie was in that towne. Ophra or Haran is a faire citie well inhabited, and indifferent great, compassed about with walls and towers, richly furnished with merchandise: but specially with faire couerlets of diuers colours which are made therein.

There is likewise great trade and traffique for diuers kindes of wares brought thither by Carauanes, which are great numbers of camels, horses, and other beasts that carry great burdens, with many men to conduct them, which trafique and trauell from one citie to another.

This citie in times past belonged to the Parthians, euen then when *Crassus* the rich Roman, fiftie three yeares before Christs birth, robbed the temple of Ierusalem, and of those holy relicks bare away, to the value of sixe tunnes of gold; for the which God punished him openly: For vpon the sixth of Iune after, hee was by the Partheans ouerthrowne, hard by Haran in Mesopotamia, and there taken and slaine. The Parthians pouring molten gold into his mouth, said, drink now thy fill (thou greedy wretch) of that which thou so long hast thirsted after, for with this thou mayest fill thy greedy throat.

In this ouerthrow were slaine thirtie thousand Romans, and by that meanes the citie of Haran returned againe vnder the Parthians.

After that the Persians tooke it, but now it is vnder the Turke.

In this citie of Haran, at this day, there is to be seene a well of very cleere water, at which *Rebecca* gaue drinke to *Eleazer Abrahams* seruant, and to his camels, *Gen.* 24. 19. This well by the

townes-men is called *Abrahams* well. There likewise *Rachel Labans* daughter first spake with the holy Patriarch *Iacob*, who turning the stone off from the well, gaue her sheepe of the water to drinke.

This water hath a very pleasant taste, and is a notable type of holy baptisme: For like as the holy Fathers tooke their wiues by this well, so Christ receiueth his holy congregation by the well of baptisme, in his word and holy Sacrament. This is the right well of Israel, which floweth into euerlasting life.

The Citie of Haran or Ophra, as it is now called, lyeth from Niniue 232 miles West-ward.

SICHEM *a, shoulder.*

SIchem is a towne in Samaria, on the borders of Ephraim, lying on mount Garizim thirty six miles from Ierusalem, Northward: It taketh the name (as *Philip Melancthon* writeth) from the place whereon it standeth, like a shoulder, for *Sichem* signifieth a *Shoulder*.

Of this towne I will speake more at large in the new Testament, for that by it, Christ spake with the Samaritan woman, *Io.* 4.

In this towne *Dina Iacobs* daughter was rauished, *Gen.* 34. and there the bones of the Patriarch *Ioseph* was buried, *Ioshuah* 24.

Abimelech for spight, and vpon no occasion, vtterly destroyed the towne, and hauing razed it to the ground, sowed it with salt, *Iudic.* 9. But *Ieroboham* King of Ierusalem built it vp againe, and dwelt therein, 1. *Kings* 12.

It was a free town, whither a man-slayer might resort, that had killed any man by chance, and saue himselfe, *Ioshua.* 20.

Mount Garizim whereon the towne of Sichem stood, was a peece of Mount Ephraim.

Tanis in Hebrew ZOAN, *an Inne, or house of harbour.*

TAnis, or Zoan, was the chiefe city in Ægypt, where *Pharaoh* (in *Abrahams* time) kept his court, as wee reade in the 13. chapter and fourth booke of *Moyses*, and *Psal.* 58. and lyeth 232 miles from Ierusalem Southeast-ward. Foure miles from Tanis stood the Kingly towne of Memphis, which was likewise built

before

before *Abrahams* time: but at that time it was not ſo famous as Tanis, for there is not one word ſpoken of Memphis in the books of *Moſes*. But when time ſerues I will ſpeake more of theſe two places.

Of the Mount betweene Bethel and Hay.

THis hill is foure miles from Ieruſalem vpon the North, lying betweene the two townes of Bethel and Hay, and is called Mount Ephraim, where *Abraham* at his returne out of Ægypt the ſecond time, ſet vp his Tabernacle, vpon purpoſe that hee might be conuerſant with *Melchiſadech* that dwelt in Ieruſalem; and with him giue thankes vnto God for his ſingular fauours that he had ſhewed towards him, in deliuering his wife *Sara* from the hands of *Abimilech* King of Ægypt, who would haue rauiſht her, and, as he feared, indangered his life. In this place *Lot* ſeperated himſelfe from *Abraham*, and went to dwell in Sodom.

Of the Plaine or Oake of Mamre.

THe Plaine of Mamre ſtood a mile from Hebron towards the Eaſt, and diſtant from Ieruſalem 22 miles Southeaſtward. In this valley there was a faire and pleaſant wood, where a certaine yong man called *Mamre* dwelt. This man was brother to *Eſcal* and *Aner*, mentioned by *Moſes*, *Gen.* 14. who (according to the cuſtome of Gentlemen with vs in theſe times) built vp his houſe neere to a pleaſant wood or bottome; which, as ſome think, was called after his name, Mamre: others (of which opinion is *Ierom*) of *Ælon*, which ſignifies a *valley or tree* (an Oake Tree ſaith hee.) But *Ioſeph* and *Ægiſippus* calleth it a Terebinth tree, which both Sommer and Winter beareth greene leaues like a Palme tree, the ſap & iuyce whereof is verie good for medicine. *Abraham* dwelling neere to this tree, being intertained by the three brothers as a ſtranger, grew into ſuch fauour and familiaritie with them, that hee conuerted them from Paganiſme, and taught them to know the true and euerliuing God: to gratifie which great fauour, they aided him in his warre againſt the foure Kings that had taken

Lot priſoner, and gaue him free libertie to inhabit in, and vſe the plaine thereabouts for his cattell; before whoſe doore (as ſome Authors affirme) this Terebinth or Oake tree ſtood, and ſo continued from the beginning of the world, till the time of *Conſtantine* the Great, it being lawfull for none to cut a bough of it, or touch it with a hatchet, becauſe it was in thoſe dayes accounted a holy tree, and viſited by diuers ſtrangers: and then *Helena* cauſed a faire church to be builded in that place, and ſo much the rather, for that *Abraham* ſitting vnder the ſame tree, the three Angells appeared vnto him in the ſimilitude or likeneſſe of men, *Geneſ.* 8. 1. 2. And ſome are of opinion, that becauſe of this the Iews offred incenſe to their gods, and committed idolatrie vpon high mountaines, and vnder greene trees, *Ezek.* 16. There was alſo a double caue made of white marble, which, as *Ioſephus* ſaith, was verie faire and beautifull to the eye, and curiouſly wrought and poliſhed, wherein *Abraham*, *Iſaac*, and *Iacob*, with their wiues *Saraah*, *Rebeckah*, and *Leah* were buried; and as ſome thinke was that caue which he purchaſed of the Hittites, *Geneſ.* 23. 34. But that *Adam* and *Euah* lies buried in the ſame place, ſeeing there is no warrant for it in the holy Scriptures, I let it paſſe, becauſe whatſoeuer hath not authoritie of Scripture to prooue it, may as eaſily be contemned as allowed. But *Abrahams* ſepulchre in *Ieroms* time was to be ſeene, being old and decayed.

Of Hebron.

THis Citie was not onely a Kings Seate, but a Prieſts alſo, being built not long after the Flood, and ſome ſeuen yeeres before that citie of the Ægyptians called Zoan or Tanis, *Num.* 13. and was placed vpon a goodly high mountaine, verie pleaſant and delectable: it taketh the name from *Chabar*, which ſignifieth to accompanie; and from thence, Chebron or Hebron, a pleaſant & delectable ſocietie: it was a metropolitan city in the tribe of Iuda, and after called Kiriatharba, as it appeareth in *Ioſhuah* 14. taking that name from *Arba* the chiefe Gouernour of that Citie. This man was one of the Anakims, and a verie mightie Prince.

Others

Others there are that ſay, the citie being diuided into foure parts, was thereof called τετράπολις: for Arba ſignifies a quaternian, from the Rote Raba foure ſquare. It was firſt builded by *Heth*, the ſon of that curſed *Canaan*, whoſe poſteritie (the Hittites) inhabited in it. And (ſuch was their hoſpitalitie) that they entertained *Abraham* being a ſtranger and traueller. Theſe people dwelt * there vntill *Ioſhuahs* time, and then there was one *Hoham* that was King thereof, who with other Kings, oppoſing the Children of Iſrael, was by them ſlaine, and had their Countrey waſted and deſtroyed. This towne was after made a Towne of refuge, and belonged to the inheritance of *Caleb*, and was together with Mamre in the Tribe of *Iuda*, *Ioſhua* 20. Here *Dauid* was firſt annointed King, and raigned therein for the ſpace of ſeuen yeares, 2 of *Samuel* 5. But this towne by the iniurie of time, and oppreſſion of the enemie, is now become deſſolate, onely ſome few old reliques are to bee ſeene, to ſhew there had beene a Towne there. Neuertheleſſe, there is a Towne not farre from it, which reteyneth the name, placed in a very fruitfull Valley called Mamre, to this day. Here, whiles it was vnder the iuriſdiction of the Chriſtians, ſtood a Cathedrall Church, and was a Biſhops See, but the Turkes haue turned it into a Mosko, or one of their Churches. Into this place they will not ſuffer any Chriſtian to enter. The Inhabitans will take vpon them to ſhew vnto ſtrangers many things, as the Vault or Caue wherein *Abraham* was buried, The place where *Cain* kild *Abel*, The well where *Adam* & *Euah* wept ſeuen yeres for the death of their ſon, with many ſuch like fables, which are to no purpoſe, ſeeing they are not warrantable by Scripture.

Here alſo dwelt *Siſai*, *Abiman*, & *Thalmas* the ſons of *Anack*.

Some bowes ſhoote Eaſtward from this place is the field of Damaſcus, where the red earth lyeth, of which they faine man to be made. It is naturally tough, and may be wrought like waxe or pitch. There is alſo that is white of the ſame kinde, and this is conueyed to many places by the Saracens, & ſold at deare rates. They vſe it either for the teering of Sepulchres, or to mingle with ſalues and vnguents.

Of Gerar.

GErar is the vttermoſt Towne of the Land of Canaan, and lyeth betweene the Deſerts of Sur and Cades, *Gen.* 20. Here King *Abimileck* kept his court at ſuch time as *Abraham* came thither, and here *Iſaac* was borne, *Gen.* 21. It taketh the name from Gor, which ſignifieth a Pilgrim or Traueller, and did well agree with the condition of the ancient Patriarches which ſometime liued there, becauſe for the moſt part, they were like pilgrims and wayfayring men, *Gen.* 47. It lay ſixe miles from Hebron South-weſt, and from Ieruſalem thirty, vpon the territories of the Tribe of *Iudah.*

Of Beerazaba.

BEerazaba is a Towne ſcituated vpon the vtmoſt bounds of the Holy land, forty miles from Ieruſalem Southweſtward, and is deriued from Berr and Shebuah, and ſignifieth the well of couenant: For *Abraham* hauing digged a well neere to this place, *Abimileck* King of Gerar entred into league with him, and his poſteritie *Iſaac* alſo renued this league in this place, as it appeareth in the one and twentieth chapter of *Geneſis*, it is now called Gallim or Giblin by the Iewes. In Saint *Ieroms* time it was a great Towne.

Of Moriah.

VPon this Mount *Abraham* would haue offered his ſon *Iſaac*, and ſtood not farre from Salem or Mount Sion, where *Melchizadeck* dwelt. They were ſo neere, that *Melchizadeck* vpon the Tower of Sion might eaſily ſee the Angel that ſpoke with *Abraham* when he renued the couenant with him concerning his ſeed and poſteritie, And is deriued from Mor or Marar, which ſignifies bitter Mirr, becauſe as *Gregorius* ſaith, the Church is euer ſubiect to affliction, For all they that will ſerue God and liue religiouſly muſt ſuffer perſecution, *Matt.* 16. 2. *Tim.* 3. and Iarr which ſignifies to feare.

Hen

How Abraham *may be typically apprehended.*

ABraham ſignifies, *the father of a multitude*, from *Ab, pater, a father, Ram, excelſus, mightie*, and *Hamon, multitudinis, of a multitude*: Not in regard of the Iews onely, but al thoſe that in ſucceeding times ſhal be ingraffed into the Church, and pertake of euerlaſting life through the mediation of Chriſt Ieſus, the promiſed ſeed, *Gal.* 3. *Epheſ.* 1. *Act.* 3. and is a Type and figure of God the Father: for as that *Abraham* was the father of many, yet had but onely one ſonne; ſo although God bee the father of all nations, yet had but one only ſon (Ieſus Chriſt) begotten of his owne eſſence, from before the beginning of the world. And as *Abraham* ſo loued God, that for his ſake he would not haue ſpared his onely ſonne; ſo, God ſo loued *Abraham* and the world, that he gaue his only begotten ſon to die for the ſaluation of their ſoules.

The trauels of Lot.

1 LOt trauelled with *Abraham* from Vr in Chaldæa, to Haran in Meſopotamia, which is 336 miles, *Gen.* 12.

2 From Haran they trauelled to Sichem in the Land of Canaan, which are 400 miles.

3 From Sichem they trauelled through Moræ, to the hill lying betweene Bethel and Hay, which is 24 miles.

4 From the hill betweene Bethel and Hay, they went into Ægypt, which is 240 miles, *Gen.* 13.

5 From Ægypt they went into the land of Canaan, to the hill lying betweeen Bethel and Hay, where *Abraham* before that had dwelt, which is 240 miles, *Gen.* 13.

6 From the hill betweene Bethel and Hay, *Lot* ſeperated himſelfe from *Abraham*, and went to the towne of Sodom Eaſtward, which is 28 miles, *Gen.* 13.

7 In the towne of Sodom *Lot* was taken priſoner, he and all his houſhold, and led away to the town of Dan, which is 32 miles *Gen.* 14.

8 And when *Abraham* had deliuered him out of the hands of his enemies, and pursued them, he returned with him from Dan to Hobam in Phœnicia, lying on the left side of Damascus, which is 80 miles.

9 From Phœnicia *Abraham* came againe with *Lot* to Sodom, which is 160 miles.

10 Lastly, when the Lord had determined to raine fire and brimstone vpon Sodom, *Lot* (according to his commandement) went thence to Zoar, a little towne neere adioyning, where being drunke with wine, he committed incest with both his daughters: but after comming to the knowledge of his offence, hee was so sore afflicted in his conscience, that with extream griefe he died. *Luther* saith, that *Abraham* tooke him to Hebron with him to comfort him, and that there hee died. Hebron is 36 miles from Sodom.

So all the trauels of the Patriarch *Lot* were 1652 miles.

The description of the townes and places where he trauelled. And first of Sodom.

THe cities that were destroyed by fire & brimstone from heauen were foure in number, that is, Sodom, Gomorah, Adama, and Zeboim, lying 24 miles from Ierusalem Southeastward, where now the dead sea runneth. The fift was the citie Bæla, called also Zoar, this was spared for *Lots* sake, and distant from Sodom two miles. This, *Lot* accounted but a little citie; but there are that say, it was a verie spacious and princely place, neere to which his wife for her disobedience was turned into a pillar of silt, and not far off hee committed incest with his two daughters. And although *Luther* be of opinion, that that also within a while after was burnt, yet this cannot bee certainly prooued, especially because it remaineth euen to this day, scituated both in the antient place, and called by the antient name, vnlesse some new Citie hath bin lately built in the same field, and is now called after that name, which I cannot thinke to be true. *Sodamah* signifieth, a mysterie; *Gomorah*, a Faggot of Thornes; *Adamah*, Red earth; *Zeboim*, Fertile and pleasant; *Zoar*, The burning of Bæla; for

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in antient times it was called Bæla. It is the receiued opinion, that the countrey wherein these fiue rich and opulent cities stood was called Pentapolis.

Of the Lake or dead sea called Asphaltides.

IN the very same place where these Cities were burnt and destroyed, there is at this day to bee seene a lake about 35 miles long, and in some places sixe, and in others eight and 12 miles ouer. It boileth with pitch and brimstone, and in some places passeth by the name of the salt sea, & in others, the dead sea, because of the noysome and venomous aire that riseth out of it, insomuch as the verie birds that flie ouer it fall downe dead, and if a beast do but drinke of it mixt with water, it makes him vncurably sick. It is of a wonderful nature, for whatsoeuer heauie thing you fling into it will not sinke, but swim vpon the top, bee it either yron, lead, copper, or any other weightie matter: of which *Vespasian* the Emperor hauing notice, to make experience of what hee had heard, made a journey of purpose to see it, and with him tooke certaine condemned men, who for their offences had deserued death; these he manacled, and where he thought it to be deepest caused them to be throwne in; but they rose vp againe with such violence, as if some storme or tempest had sent them vp. The water thereof changeth three times a day, and shineth against the Sunne with diuers colours, casting out fire, and great cakes of pitch much resembling bulls without heads, and of that quantitie. This pitch is good for diuers things, as to calke ships, to lay vpon cables, and to vse in medicines: wherefore such as come to this sea, and know the nature of it, haue certain Skiffes and instruments wherewith they draw these cakes of pitch to their ships, to which it cleaueth so fast (it being naturally tough) that beeing brought to land they cannot get it off againe but by the helpe of Vrin. Vpon the banke thereof grow trees that beare fruit of diuers kinds, as apples and such like; which are faire and pleasant to the eye, but if you either touch or open them, you shal find nothing but dust.

Breithen-

Bristenbacchus saith, in this place the Serpent Tyrus (whereof they vse to make Treakle) is found: it is a little serpent about half a cubit long and a finger thicke, being of diuers colours, and is so venomous, that where it biteth there is no remedie, vnlesse it be by cutting off the member. The head of it is rough and hairie; and there seemes to lie vpon the tongue of it, if it be angrie, a firy flame. The same Author saith, that a little from Zoar, betweene this lake and the mountaines of Engedi, the pillar wherinto *Lots* wife was turned, is yet to be seene shining like salt. The surtheſt part of this sea Northward lieth 14 miles from Ierusalem: towards the East the riuer Iordan runneth into it.

The trauel of the two Angels that led Lot *out of Sodom.*

THese two Angels hauing spoken with *Abraham* in the valley of Mamre neere Hebron, forthwith went to Sodom some 40 miles distant from that place, where *Lot* hauing entertained them into his house, by their helpe was deliuered, together with his wife and two daughters, from that miserable desolation of the Sodomits.

Of Lots *two daughters.*

Lot escaping this desolation, and seeing a president of Gods iudgement fallen vpon his wife for her disobedience, fearing that he should not continue safe in Zoar, left that and turned aside into the wildernesse, and continued there among the mountaines, although the Lord had promised him safety in this town: wherfore continuing in a Caue in the wildernesse, the eldest of his daughters losing her husband in this destruction, supposing that all men had beene destroyed from off the earth, counselled her sister to commit insist with her father. *Lot* beeing now pressed with care by reason of the former calamities, gaue himselfe at the inticement of his daughters, to drinke wine, insomuch as with the excesse he became drunke: at which time not being himselfe he begat by his two daughters two sonnes: the eldest had a sonne whome she called *Moab*, which signifieth, *The begotten of his father*; whereby the impudencie of this woman is laid open to the world, in that shee was not ashamed of her sinne. Of him came

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the Moabites, and dwelt vpon the North ſide of the Lake of Aſphaltides, ſome two and thirtie miles from Ieruſalem. The yongeſt daughter had a ſonne, which ſhe called *Ben-ammy*, that is, *The ſonne of my people*: for although ſhee bare him with great ſhame, yet ſhe dwelt among the people of God. Of him came the Ammonites that dwelt beyond mount Gilead, threeſcore miles from Ieruſalem Northeaſtward.

Of the foure Kings that tooke LOT *priſoner.*

THe firſt of them was called *Amraphel* King of Shinear or Babylon, the ſonne of *Ninus* and *Simeramis* (as ſome thinke) and is called ſometime by the name of *Beroſus*, and ſometime of *Ninus*: he kept his Court at Babylon in Caldea, which is ſix hundred and eightie miles from Ieruſalem Eaſtward. This *Ninus* is called *Amraphel* becauſe of his notable victories that hee woon, and the number of countries and prouinces that he conquered.

The ſecond was *Arioch*, or *Arius* his ſonne: hee was thus called becauſe of his courage and crueltie in warre; for *Arioch* ſignifies *a mightie roaring Lyon*, *Arius*, *Mars*. This man during the life of his father was created King of Laſſir, that is, Aſſiria, for ſo it is called in the Chaldæan tongue; the chiefe citie whereof is Niniueh, and lyeth from Ieruſalem Northeaſtward ſixe hundred eightie foure miles.

The third was *Keder-laomer*, King of the Elamites in Perſia, one thouſand and two hundred miles from Ieruſalem towards the Eaſt: this Prince had a great command in that countrey. *Keder* ſignifies *an ornament or crowne*; *Laomer*, *well deſeruing*.

The fourth was *Thideall* King of the Nations: he kept his court in Damaſcus the *Metropolis* of Aſſiria, ſome hundred and ſixtie miles from Ieruſalem Northward. *Thideal* ſignifies *an exalted Lord*, of *Alah*, that is, *to be lifted vp*.

Theſe foure Kings were confederates, and bent their expedition principally againſt Aſtaroth & Kiriathaim, which they tooke, and ſpoyled all the countrey round about with fire and ſword: and their armies being retired from the ſpoile, met in the valley of Siddim (where now the dead Sea runneth) and there pitcht their

their Tents. In this place after a cruell and sharpe warre, they conquered the fiue Kings of that beautifull and pleasant soile of Pentapolis; for so it was called, because of those fiue cities that were in it: where, amongst others, they tooke *Lot* captiue, with all his substance.

Of Astoroth.

ASTOROTH seemeth to be the citie of *Venus*, because the citizens thereof worshipped her: for Astoroth was a goddesse of the Sidonians, and is compounded of *Ash* which signifies *a companie of starres*, and *Tor*, *placed in order*. The Syrians call *Venus* Ashtoroth. This towne lay in the land of Gilead, and belonged to the halfe trbe of Manasseh beyond Iordan, fiftie sixe miles from Ierusalem Northeastward. In this City the foure Kings of the East conquered the Giants of Karnaim, that were mightie Princes and commanders there, when they made warre against that, and Kiriathaim. Not farre from hence also, in the land of Ham, there dwelt certaine Giants called *Zusim*, of *Zus* and *Hamah*, which signifies *to stirre vp commotion*. These were very great, strong, and stately people, and had the command of all the countries thereabout, which they held in great feare, and were conquered by the foure Kings.

Of Kiriathaim.

KIriathaim was a citie in the tribe of Reuben beyond Iordan, *Iosh.* 13. two and twentie miles from Ierusalem towards the East, and so called because it was deuided into many parts and deuisions. The Heathens corruptly call it Carthage. The Hebrewes deriue it from *Kiriath*, which signifieth *a Citie*, and *Emah*, *terror*. Here dwelt the Emims, a graue and fearefull people; for so their name signifies.

Of Hazezon Thamar.

THis Citie tooke the name from a Palme tree, or a Palme banke. Of this kinde of wood the Israelites made their arrowes, and therefore deriue it from *Charar*, which signifies, *to shoot*; and *Thamar*, *a Palme tree*. This citie stands vpon the banke of the dead Sea, twentie miles from Ierusalem Northeast,

vpon

vpon a very fruitfull ſoile, where was found plenty of palm trees and precious balſome; and by ſome called *Engedi*, or the lambes well, being deriued from *Ein* and *Gedi*, which ſignifieth, *fontem hædili lactantis*, that is, *the well of a ſucking lambe or goat.* Not farre from hence ſtood the caue where *Dauid* cut off the outward lap of King *Sauls* garment, 1. *Sam.* 24.

Of the plentifull valley Siddim.

THis valley ſtood there where now the dead ſea runneth, and tooke that name from the fertilitie of the ſoile, and ſeems to haue ſome affinitie with the Hebrew word *Sadel*, which ſignifies *a field*, partly arrable, partly paſture and meadow, furniſhed with trees, hearbs, and Orchards. In this place ſtood diuers wels of Bitume, from whence the inhabitants fetcht Cæment to build their houſes with; but after for their wickednes (which was ſo great as it appeareth in *Gen.* 18. *that the crie thereof aſcended into heauen*) the Lord did grieuouſly puniſh them, firſt with warre, by which the inhabitants were deſtroyed; and after that, with fire & brimſtone from heauen; ſo that (as is aforeſaid) this goodly valley is nothing but a ſtinking lake.

The trauels of the Ægyptian maid Hagar.

AFter *Sara* had preferred *Hagar* to that high grace, as to make her equall with her ſelfe, ſhee growing proud thereof, contemned her miſtreſſe, and in recompence of that fauour carried her ſelfe verie preſumptuouſly towards her; which *Sarah* ſeeking to reſtraine, offred her ſome hard meaſure; which *Abraham* (vpon her complaint) winked at: whereupon *Hagar*, partly preſt with griefe, partly with enuie, priuily ſtole away from her miſtreſſe, and went from the valley of Mamre neere Hebron, to the Well of life, ſixteene miles Southward, *Gen.* 16. and it is to be thought that her journey tended towards Ægypt, which was her natiue countrey. For this Well lay directly in the way as they went downe to Ægypt. This flight of *Hagar* without doubt did greatly trouble *Abrahams* houſe, and put him and his wife into a great

great ſorow and feare, leſt ſhe ſhould deſtroy her ſelfe and the infant, or fall into ſome other danger: wherefore (that God might make euident the exceeding care he had of them) hee ſent an Angel vnto *Hagar*, and willed her to returne vnto her maſter; which Angell ſome thinke was the ſonne of God, for hee was called by the name of *Iehouah*, *Gen.* 16. which name was not communicated to any created Angel: whereupon *Hagar* (according to his commandement) went backe againe to her miſtreſſe *Sarah*, into the valley of Mamre, 16 miles, *Gen.* 16.

From Hebron *Hagar* went with her miſtreſſe to that Kingly citie Gerar, 6 miles, *Gen.* 20.

At Gerar ſhe and her ſonne *Iſhmael* were put out of her maſters houſe, and going in the way that leadeth into Ægypt, they loſt themſelues in the wilderneſſe of Beerſaba, after they had trauelled 12 miles from Gerar: where preſt with want both of water and other neceſſaries, ſhee feinted, and her ſonne alſo, wherefore ſhe layd him vnder a tree, and about a bowes ſhoot off, ſate down and wept, expecting nothing but death. As ſhe was in this miſerie, God heard the voice of the child, and ſent an Angel vnto her ſaying, *Feare not, for I will make of thy child a great Nation: and God opened her eyes, and loe, cloſe by her there was a Wel, ſo ſhe went and filled her bottle, and gaue her boy drinke.* At this time *Iſhmael* was 15 yeres of age: ſo God bleſſed the child, and hee became an Archer, and liued in the Wilderneſſe.

From thence ſhe and her ſonne went into the wilderneſſe of Pharan, 80 miles, where *Iſhmael* married an Ægyptian, *Gen.* 21. So all the trauels of *Hagar* the Ægyptian maid, were 132 miles.

Of the Fountaine of Hagar, *which is alſo called the Wel of life.*

THis Well lieth betweene Bared and Kades-Bernia, 10 miles from Ieruſalem towards the South. Some call it the Well of the Liuing and Seeing, becauſe God did there looke mercifully vpon *Hagar*, when ſhee fled from her miſtreſſe. (Heere *Iſaac* dwelt & had his two ſonnes *Eſau* and *Iacob*, *Gen.* 26.) Afterward it was called the Well of the liuing God, and ſeemeth myſtically

to

to repreſent Baptiſme, the Lauer of grace & regeneration by the operation and ſpeciall working of the ſpirit. For the Church (like *Hagar* with her ſonne *Iſhmael)* trauelling thorough the Wilderneſſe of this world, is preſt with a multitude of ſinnes; and ſeeing her owne miſerie, findes no remedie but by faith in Chriſt Ieſus, to be deliuered from ſo heauie a burden: wherefore they ioyning together in prayer, craue the mercifull audience and gracious aſſiſtance of God, that it would pleaſe him of his goodneſſe to refreſh them with the water of life, the doctrine of grace, that ſo they may be made capable of eternall glorie. For *Hagar* ſignifies *a Pilgrim*, *Iſhmael* ſignifies *a godly and good man whom the Lord heareth*, who trauelling together with his mother the Church in this world, fighteth againſt the enemies thereof, and ſhooteth the arrowes of faith againſt all infernall and cruell beaſts. For *Schamah* ſignifies *he hath heard*, and *El*, *the almightie God*, who mercifully heareth the feruent prayers and petitions of the iuſt, according to that of Saint *Iames*, *cap.* 5.15.

Iſhmael was borne *anno mundi* 2035. *Abraham* being then eightie ſixe yeares of age: hee was circumciſed at thirteene; hee went from his father at fifteene; he was at *Abrahams* funeral, and was then eightie nine yeares of age; he dyed when he was a hundred thirtie ſeuen yeares of age, fiftie yeares after the death of *Abraham*, and left behinde him twelue ſonnes, as *Iacob* did, which were the Princes of their families, as was his: of which the Apoſtle *Paul* hath an excellent Allegorie; *Abraham* had two ſonnes, one by the bond-woman, another by the free woman; he that was of the bond-woman was according to the fleſh, but he that was of the free woman was by promiſe. By which things another thing is meant: for the one, which is Agar of mount Sinai, gendereth vnto bondage; for Agar, or Sinai, is a mount in Arabia, and anſwereth vnto Ieruſalem that now is; and ſhe is in bondage with her children: but Ieruſalem which is aboue is free, for it is written, Reioyce thou barren, &c. wherefore we are no more of the bond-woman, which is the law, but of the free; not by our owne workes or righteouſneſſe, but by faith in Chriſt, who maketh vs heires of that heauenly Ieruſalem.

Where

Where ISHMAEL *dwelt.*

PAran a Citie of Arabia the ſtonie, ſtood a hundred and foure miles from Ieruſalem Southward, and taketh the name from *Fertilitie:* for *Purah* with the Hebrewes ſignifieth *a fruitfull roote.* From this Metrapolitan towne, the deſart of Arabia the ſtonie, neere Cades, taketh the name; of which, mention is made in *Numb.* 13. & 14. *Deut.* 1. *Gen.* 14. 21. *Abacuc.* 3. and is called the deſart of Pharan. Here *Iſhmael* that excellent Archer and hunter dwelt, after with great power and ſtrength he had conquered all the neighbouring Princes and people thereabout. His poſteritie alſo inhabited theſe parts, and after his name were called Iſhmalites, ſome eighty miles from Ieruſalem towards the ſouth. Theſe people were excellent ſouldiers, & of noble courage: their principall delight was ſhooting, and therein exce ded others. They liued for the moſt part by hunting, and vpon pillage, and ſo continueth to this day. The Saracens who likewiſe had their abiding in thoſe parts, were deriued from that family, though they had rather take their name from *Sara* : and from thence Saracens. Theſe are of the opinion of the Turkes.

The trauels of Eleazer *the ſeruant of* Abraham.

AFter *Eleazer* had ſworne to his Maſter to take a wife for his ſonne *Iſaac* of the generation of his fathers, he went from the valley of Mamre neere Hebron, to Haran, a Citie of Meſopotamia, foure hundred ſixtie eight miles off; and there made a contract with *Rebecca*, the daughter of *Bethuel* and ſiſter of *Laban*, whom he tooke along with him, and returned to his Maſter, ſo that his iourney to and again was 944 miles. Theſe things hapned in the yeare of the world 2089. and before Chriſt 1879. *Iſaac* then being fortie yeares of age.

This *Eleazer* was Steward of *Abrahams* houſe, and borne at Damaſcus, the chiefe Citie of Syria. He was ſo called, becauſe *God was his helpe : Eleazer* being a compound word of *El* and *Ezer*,

Ezer, which signifies *Almightie God the helper*. From whence we may perceiue that God is the keeper of the poore, and a ready helper in time of tribulation; according to that in the *Psalmes*, *All they that know thee trust in thee; because thou O Lord heareſt their prayers, and bringeſt them out of trouble.*

Rebeccha, as it should seeme, tooke her name from the expectation of *Eternall life*: for *Rebechan* in Hebrew doth denote such a woman, *which expecteth a free deliuerie from all calamitie, and an inheritance of eternall life*. Therefore *Rebeccha* is a notable type of the Church of God, which is the Spouse of Christ, shadowed in *Isaac*; as shall hereafter be more plainly manifested.

The trauels of the Patriarch Isaac.

ISaac being young, went with his father *Abraham* from Berzeba to mount Moriah, where his father would haue offered him vnto God, as the Lord commaunded him, which is fortie miles, *Genes.* 22.

2 From thence with his father he returned againe to Berzeba, which is fortie miles.

3 From Berzeba he trauelled with his father to Hebron, by the plaine of Mamre, which is 16 miles.

4 From the plaine of Mamre *Isaac* trauelled Southward, to the fountaine of life, which is 16 miles, & there he dwelt, *Gen.* 24

5 From thence he returned back againe to his fathers burial, who was laid in that double caue in Mamre, which is 16 miles.

6 From thence he returned backe againe to the Well of life, where he dwelt; 16 miles.

7 From the Fountaine of life, he went to Gerar, which is 8 miles; where *Abimelech* seeing the beautie of his wife *Rebeccha*, would haue rauisht her, and for feare she told him that she was his sister, *Gen.* 26.

8 From Gerar *Isaac* went Westward to the valley of Gerar which is 8 miles, and there he caused the Well to be digged vp a-

gaine, which the inhabitants had stopped vp, *Gen.* 26.

9 From thence he went to Beersaba, which is foure miles; where the same night the Lord appeared vnto him, and said, *I am the God of thy father* Abraham, *feare not, for I am with thee and will blesse and multiply thy seed for my seruant* Abrahams *sake*, Gen. 26.

10 From Beersaba he returned again to Hebron by the plain of Mamre, which is 16 miles: here *Abraham*, *Sarah*, and *Rebeccha*, died, and were buried, *Gen.* 35. So all the trauels of the Patriarch *Isaac* were one hundred fortie eight miles.

The typicall signification of Isaac.

THe name of *Isaac* is deriued from Laughter: for *Zakah* in Hebrew is as much as *quod risit* is in Latine, which signifieth, *that he laughed*; and from hence *Zechock* signifies *a Laughter*, and *Isaac*, *mirth*, or *one that reioyceth with mirth*. This name was giuen to him by God before his nariuitie, *Gen.* 17. 18. There were seuen that were named by God before their natiuitie, *viz. Ishmael Gen.* 16. *Isaac*, *Gen.* 17. *Cores* or *Cyrus* King of the Persians, *Esa.* 44. *Sampson*, *Iudg.* 13. *Iosia* King of Iuda, 1. *Kings* 13. *Iohn Baptist*, and *Iesus Christ* the sonne of God, *Luke* 1. of whome *Isaac* was a notable type. For Christ is our true reioycing, the laughter, mirth, and delight of the whole Church of God. *Abraham* vpon the day of the natiuitie of *Isaac* made a great feast, to which no doubt he called many godly men, and perhaps some of the Patriarchs: for there was then liuing *Sarug*, *Arphaxad*, *Salah*, *Heber*, *Thamar*, and *Sem*, the sonne of *Noah*, who also had a certaine knowledge of Gods promise to *Abraham*, and that of the seed of *Isaac* should come the Sauiour of the world.

And as *Abraham* when hee would haue offered his sonne vnto the Lord, carried the fire and the sword; but *Isaac* the wood vpon which he should be slaine and burned (O miserable sight, especially to a father, to see his onely sonne and heire, which was miraculously begotten, euen then when he was without hope of issue, burnt to ashes before his face? This was on mount Moriah, a little from Salem or Ierusalem) euen so our Sauiour Christ, for the sinnes that man commits and carries about him, bore vpon his shoulders the wooden crosse whereupon hee was offered an accep-

acceptable ſacrifice to his father, that ſo by his mediation and ſatisfaction we might receiue pardon for them: And this was likewiſe done vpon mount Caluarie, a little from Ieruſalem. And as the Lord prouided another ſacrifice for *Abraham*, that ſo hee might ſaue his ſonne, which was a Ramme tied and intangled in thornes: ſo God prouided a ſacrifice for the ſaluation of the world euen Ieſus Chriſt our mediatour, who is that immaculate and precious Lambe of God; whoſe head being crowned with thornes, and hanging vpon the croſſe, by his precious death opened vnto vs the doore of eternall life, and made vs capable of euerlaſting happineſſe, *Ioh.* 19. 1. *Peter.* 1. Such was the loue of *Abraham*, a father vnto God; ſuch the loue of God, a father, vnto man: that they ſpared not their onely ſonnes, the one typically to repreſent the other. The other, that is, the only begotten ſonne of God, to dye effectually for *Abraham*, *Iſaac*, and all mankinde, *Ioh.* 3. *Gen.* 22.

The Trauels of the Patriarch Iacob.

FRom Beerſaba *Iacob* went to Bethel, which is 48 miles, and there hee ſaw a Ladder that reached downe from heauen, whereby the Angels aſcended and deſcended, *Geneſ.* 28.

2 From Bethel hee went to Haran in Meſopotamia, which is 432 miles; where he married *Leah* and *Rachel*, *Gen.* 28.

3 From Haran in Meſopotamia hee went to Mount Giliad, which is 380 miles: and when *Laban* purſued him (at the commandement of the Lord) he made a league with him, *Gen.* 31.

4 From mount Gilead hee went to Mahanaim, which is 16 miles, and there he met with the Angels of God, *Gen*, 31.

5 From Mahanaim hee paſſed the water and went to Penuel, which is foure miles, and there wraſtled with the Angel of God *Gen.* 32.

6 From Penuel hee went to Succoth, where hee pitched his Tents, 2 miles, *Gen.* 33.

7 From Succoth hee paſſed the riuer of Iordan, and went to Sichem, not far from Salem (about eight miles) where his daughter *Dinah* was raviſhed, *Gen.* 33.

8 From thence hee went to Bethel, which is eight and twenty miles, *Gen.* 31.

9 From Bethel hee went to Bethlehem Euphrata, which is twelue miles; in which way *Rachel* died, and was buried not farre from Bethlehem; then *Iacob* went forward, and ſet vp his Tents neere to the Tower of Eder, a mile from Bethlehem towards the South, *Gen.* 35.

10 From Bethlehem Euphrata and the Tower of Eder, he returned againe to the valley of Mamre neere Hebron, to his father *Iſaac*, which is 20 miles, *Gen.* 35.

11 From Hebron hee went to Beerzaba, which is 16 miles, *Gen.* 38.

12 From Beerzaba, hee went to the towne of Ony a little off Ægypt in the land of Goſſen, which is a 168 miles, where *Ioſeph* his ſonne gaue him honourable entertainement, *Gen.* 46.

13 From Ony he went to the citie * Zoan, which is alſo called Tanis, 28 miles, where he was preſented to K. *Pharaoh*, *Gen.* 47.

14 From Tanis he returned to Ony, which is 28 miles, and there he dwelt and dyed in the land of Goſſen, *Gen.* 49.

* This was the chiefe Citie of Egypt

The Deſcription of the Townes and places to which *Iacob* trauelled.

Of Bethel.

BEthel was a towne in in the Tribe of Beniamin, eight miles from Ieruſalem towards the North, and ſignifies *the houſe of God*. In times paſt it was called Luz: but *Iacob* ſeeing in that place the viſion of the Ladder, with the Angells aſcending and deſcending vpon it, and becauſe there the Lord renued the couenant with him concerning his ſeed, and the comming of Chriſt; he therefore called it Bethel.

Afterward, *Icroboam* hauing vnlawfully vſurpt the kingdome of *Reboboam*, cauſed a calfe to be ſet vp there: for which cauſe it was then called *Bethauen*, which ſignifieth *the houſe of*

ſinne

sinne and abhominable offence. Vatablus is of opinion, that there are two Bethels, one in the tribe of Beniamin, the other in the tribe of Ephraim, both not farre from Hay: but if this should bee granted, then these two townes should stand within two miles one of the other, which seemeth very obsurd; therefore I dare boldly affirme, that there was but one Bethel, which stood vpon the borders of Beniamin and Ephraim, both tribes bordering vpon the South side of the towne of Luz, *Ios.* 16. & 18.

This towne of Bethel was at first in the Suburbes of Luc, vntill the diuision of the tribes; for then both these Tribes of Ephraim and Beniamin, ending in that place, so much increased this towne, that they became both one city, and so were called Bethel, *Ie.* 28. & 35. *Iosh.* 7, & 18.

From hence there is a two-fold mysterie to bee apprehended: the first, of *Iacob*, whose sleeping in this place vpon a stone, caused this citie or towne to bee built, and to retaine the name of *Bethel*, that is, *the house of God*. So whosoeuer seekes to haue eternall life, must rest vpon that corner stone Christ Iesus, the sonne of the euerliuing God, and by faith bee incorporated into the Church, which is the house of God; of which Christ (the Annointed of the Lord) is both King and Priest for euer. Secondly, as *Iacob* resting vpon this corner stone, saw the Angels ascending and descending from heauen vnto earth; so by this incorporation into the bodie of the Church (of which Christ is the head) by Faith and Baptisme, our Soules are made capable to ascend into that heauenly Tabernacle, which hee hath prepared for all those that beleeue: according to that in *Ioh.* 14. *I am the way, the truth, & the life, no man commeth vnto the father but by me onely.* And whosoeuer is assured of this ladder (that reacheth from heauen vnto earth) may wel say with *Iacob*, surely the Lord Iesus Christ is in this place; here is nothing but the house of God, & here is the gate of heauen; as Christ himselfe testifieth in the tenth of *Iohn*, *I am the doore, and whosoeuer entreth not by me, &c.* So that Christ is the head of his Church, the ladder that ascendeth into heauen, and the doore whereby we must enter into eternall life.

Of Gilead.

THis land of Gilead was a countrey that lay betweene Iordan and the mountaine of Gilead; or rather betweene the sea of Galilee and the mount Gilead, sixtie miles from Ierusalem towards the Southeast: for the mountaines of Gilead, beginning at mount Gilead, extended thence vnto Arabia the stonie, and seperated the countrey of Israel beyond Iordan, from the countrey of the Amonites. But that part which lyeth betweene the Sea of Galilee and Ammon, is properly called Gilead, for when *Iacob* and *Laban* made a coueuant either with other, in the mount Gilead, they gathered a heape of stones, and making a banquet eat together vpon it, *Genes.* 13. And from thence that mountaine and all the countrey thereabouts tooke the name, For *Laban* in the Syrian tongue is called IEGAR SAHADVTA, *the heap of coenant.* But *Iacob* in the Hebrew language called that mountaine, together with all the Countrey thereabouts, *Galeed* or *Galaad*, *the heape of testimonie*: for *Gal* signifieth *a heape* or *graue*, and *Galal*, *He rolled*, or *he thrust into a round heape.* From whence the Greeke word κολλᾶν *to rolle*, and κύκλος, *a circle*, is deriued: Also *Edah* signifies *testimony* with the Hebrewes, being deriued from *Id*, which signifies *testatus est*, that is, *he beareth witnesse*; and from hence μάρτυς amongst the Græcians is deriued, which signifieth, *a witnesse.* This land of Gilead was verie fertile and pleasant, being adorned with many Castles and strong Cities: And in this countrey the Prophet *Eliah* was taken vp into heauen in a firie Chariot, 1. *Reg.* 17. 2. *Reg.* 2. The Græcians call this, *Decapolin*, from ten Cities that are strongly built in that countrey, *Marc.* 7.

Of Machanaim.

MAchanaim was a Citie of the Leuites in the Tribe of Gad, neere to the flood of Iordan and Iaboch, fortie foure miles from Ierusalem towards the Southeast, and scituate in the land of Gilead beyond Iordan; being so called of the Patriarch *Iacob*, because there hee saw the Tents and Armie of Angels, which he vnderstood to bee his assistants against his brother *Esau*, whome hee feared, *Genesis* 31. For *Chana* signifieth *Castrametatus est*, that

that is, *the Tents are measured out*: from whence Machanaim is the proper name of a place, being deriued rrom *two Tents of Angels* which appeared to *Iacob*, That they might defend him in his iourney; *For the Angels of God compasseth them about that feare him*, *Psal.* 33. and therefore *Iacob* with great ioy brake out and said, *The tents of God are here*, and called it *Machanaim*. This was assigned to the Leuits, *Iosh.* 21. and here *Dauid* was receiued when he fled from his sonne *Absalon*, 2. *Sam.* 17. Heere *Iacob* wrastles with the Angell, *Gen.* 32.

Of Pnuel or Penuel.

THis Towne was vpon the East side of Iordan, close by the mouth of the riuer Iaboch, in the Tribe of Gad, fortie miles from Ierusalem towards the Southeast; aud is deriued from *Panah* and *El*, which signifies, *Hee beheld the Almightie God face to face*, and for that cause hee called it *Pennel* or *Pnuel*, which is, *the face of God Gen.* 32. The Tower of this towne was destroyed in *Gedeons* time, *Iudg.* 8.

Of Succoth.

THis is a towne beyond Iordan, not farre from Penuel, in the tribe of Gad, fortie miles from Ierusalem towards the Southeast. Here *Iacob* set vp his tabernacles and continued for a while, from whence it borrowes the name. For *Sachath*, signifieth *a couering*, and from thence it is called *Succah*, and ⟨illegible⟩ with the Greekes, which signifies *a shield, couering, defence, or tabernacle*: Of this towne there is mention in *Iosh* 13. 2. *Chr.* 4. *Gedeon* caused the Citizens of this towne of Succoth to bee torne to pieces with thornes, *Iudg.* 8.

Of Salem.

SAlem is a towne of the Sichamites, lying towards the East side of the riuer Iordan, and in the midst of the tribe of Manasses fortie miles from Ierusalem towards the North, not farre from Sichem, where *Dinah*, *Iacobs* daughter was rauished, *Gen.* 33. & 34 in Ænon neere to this place *Iohn Baptist* baptized, and signifieth *a Citie of peace and integritie*.

Of Bethlem Euphrata.

THis towne was distant from Ierusalem towards the South, six miles; it was scituated in a pleasant and fruitfull countrey, and from thence tooke the name: for *Bethlachem*, is called *the house of bread*; *Euphrata* signifies *fruitfull*, beeing deriued from *Parah*, that is, *to fructifie*; and *Baith* signifieth *a house*, from the affinity that it hath to *Banah*, that is, *to build*: so that *Baithlachem* doth denote vnto vs *the house of bread*, and other fruites and meats that are fit to be eaten. Heere was Christ the Sonne of God borne, that bread of life, of which whosoeuer eateth shall liue eternally, *Io.6.* and here *Dauid* was the second time annoynted King, 1.*Sam.*16. Of this towne you may read more in the second of *Luke.*

Of Rachels *graue.*

ABout a mile from Bethlem towards the North, *Rachel* the wife of *Iacob* was buried, ouer whome hee set a stately sepulchre made of twelue marble stones, or Pyramides: these stones are seene to this day vpon the right hand of the way, as you goe from Bethlem to Ierusalem: and from thence all the land thereabouts is called the land of *Rachel.* For when *Herod* killed the innocent children, all the inhabitants thereabouts wept, and would not be comforted, *Math.2. Ierem.31.*

Of the tower of Æder.

THis was a watch Tower of the Bethlamites, about a mile from Bethlem towards the South, and was so called from the flockes of Sheepe that resorted thither: for *Migdal* signifies *a Tower*, and *Ædir* a flocke or heard: for thereabouts were verie fertill pastures. Heere the Angels told the sheepheards of the natiuitie of Christ, lying at Bethlem in a manger: and in the place of that tower there was a Church built, which in *Ieroms* time was called *Angelus ad Pastores*, because the Angels there appeared to the sheepe-heards. Heere *Iacob* dwelt for a time, and in this place *Reuben* lay with *Billah* his wife, *Gen.36.*

Of

Of Goſen and Ony.

GOſen was a very delectable and fruitfull countrie in the land of Ægypt, the Metropolitan whereof was Ony, two hundred miles from Ieruſalem toward the South-weſt: in this Citie *Iacob* dwelt.

The typicall ſignification of the Patriarch Iacob.

IAcob ſignifies *a ſupplanter*, and was a type of Chriſt, who is that ſupplanter of Sathan, and by his death hath broken his head in pieces. Againe, hee is the type of a Chriſtian man: For as he wreſtling with the Aangell, obtained a bleſſing; ſo euery good man continually ſtriuing with perſeuerance in prayer, ſhall at length obtaine an euerlaſting bleſſing: for, for this cauſe was *Iacob* called *Iſrael*, that is, the Prince of God, in that he preuailed with God: ſo all thoſe that beleeue in Chriſt, are called Princes of the kingdome of Heauen; becauſe by his mediation they haue preuailed with God, and are made partakers of eternall life.

Iacob had two wiues, *Leah* and *Rachel*; *Leah* ſignifies, *wearied*, and was a type of the old Moſaicall Church: for that was oppreſſed and wearied with the lawes of *Moſes*, and brought forth Prieſts, Leuites, Kings, and warlike Princes, by which the people of the Iewes became oppreſſed and wearied by extreame labors, and at length were miſerably extinguiſhed: for as it is in the 15. of the *Acts* of the Apoſtles, *The law of Moſes was an intollerable and troubleſome burthen.* But *Rachel* ſignifies a *Sheepe*, and is a type and ſigne of the Church of God in the New Teſtament, as Chriſt himſelfe ſpeaketh in the tenth of *Iohn*, *My ſheepe heare my voyce and follow me, and I will giue them eternall life.*

Sheepe are naturally patient and peaceable; ſo all ſuch as are of Chriſts Church, ſeeke after patience & peace. *Leah* was nothing ſo faire, but much more fruitfull: *Rachel* was nothing ſo fruitfull, but a great deale fairer. *Leah* was the mother of *Beniamin* which ſignifieth *ſonne of ſorrow*: *Rachel* of *Ioſeph*, who was a type of Chriſt.

Of the trauels of Esau.

ESau trauelled from mount Seir in Mesopotamia, to the towne of Pnuell or Penuell, eightie miles, to meete his brother *Iacob*: where the singular ciuilitie and humilitie of *Iacob* towards him, is worthy obseruation. For hee first sent to meete him, then he did him obedience to the ground seuen seuerall times, and so saluted him, saying, Loe, these are the children which God of his grace haue giuen his seruant. From whence it may be gathered, That it becommeth euery man (if it bee possible) to win his enemie to peace and concord rather by humanitie and humilitie, than by force: for *Esau* seeing this kind of reuerence, though before hee had a full determination to doe him violence, yet now he comes to meet him, imbraces him, takes him about the necke, beginnes to weepe, and kisses him; yea such was their loue, that they both wept with ioy, *Gen.* 35.

After, *Esau* returning, went home to Seir backe againe, eightie miles: These things hapned in the yeare of the World 2206. when both brethren were about 89 yeres of age, and in the yeare before Christ 1762.

Of the mount Seir.

MOunt Seir where *Esau* and his posteritie dwelt, is forty miles from Ierusalem towards the South; and was so called of Seir, the King or Lord thereof, of whom came the Horrites; who being driuen thence by the foureteene sonnes of *Esau*, into Arabia the stonie, where they continued, *Gen* 36. It was called Edom of Esau, and then Idumæa, *Gen.* 25. and the inhabitants thereof Edomites, or Idumæans.

The typicall meaning of Esau.

ESau signifies *a Factor*; and was so called from rednesse: The enemies of the church coloring themselues red with the blood of the godly: For as *Rebeccha* had in her wombe two sonnes, that

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is *Esau* and *Iacob*; one elected, the other reprobated: so in the Church there are found two sorts of people, good and euill; some are wicked and impious, contemners of Gods word, and persecuters of the Church; as after, the posteritie of *Esau* was. But there are others that are the faithfull children of God, that hope through the mediation of our blessed Sauiour, to bee made heires of euerlasting happinesse, and bee crowned with him in his kingdome with the crowne of Glorie. So that here the saying of our Sauiour may be verified; *the first shall be last, and the last shall be first.* For *Esau* was the eldest, yet lost his birthright; and *Iacob* was the youngest, yet got the blessing.

Of the trauels of the Patriarch Iuda.

IVda trauelled from Sichem, where *Iacob* dwelt, and went to the towne of Odulla, some fortie and foure miles, where he was married to the daughter of one *Chananei* whose name was *Schuah* which signifies *a happie Sauiour*, by her hee had two children in that place, *viz. Ger and Onan*.

From thence hee went to Timnah to sheare his sheepe, sixe miles: and as hee turned aside out of the way, hee committed incest with his daughter in law, *Thamar*, when shee was about 26 yeares of age.

Afterward hee went twice with his brethren into Ægypt, to buy Corne at Zoan, where *Ioseph* at that time was; for the famine was verie great round about. So that reckoning his iourney twice to and againe, it amounted to eight hundred twentie and two miles, for Zoan was 208 miles from Hebron where *Iacob* and his sonnes dwelt.

Lastly he returned againe with his father and his brother into Ægypt, two hundred and eight miles. These things happened in the yeare of the world 1239. and before Christ 1729.

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The deſcription of the townes and places to which the Patriarch *Iuda* traueled.

Of Odullam.

THis was a towne in the tribe of *Iudah*, eight miles from Ieruſalem towards the South-weſt, and ſignifies *the teſtimonie of the poore*: being deriued of *Ed* which ſignifies *a teſtimonie*, and *Dallimo*, ſuch as are called *poore*. Heere *Dauid* hid himſelfe from the furie of *Saul* in a caue, 1. *Sam.* 22. *Ierom* knew this towne, and ſaith that it was a village. This was a type of the faithfull, who being ſtill ſubiect to the calamities and miſeries of this world, and perſecuted for righteouſneſſe ſake, are glad with *Dauid* to ſeeke holes and caues to defend them from their wicked perſecuters.

Of Thimnah.

THimnah is a Citie in the borders of the tribe of *Iudah*, and *Dan*, ſcituated in Mount Ephraim, ſix miles frō Ieruſalem towards the Northweſt, and ſignifieth *a perfect and fully finiſhed citie*; being deriued from *Thamam*, that is, *fully and abſolutely finiſhed*; for it was adorned with many verie faire and ſpacious buildings, ſet vp by *Ioſuah*: for in his time it was a faire and large citie, and at ſuch time as the children of Iſraell inuaded Canaan, hee had much a doo to win it: Therefore the children of Iſraell for his great valour, and to manifeſt their thankfulneſſe towards him, they gaue it to him and his poſterity for euer; and here he lyeth buried *Ioſuah* 24. Heere *Sampſon* married his wife, and by the way killed the Lion, mentioned in the 14. of *Iudges*. This is a type of the Church, wherin Chriſt Ieſus the true *Ioſuah* is the head, illuminating the ſame by the bright ſhining beames of his Goſpell, the luſtre whereof hath gone throughout the whole world.

Of the trauels of the Patriarch Ioseph.

1 WHen *Ioseph* was sent from Hebron by his father *Iacob*, hee went to Sichem to seeke his brother, 60 miles, *Gen.* 37.

2 From thence he went to Dothan, foure miles where by his brothers, hee was throwne into a Pit, and after sold to the Ishmalites, *Gen.* 37.

3 From Dothan hee was carried to Tanis in Ægypt, and there sold to *Potipher*, *Pharaohs* chiefe steward, 272 miles.

4 From Tanis he went to meet his father in the land of Gosen, which is 28 miles, *Gen.* 46.

5 From thence he turned backe againe to Tanis, and presented his father and brethren vnto *Pharaoh*, *Gen.* 47. which is 28 miles.

6 From thence he went back to Ony to see his father, who now was sicke vnto the death, there receiuing his blessing, he closed his eies, which was 28 miles.

7 From thence he returned backe again to Tanis, which is 28 miles.

8 From Tanis hee went backe to Ony, with a great company of horses and chariots, preparing an honourable funerall for his father, *Gen.* 15. being 28 miles.

9 From Ony he went to Arad which lies vpon the further side of Iordan towards the East; which is 240 miles, where hee made a great lamentation for the death of his father 7 daies, *Gen.* 50. The reason why *Ioseph* went thus far about, was, because hee went with such a companie towards Hebron, that the Idumæans, through whose countrie hee should haue gone, would not suffer him to passe that way, standing in feare of his power.

10 From Atad he went to Hebron the Metropolis of the tribe of *Iudah*, neere to which stood the double caue in the vaile of Mamre, where *Iacob* was buried, which was fortie miles, *Gen.* 50.

11 From thence to Heliopolis, a city of the Ægyptians, where

Ioseph

Ioseph set vp a stately academy for all Ægypt, which was accounted 200 miles.

12 From thence he went to Tanis or Zoan, which was the chiefe defence and Metropolitan citie of all Ægypt, being accounted 6 miles.

So all the Trauels of the Patriarch *Ioseph* was 1962 miles.

A discription of the places and cities through which *Ioseph* trauelled.

Of Dothan.

DOthan was a Citie in the tribe of *Manasseth*, fortie and foure miles from Ierusalem towards the North, & distant six miles from Tiberias towards the West, and signifies *a commandement*, beingd eriued from *Dothor Dathath*, that is, *hee commaundeth* or *ordaineth*. Here *Ioseph* was thrust into an emptie ditch, and sold to the Ismaelites, *Gen.* 37. Here *Elias* the Prophet being besieged by the Syrians, shewed to his seruants the host of Angels that defended him with Chariots of fire, &c. 2. *Kings* 6. Heere *Holiphernes* was slaine, who had pitched his tents against Bethulia: for Dothan is a Citie which at this day remaineth at the foot of the Mount of Bethuell, being scituated in a fertile and pleasant place, compassed about with faire vines, oliues, and pleasant meadow, where the inhabitants do shew that ancient ditch wherin *Ioseph* was cast, when his brothers sold him to the Ishmalites, according to that of *Solomon*, *One generation passeth, and another commeth, but the earth indureth for euer.*

Of Heliopolis, or the citie of the Sunne.

THis citie is called by the Prophet *Isay* Ca. 19. *Irheri*, which signifies *the Citie of the Sunne*, and is deriued of *Ir* and *Cheres* which signifies *the brightnesse of the Sunne*, and is distant from Ierusalem 224 miles towards the Southwest, six miles and a halfe from Zoan or Tanis. This was a goodly citie, and in times past the Kings of Ægypt haue in that place kept their Courts and places of residence. Here was a flourishing Academie, wherein was taught Astromomie, Cosmographie, and many other liberall artes

arts and sciences, with great care and diligence, but principally diuinitie (as *Munster* saith) being adorned with many benefits and priuiledges: for it was thought that the Patriarch *Ioseph* was the first founder of it, and taught there, *Gen.* 47. Here dwelt *Dionisius* the Areopagit, a student of Athens, who at such time as our Sauiour Christ was crucified, at noone day (the Moone then being in the full) seeing the Sunne totally darkned, said to his master *Apollophan*, *Either the God of nature suffereth, or the fabricke of the world is dissolued*. The said *Dionisius* was afterward conuerted by the Apostle *Paul*, in the citie of Athens.

Of Goren Atad.

THis towne or corne floore was beyond Iordan, not far from Bethabara, 16 miles from Ierusalem towards the Southeast, (Here *Ioseph* and the rest of the Ægyptians, bewailed the death of *Iacob*) and tooke the name from thornes and briers that compassed it euery where about.

The interpretation or allegorie of the Patriach Ioseph, and of his life.

Ioseph was a type of Christ diuers waies: for as *Iosephs* coat being of diuers colours, was dipped in the blood of Goates; so Christ being very God, taking vpon him the humane nature, and sprinkled with the blood of his stripes and woundes (being the lambe of God slaine for the sinnes of the world) was also made changeable and of diuers colours. Againe, as *Ioseph* was sent by *Iacob* to seeke his brethren: so Christ was sent by God his father to seeke the lost sheepe of Israel, which according to the flesh, were his brethren, *Mat.* 15. And as the brethren of *Ioseph* were so great enemies to him, that it was not possible for them to dissemble their hatred towards him, but that both in words and deeds, they must needs expresse their bitternesse, (enuie being the common companion of vertue) so the Iewes, the brethren of Christ, to whome the knees of all things both in heauen, in hell, and in earth bow, persecuted him with taunts, mockes, and stripes, yea vnto death, because hee professed himselfe to bee a good man, and the sonne of the euerliuing God.

And

And as the Ismaelites and Midianites, to whom *Ioseph* was sold by *Iudah*, was of the stocke of *Ioseph*, the one being deriued from *Ismael* the sonne of *Abraham* by his maid *Hagar*, the other of *Midian* the sonne of his second wife *Keturah*: So Christ was sold by *Iudas* his disciple to the Iewes his kindred, according to the flesh, if you respect the nation. The difference was in the price; *Ioseph* the type being sold but for twentie pieces of siluer, Christ the substance sold at thirtie.

The end of the booke of *Genesis*.

of the trauels of the Prophet Moses, *and the children of Israell out of Ægypt.*

IN the yere of the world 2412, & before Christ 1554, *Moses* (being then about fortie yeres old) fled out of Ægypt into the land of Midian, 180 miles, where hee married *Ziporah*, the daughter of *Riuel*, *Ex.* 3.

2 from thence he went to Mount Sanai or Horeb, 64 miles, *Exod.* 3. 7.

3 From Mount Horeb, he returned to Midian to his brother, 65 miles, *Ex.* 4.

4 From Midian hee went to Thanis in Ægypt, 180 miles, *Ex.* 12. 13.

5 From thence he went with the children of Israel to Raemses 48 miles, *Ex.* 12.

6 From Raemses, hee went to Succoth, 8 miles, *Exod* 13. *Numb.* 33.

7 From Succoth he went to the wildernesse of Etham, eight miles.

8 From Etham hee came to Hahiroth, which lyeth right against Baal-zephon, 16 miles, *Nu.* 3.

9 From Hahiroth, they passed through the middle of the red sea, and trauelled three dayes through the wildernesse of Etham, resting themselues at Morah, which is 40 miles: There *Moses* threw a piece of wood into the water being bitter, and presently

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it became ſweet as ſoone as the wood was throwne in, *Exod.* 15. *Num.* 33.

10 From Marah he went to Elim, where there ſtood 12 wells of water, and 70 palme trees: which is 8 miles, *Ex.* 16. *Nu.* 33.

11 From Elim they went towards the South 6 miles, and reſted themſelues by the red ſea, *Num.* 33.

12 From the red ſea they went to the wilderneſſe of Zin, where it rained Manna from heauen, which is 16 miles, *Num.* 32.

13 From the wilderneſſe of Zin, they went to Daphca, which is 12 miles, *Num.* 33.

14 From Daphca, they went to Alus, which is 12 miles, *Num.* 33.

15 From Alus they went to Raphidim, which is 8 miles: there *Moſes* ſtrooke the rocke, and preſently water iſſued forth, *Ex.* 27

16 From Raphidim, they went to mount Sina, which is eight miles, There God gaue the *Commandements*, *Ex.* 19. & 20.

17 From Sina they went to the graues of Concupiſcence, becauſe there the children of Iſrael murmured againſt God for fleſh and loe it rained Quailes into the campe, which is 8 miles, *Nu.* 11.

18 From the graues of Concupiſcence, they went to Hazeroth, which is 8 miles, there *Miriam* (*Moſes* ſiſter) was ſtricken with leproſie, *Num.* 12.

19 From thence they went to Rithma, which is eight miles, *Num.* 33.

20 From Rithma they went to Rimon-Parets, which is ſixe miles, *Num.* 33.

21 From Rimon-Parets, they went to Libanon, which is ſixe miles.

22 From Libanon, they went to Riſſa, which is 6 miles, *Nu.* 33.

23 From Riſſa, they went to Kehelatha, 6 miles, *Num.* 33.

24 From Kehelatha, they went to the hill of Sephar, which is 4 miles.

25 From the hill of Sephar, they went to Harada, foure miles & a halfe, *Num.* 33.

26 From Harada, they went to Macheloth, 4 miles, *Nu.* 33.

27 From Macheloth, they went to Thahath, 4 miles *Nu.* 33.

28 From Thahath, they went to Thara, 4 miles. *Nu.* 33

29 From Thara, they went to Mithka, 4 miles, *Num.* 33.

30 From Mithka, they went to Caſmona, 8 miles, *Nu.* 33.

31 From Caſmona, they went to Moſeroth, 32 miles, *Nu.* 33.

32 From Moſeroth, they went to Bneiaëcon 24 miles.

33 From Bneiaëcon, they went to the mount Gidgad, twentie miles.

34 From Mount Gidgad, they went to Iotbatha, 24 miles, *Num.* 33.

35 From Iotbatha, they went to Ebrona, 20 miles, *Num.* 33.

36 From Ebrona, they went to Eziongaber, 28 miles.

37 From Eziongaber, they went to the wildernesse of Zin-Kades, 48 miles.

38 From Zin-Kades, they went to Mount Hor, as God commanded, and there *Aaron* died, 48 miles, *Num.* 33.

39 From Mount Hor, they went to Salmona, 28 miles.

40 From Salmona, they went to the Towne of Phunon, 20 miles, *Num.* 33.

41 From Phunon, they went to Oboth, 24 miles.

42 From Oboth, they went to Igim vpon the hill Abarim 16 miles.

43 From Igim, they went to Dibon Gad, 16 miles, there is the water Sarum, *Num.* 31. 33.

44 From Dibon Gad, they went to Almon Diblathaim, 16 miles, *Num.* 33.

45 From Almon Diblathaim, they went to the hill Abarim, 16 miles.

46 From the hill Abarim, they went downeward ouer the riuer Arnon to the field of the Moabites, to the Towne of Iachra 16 miles, there *Moſes* ouercame *Sehon* King of the Ammorites, with all his campe, *Num.* 21. *Deut.* 2

47 From Iacra they went to Hesbon, 4 miles, which towne *Moſes* woon from the King of the Ammorites, *Num.* 21. *Deut.* 2.

48 From Hesbon they went to the towne of Iaezer, which *Moſes* woon, 8 miles, *Num.* 21, *Deut.* 2.

49 From Iaezer they went to Edrei, 12 miles: there *Moſes* ouerthrew king *Og*, with all his armie at Baſan, *Num* 21. *Deut.* 3.

50 From Edrei, they went to mount Libanus, 56 miles, which

Moſes

Moſes woon. *Num.* 21. *Deut.* 3.

51 From Mount Libanus, they returned backe againe to the field of the Moabites, 40 miles, by which field lyeth the high hill Piſga, where *Moſes* dyed, *Deut.* 34.

So all the trauels of the prophet *Moſes* were 1424 miles.

The deſcription of the townes and places by which *Moſes* trauelled with the children of Iſrael.

Of Midian.

MIdian was a Metropolitan Citie of the Midianites, neere to the Red ſea, ſome 160 miles from Ieruſalem towards the South, and ſignifies *a meaſure*, beeing deriued of *Madad* which ſignifieth *he hath meaſured*. Here *Iethro* (*Moſes* father in law) dwelt. In this town the kings of Idumæa kept their court, 1. *Re.* 11. There was alſo another Citie of the ſame name, that ſtood neere to Arnon, ſome 24 miles from Ieruſalem towards the Eaſt; ſo that the Midianites had their ſeat partly neere the red ſea in Arabia Pætrea, and partly vpon the confines of the Moabites; taking their beginning from *Midian* the ſonne of *Abraham*, which he had by his wife *Ketura*, *Gen.* 25.

Of Horeb.

HOreb is a mount of the Midianites, and is ſometimes called by the name of Sina: it lyes 420 miles from Ieruſalem towards the South. In this place God appeared to *Moſes* in a flame of fire, *Ex.* 3. And as *Bernard Beritenbach* ſaith, in this place there is a chappell built, which is called the *Church of Saint Mary in the buſh*. In this Chappell there is a place ſhewed where God ſpake with *Moſes Ex.* 3. But how true this is, that I leaue, becauſe there are many Churches built by Monkes, for no other purpoſe, but to deceiue trauellers and pilgrimes of their money, that come thither.

Of Raemſes.

THis is one of the ſtrong cities which the Iſraelites built for *Pharaoh*, and is a Metropolitan Citie in the land of Goſen,

174 miles from Ieruſalem towards the Southweſt, and ſignifies *Ioy and delight*, being deriued of *Raam* and *Sus*, that is *to leape for ioy*.

Of Pihachiroth.

THis was a certaine plaine lying betweene two hills neere to the Red ſea, aud was called *Pinachiroth* which ſignifies *a mouth cut or carued out*, where the children of Iſraell pitched their tents: here *Pharaoh* inuaded them, when they went out of Ægypt, taking opportunitie of the place: for they hauing on eyther ſide of them a high mountaine, before them the Red ſea, and behind a cruel and mightie tyrant; to the iudgement of man, had no means to eſcape. But the Lord to expreſſe the mightines of his power, and that the children of Iſraell might know who it was that deliuered them, made them a paſſage, and led them vnder the conduct of *Moſes* thorow the Red ſea; in that verie place drowning their enemies, which had thought to make a prey of them. A little from this place the temple of the Idol Baal zephon is to be ſeene.

Of the Red Sea.

THe red ſea is 160 miles from Ieruſalem Southward, betweeu Arabia and Ægipt. And as ſome are of opinion, it taketh the name of the red ſcales that grow therin, and therfore in the Scriptures it is alſo called the Scaly ſea. Some ſay it taketh the name from red ſand that lyeth on the ſhore, caſt vp by the ſea: others ſay, that the rednes thereof happeneth becauſe of the ſhadow which the mountains thereabout caſteth into the water. The vulgar are of opinion, that it is naturally red by reaſon of the water; but that is not ſo, becauſe it is like the water of the Ocean, cleere and ſalt. But *Strabo* in his 16 booke obſerueth, that this ſea was ſo called from *Erithræa*, and thence *Mare Arithræum*; becauſe the word *Erithræum*, in Greeke ſignifies *red* or *purple*; the Latines call it *Mare Rubrum*, and wee, the red ſea. This *Erithræ* was ſonne to *Perſeus* and *Andromada*, who ſometimes dwelt in the Iſland of that ſea. It is alſo called the gulfe of Arabia, running from the South to the Weſt and by the Hebrewes, *Iamſuph*, *a Scaly ſea*: all which names are at this day vſed. At the vtmoſt

bounds

bounds hereof are ſeene the admirable workes of *Pharaoh Meco*, who would haue brought this Sea to the riuer Nilus, that ſo he might haue ſailed thence into the Mediterranian Sea: But this worke he could not finiſh, being oppoſed by the wiſe men of Ægypt. Heere alſo growes certaine trees that are as red as Braſil wood.

Of the myſterie of the red Sea.

AS *Moſes* led the children of Iſrael through the red Sea, and deliuered them from the bondage and captiuitie of the kings of Ægypt; So Ieſus Chriſt the Sonne of God, by his precious bloud, hath deliuered vs from the houſe of bondage, and the tyrannie of Sathan: and as *Pharaoh* and all his hoſt was there drowned; ſo the ſinne of *Adam*, Death, and the Deuill, in that ſea of Chriſts bloud is vtterly drowned, and we deliuered from the pit of hell.

Of Baal-Zephon.

THis was an Idol erected by the Ægyptians neere to the ſhore of the Red ſea, and is called Baal-zephon, that is, *the Lord of defence and watchfulneſſe*, becauſe as they thought, hee reſiſted fugitiue ſeruants, as *Fagius* and other Hebrewes obſerue: being deriued from *Baal*, which ſignifies *a Lord*, and *Zapha*, that is, *That hath ſeene*, or, *to behold and ſee*. The temple of this Idol ſtood cloſe by the ſhore of the Red ſea, vpon a high hill, verie curiouſly wrought, ſo that the children of Iſrael going through the ſame, could not chuſe but ſee it, yet neuertheleſſe they went ſecurely, when *Pharaoh* and all his hoſt were drowned, notwithſtanding that their God of defence was ſo neere them.

Of Marah.

THis is a place in the Deſart, which tooke the name of bitterneſſe, diſtant from Ieruſalem 160 miles towards the South-weſt. Here *Moſes* made the water ſweet by throwing in wood: The myſterie whereof is, when *Adam* and *Euah* had eaten of the forbidden fruit, they brought bitterneſſe through all the world, yea the bitterneſſe of ſin and death: but God ſhewed vnto *Moſes* another tree, that is our Lord Ieſus Chriſt, who being throwne into the waters of bitterneſſe, afflictions calamities, miſeries, yea

and the death of the Croſſe for our ſakes and ſinnes, vnderwent the curſe of the Law; that ſo taking away the bitternes, we might bee made capable of that ſweet and delectable place of eternall life.

Of Elim.

THis was the ſixt reſting place of the Iſraelites in the deſart, 120 miles from Ieruſalem towards the Southweſt; and is deriued from *Ayal*, which ſignifies *a Hart*, a ſtrong and ſwift creature, of which it ſeemeth there were great multitudes that reſorted to this place to drinke: And from thence it is called Elim. Heere ſtood 12 fountaines, and 70 Palme trees, *Ex.* 11.

Of Sin.

THis was a thornie place in the Deſart, 156 miles from Ieruſalem towards the Southweſt: Heere it rained downe Quailes and Manna from heauen, being a type of our Sauiour Ieſus Chriſt that heauenly Manna, which raiſeth vs vp vnto eternall life, *Io.* 6. and is deriued from *Manah*, which ſignifies, *to diſtribute*, and therefore *Man* or *Mannah* ſignifies, *a diſtributiue gift*, or *meat fallen from Heauen diſtributiuely*. *Sin* ſignifies *a thorny place*, from *Zemeh*, which ſignifies *a buſh*: For Chriſt flouriſheth in the midſt of his enemies *as a lillie amongſt thornes*, *Can.* 2. *Pſ.* 10.

Of Raphadim.

RAphadim was a place where the children of Iſraell pitched their tents in the deſart, not far from mount Sinai, 132 miles from Ieruſalem towards the Southweſt; and ſignifies a *Graſſe bench* ſtrewed with ſweet hearbs and flowers: being deriued from *Raphad*, which is as much to ſay in our Language, as *to make a bed or place for one to lie downe on*. Here *Moſes* ſtrook the rock, out of which water iſſued, *Exod.* 17. which was a type of that ſpirituall rocke Chriſt Ieſus, 1. *Corin.* 10. who being ſtrucke with the ſtaffe of the curſe of the Law, out of his precious woundsand ſide ſent forth that water of life which runneth into eternall happineſſe. In this place the Children of Iſraell fought againſt the Amalakites and ouercame them, *Exod.* 17. And here *Iethro* came vnto *Moſes*, where according to his councell, there were 70 Elders choſen

choſen ouer the people, *Ex.* 18. This was a very fruitful and pleaſant place.

Of mount Sinai.

SInai is 120 miles from Ieruſalem towards the South, and becauſe in that place there are many buſhes and thornes, it is therefore called Sinai: For *Senaëh* ſignifies *a buſh*. Heere the Law (which wee call the ten Commandements) was giuen; and not vnfitly, becauſe they are like thornes, which pricke and vexe the hearts and conſciences of wicked men. It is alſo called Horeb, or *Chareb*, which ſignifies, *A place made drie*. *Bernard Breitenbacchus*, in the moneth of September 1483, and many others, went purpoſely to ſee this mountaine, and with great labour aſcended to the toppe thereof; for (as hee ſaith) it is a great mountain, and of an extraordinary highth. In the lower part round, in the vpper part diuided into two tops or mountaines, one ſtanding towards the Weſt, the other toward the Eaſt. That towards the Weſt is called Horeb, that to the Eaſt, Sinai. And from theſe two it is ſometimes called Horeb, ſomtimes Sinai, being both one hill of the baſe. Betweene theſe there lyes a faire and ſpacious plaine, in the middle whereof (and as it may bee thought in the middeſt in the mountaine) there ſtandes a monaſterie, neere to which there is adioyning a verie pleaſant Garden and Orchard, plentifully furniſhed with Date trees, Fig trees, and many others, verie profitable and pleaſant: where in ancient times were many Monkes that continued there; but it happened that a certain number of Pagans, in hope to find ſome bootie, came from a hauen of the Red ſea, called Thor, and vpon a ſudden broke in vpon them, and put fortie of them to the ſword: From whence it was euer after called the Abbey of the fortie Martyrs. Nowit remaineth deſolate, few or none inhabiting there, onely two Monkes of Saint *Katherines* Order, and theſe alſo grieuouſly troubled with the incurſions of the Arabians. The orchard alſo is deſtroyed with Locuſts, and the ground become barren. In this orchard there ſtands a little chappel, in which there is a caue where Saint *Onuphrius* the Anchoriſt liued.

At the foot of Mount Sina vpon the North, ſtandeth the monaſterie of Saint *Katherin*, of which the Emperour *Iuſtinian* was the firſt founder: it is compaſſed about with a wall; cloſe by it ſtandeth a goodly Orchard furniſhed with diuers trees, of fruit pleaſant and delightfull; in that there ſtandeth a goodly fountain which watereth all about it. In this place there are a great number of poore Monkes, which get their liuing by their hands, in the deſart thereabouts. They ſay that here ſtood the golden calfe ſpoken of in the 32. of *Exodus*. And they ſhew a round ſtone lying there, where they ſay *Moſes* broke the two Tables that were giuen him by God. To pilgrims alſo they ſhew the tomb of Saint *Katherine*, ſtanding vpon the right ſide of the Quire, with certain other reliques of hers. Vpon the left ſide of the quire, there ſtands a little doore by which you enter into a place called the Chappell of Saint *Marie* of the Buſh, where they ſhew the place of the Buſh in which God appeared vnto *Moſes*: And to giue grace vnto their ſuperſtitions, there may none enter into that place, but hee muſt put off his hoſe and ſhooes. There is another place, where they ſay God commaunded *Moſes* to bring vp *Aaron*, *Nadab* and *Abihu* with him, and the ſeuentie Elders; with many other ſuperſtitious chappels, which would be too tedious and friuolous to recite. Not far from this there ſtandeth alſo a Mosko of the Sarazens, ful as faire and ſpacious as that of Saint *Katherines*, to which there is adioyned a certaine Turret: hither the Arabians and Sarazens do alſo often come to viſit ſaint *Katherine*.

At the aſcent of the Mount Horeb, neere to the Monaſterie of ſaint *Katherine*, there ſtandeth a fountaine of verie cleere water, in the likeneſſe of a bow, made of ſtone, reaching from the one ſide of it to the other, and ſtandeth like vnto an arch or gate. A little aboue that, at the foot of Mount Moreb, is to bee ſeene the caue where *Eliah* reſted when the Lord ſpake vnto him, 1. *Reg.* 19. Something aboue that, the cliffe of the rocke where *Moſes* ſtood by Gods appointment, when hee paſt by, & he ſaw his back parts, *Ex.* 33. A little beyond that, is the top of Mount Horeb, where is built a little chapppel that hath an iron doore, the keyes of which are in the Monkes cuſtodie of the Abbie of Saint *Katherine*. In this place they ſay *Moſes* receiued the two tables of ſtone, wherin the

ten

ten Commandements were written by the finger of God, *Ex.* 34. There is none that enters into this Chappel but with great reuerence, bare foot and bare legged, and caſting themſelues vpon the earth kiſſe it. About fifteene paces from this, they ſhew the Caue wherein *Moſes* faſted fortie daies and fortie nights, *Exod.* 24.34. A little aboue that, there is a Moske, to which there dayly reſortes Arabians and Saracens in honour of *Moſes*, whome they reuerence as a Prophet. Betweene theſe there lyeth a Well of cold wholſome water, which is called *Moſes* Well. Here ſeemeth in time paſt to haue been ſome Monaſterie; for there are diuers ruins of walkes and buildings to be ſeene. This mountaine is round, and difficult to aſcend: it is 7000 ſteps to the top, & from thẽce the red ſea & the arme therof, (where *Pharaoh* was drowned when he followed the children of Iſrael) may eaſily be diſcerned.

Mount Sina is much higher than this, and lyeth two dayes iourney from the Red ſea: Vpon the top whereof are many rocks and great ſtones. From thence you may ſee ſundrie places, as, a mountaine lying in Thebaidæs, the great hauen of the red Sea, the Deſart of Elim and Sur, with many others. The deſarts round about take the name from the heigth thereof; and are called, The deſarts of Sina.

Of the graues of Concupiſcense.

THeſe Graues are 112 miles towards the South from Ieruſalem, where the children of Iſrael luſting after meat, were fed by the Lord with Quailes; and for their diſobedience died miſerably. It was alſo called *Tabarah*, which ſignifies *an inflammation*; being deriued from *Baar*, *to burne*, becauſe heere the wrath of the Lord was kindled againſt them, and he ſtrook the vttermoſt parts of their Tents with fire from heauen, and conſumed them, *Numb.* 11.

Of Hazeroth.

THis is a place in the deſart, ſome 32 miles from Ieruſalem towards the South, the name thereof beeing deriued from *Chazer*, which ſignifieth *a Caue*, about the mouth whereof there groweth long Graſſe: And therefore from hence *Chazer*

is

is alſo taken for *Graſſe*. Here *Miriam* the ſiſter of *Moſes* and *Aaron* was ſtrooke with Leproſie.

Of Rithmah.

THis place taketh the name from Iuniper, for *Rotham* in Hebrew ſignifies *Iuniper*: it is diſtant from Ieruſalem 112 miles towards the Southeaſt. Heere the children of Iſrael pitcht their Tents *Numb.* 33. and here it is verie likely the Angell of the Lord appeared to the Prophet *Eliah*, and brought him meat and drinke.

Of Rimmon Parez.

IN this place the children of Iſrael the ſixteenth remoue, made their abiding, being 108 miles from Ieruſalem towards the Southeaſt. Heere it is thought the children of Iſrael found great ſtore of Pomegrannats, wherof diuiſion was made amongſt them: For *Rimmon* is as much as *a grained apple*, or *a pomegrannat*; and *Parez* is as much as *he hath diuided*.

Of Libnah.

LIbnah is the ſeuenteenth place where the children of Iſraell ſtayed, and was ſo called of the aboundance of Frankinſence that was found there. For *Libnah* ſignifies *white Frankincenſe*. This is a 104 miles from Ieruſalem towards the Southweſt.

Of Riſſa.

HEre the children of Iſrael pitcht their Tents, being about 100 miles from Ieruſalem towards the Southeaſt: it tooke the name from the fruitfulneſſe and aboundance of flowers and hearbes that grow there; and is deriued from *Raſa*, which ſignifieth *to make moiſt*, for there were vſually exceeding pleaſant and ſweet dewes.

Of Chehelah.

THis was the nineteenth place where the children of Iſraell made their abiding in the deſart, being 92 miles from Ieruſalem towards the Southweſt, *Numb.* 33. and ſignifies a Congregation or Church; being deriued from *Rahal*, that is, *Hee hath aſſembled*. This was a type of the Church, where all the Elect and faith-

faithfull people of God trauell through the wilderneſſe of this wicked world.

Of Saphar.

SAphar is a mountaine in the deſart of Arabia Petræa, 88 miles from Ieruſalem towards the Southweſt. This was the twentieth remoue; the name of the place being ſo called, partly of their Tents, partly of the roundneſſe of the mountaines.

Of Harada.

THis place was full of wilde beaſts, which ſtrucke the people into a mightie feare, and was therefore called Harada, which being deriued from *Charada*, ſignifies *terrour* and *trembling*. Here the children of Iſrael ſtaied the one and twentieth time, it being 80 miles from Ieruſalem towards the Southweſt.

Of Thahath.

THis is a certaine valley 68 miles from Ieruſalem towards the Southweſt, and is deriued from *Tachath*, which ſignifies *a certaine plaine or low place.*

Of Matcheloth.

THis was the two and twentieth abiding of the Iſraelites, being ſeuenty two miles from Ieruſalem toward the ſouthweſt. There a congregation of the tribes of Iſrael was called; for *Matcheloth* ſignifieth *a congregation*, or *meeting together*: Sometimes it is taken for the Church, being deriued from *Kahal*, that is, *Hee aſſembleth together.*

Of Tharah.

THis was a memorable place in the wilderneſſe, where the Iſraelites had a breathing time; for now growing neere to the borders of the land of Canaan, after ſo many iourneyes they began to reſt themſelues, becauſe of the warres they were ſhortly to vndertake: And it is deriued of *Rooh* and *Tarah*, which ſignifieth a *breathing time*. Here was the 24 manſion of the Iſraelites.

Of Mithca.

HEre was the 25 manſion of the Iſraelites, being but 56 miles from Ieruſalem towards the ſouthweſt, in the vtmoſt borders

of

of the land of Canaan, and no doubt tooke the name from the delightfulneſſe and pleaſant taſte of Grapes: For *Mitka* ſignifies the ſame that *Mithetk*, that is to ſay, *ſweetneſſe* and *pleaſantneſſe*.

Of Cades Barnea.

CAdes Barnea a citie of the Idumæans (being deriued of *Kadas* and *Barah*, that is, *a holy place*) is fortie miles from Ieruſalem towards the South: from this place *Moſes* ſent ſpies into the land of Canaan, who brought of the fruit of the Land, but all of them diſcouraged the people, onely *Caleb*: wherefore they murmured, and the Lord was angrie, and would not ſuffer them to enter into the land of Promiſe: So turning their iourney, they went to Exeongaber, 148 miles, ſo that they trauelled in the deſart 40 yeares, before they could enter into the land of Promiſe. Of this you may read *Gen.* 14.16.20. *Numb.* 13.27.33.34. *Deut.* 1. *Pſal.* 29. *Ezech.* 47.

Of Chaſmona.

IN this place the children of Iſrael ſet vp their tents, a little before they ſent ſpies into the land of Canaan: it is not farre from Cades Barnea towards the South. For the twelue Spies were not ſent from the Citie of Cades Barnea, but from their Tents; and of this ſtill diſtribution, or ſending, (for one out of euerie Tribe was choſen) it tooke the name. For *Caſmona* ſignifies *a ſtill diſtribution*, being deriued of *Chaſca* and *Manah*, *hee ſtilly diſtributed*.

Of Moſeroth.

MOſeroth was the 27 manſion of the children of Iſrael in the wilderneſſe, and diſtant from Ieruſalem 72 miles towards the South, where the Lord cauſed them to returne back for their murmuring, towards the South, that ſo they might liue iuſt fortie yeares in the wilderneſſe, *Num.* 14.33. This place ſeemeth to take the name therof from Traditions, for there *Moſes* repeated to the Iſraelites the Law of the Lord: and for this cauſe their tents were called *Moſeroth*, which ſignifies *Traditions*, and is deriued of *Maſar*, that is, *to Preach*.

Of

Of Benei Iaachon.

THis was the 28 manſion of the Iſraelites, and was ſo called becauſe there their Tents were fairely ſet vp, with pleaſant walkes and places about them: for *Benei Iaæcon* ſignifies *a building* or *faire walke*, being deriued of *Bana* and *Akah*, that is, *he hath ſet vp a houſe*: and was 96 miles from Ieruſalem towards the South, *Num.* 33.

Of Hor Gidgad.

AT this mountaine the children of Iſrael ſtayed for a while, becauſe it was a fertile and pleaſant place, as *Moſes* himſelfe witneſſeth: it is 112 miles from Ieruſalem towards the South; being deriued of *Harar*, *a mountaine*, and *Glebam*, *a plough*, *Plin. lib.* 20 *c.* 20.

Of Iotbatha.

THis was the 30 manſion of the Iſraelites in the wilderneſſe, being a hundred thirty two miles from Ieruſalem towards the South, & took the name from the pleaſantneſſe & fertilitie of the wilderneſſe, being deriued of *Iatab* and *Batha*, *a certaine good and pleaſant waſt or wilderneſſe.*

Of Arbona.

THis place being verie diſcommodious, and no whit profitable the children of Iſrael were conſtrained to remoue their tents with great weeping and lamentation: for *Arbona* being deriued from *Abar* and *Nahah*, ſignifies partly *to remoue*, & partly *to weepe.*

Of Æzion Gaber.

THis was a towne of the Idumæans, neere to the red ſea, 148 miles from Kades-Barnea, and 174 miles from Ieruſalem towards the South: here the Iſraelites ſet vp their Tents, and here *Solomon* made his Nauie that hee ſent to Ophir to fetch Gold, 1. *Kin.* 9. This citie no doubt tooke the name of the ſtrength and multitude of trees, wherof theſe ſhips were built; for they were verie faire ſhips and of excellent workemanſhip, *Æzion Gaber* ſignifieth *a ſtrong tree*; being deriued of *Ez* and *Gaber*, that is, *a tree of ſtrength.*

Of

Of Zin-Cades.

THis was a great wilderneſſe, lying betweene Ezion-Gaber and Kades-Barnea, being a hundred eightie foure miles in length; abounding with thorns & high mountains. Vpō the North ſide thereof lay the mountaine Seir, & Kades-Barnea, and towards the South the Red ſea. It was alſo called Paran, and Zin, of the aboundance of Thornes that grew there: for *Zin* of *Zanan*, ſignifieth *a ſharpe thorne*, *Zinnim*, *full of thornes*; and *Kadeſh*, *ſanctitie* and *holineſſe*. Here *Moſes* and *Aaron* hauing ſtrooke the rocke twice, at length it brought forth water: but for their murmuring and incredulitie, God would not ſuffer them to goe into the land of Canaan. This lay 120 miles from Ieruſalem towards the South.

Of the mountaine Hor.

HOr is a mountaine of the Idumæans, 88 miles from Ieruſalem towards the Southeaſt: And is deriued of *Harar*, which ſignifieth *a great mountaine*: here *Aaron* died. The King of the Canaanites which dwelt towards the South, in a towne called Arad vpon the borders of Iudæa and Arabia Petræa, hearing that *Aaron* was dead, inuaded the Iewes with a great Armie, diſcomfited them, and tooke ſome of them captiues: but after the Iſraelites to reuenge this iniurie, tooke and deſtroyed diuers Cities which belonged vnto the Canaanites, and put the citizens to the ſword. This countrey is called *Chormah*, which ſignifieth *a curſe*, or *deſolation*.

Of Zalmona.

THis was a place in the deſart of Zin-Kades, where the Iſraelites pitcht their Tents, being 80 miles from Ieruſalem to the Southeaſt; and tooke the name from ſhades or little ſheds, vnder which the Iſraelites dwelt: for *Salmona* ſeemeth a compound of *Zel* and *Mun*, which ſignifieth *a ſhadie place*, and ſeemeth to haue affinitie with *Manah*, *to diſtribute here and there*.

Of Phunon.

THis was a Citie of the Idumæans, ſcituated in the wilderneſſe of Arabia Petræa, 64 miles from Ieruſalem towards the South-

Southeaſt; and taketh the name from a faire and flouriſhing citie. For *Panan* in Hebrew ſignifieth *a high pinnacle*, from whence one might ſee all parts of the world. Here *Moſes* ſet vp the braſen Serpent.

Of Oboth.

THis was the 37 manſion of the Iſraelites in the wilderneſſe, and was 56 miles from Ieruſalem towards the Southeaſt; and ſignifies a ſerpent called *Python*. Here the Arabians receiued anſwere from the Diuell by way of coniuration.

Of Igim.

THis was the 38 manſion of the Iſraelites, ſo called, becauſe of the multitude which were aſſembled neere to a mountaine called Abarim, 52 miles from Ieruſalem towards the Southeaſt; for *Igim* ſignifieth *a congregation*.

Of Dibon Gad.

THis was the 39 ſtation of the Iſraelites in the deſart, being 52 miles from Ieruſalem towards the Northeaſt, neere to the flood Zared, bordering vpon the Idumæans and Moabites, running from thence into the Red ſea; and as it ſeemeth taketh the name from *deſcending into a ſtrong place*.

Of Almon Diblathaim.

THis place ſtands beyond the Red ſea, ſome fortie miles from Ieruſalem towards the Eaſt; and taketh the name from a fraile of dried Figgs: for *Alam* ſignifieth, *he hath hidden*; and *Debeleth, a fraile of dried figges*. Here was the 40 manſion of the Iſraelites, and lay cloſe by the riuer Arnon, *Num.* 21. & 23.

Of the mountaines Abarim

THeſe mountaines lay from Ieruſalem towards the Eaſt thirty two miles, and taketh the name from *Paſſing a long*: for *Abar* is as much to ſay as *he went a long*. Betweene theſe mountaines and the lake Aſphaltites, neere to the Eaſterne riuer of the Dead ſea, the Moabites inhabited.

Of

Of Iahza.

THis was a citie of the Leuits, the ſonnes of *Merar*, in the tribe of Beniamin, 24 miles frō Ieruſalem Eaſtward, *Ioſh.* 21. Here *Moſes* ouercame the King of the Ammonites, & put them to death, *Num.* 21.

Of Chezbon.

THis was the Metropolis of *Sehon* King of the Ammorites, who held the countrey beyond Iordan: & becauſe he would not ſuffer the children of Iſrael to paſſe thorough his dominions, therefore *Moſes* made warre vpon him, put him to death, and gaue all his countrey to the tribes of *Reuben* and *Gad*. This was a faire towne, and after fel to the Leuites, *Num.* 21.33. *Deut.* 1.2. *&c.* and tooke the name from *Cheſchebon* which ſignifieth *an artificiall vnderſtanding*: for *Chaſchaf* is as much as *excogitauit*, that is, *hee hath found out*; and *Cheſchæſe*, is, *an artificiall and ingenious worke*.

Of Iæzir.

IÆzir was a citie of the Prieſts, in the tribe of Gad, 36 miles from Ieruſalem towards the Eaſt; and in *Ieroms* time was a ſmall Village, and ſignifies *the Lord is my helpe*: being deriued of *Iah*, that is, *the Lord God*, and *Ezar*, *the helper*.

Of Edrie.

THis is a Citie in the Countrey of Gilead, beyond Iordan and the Galilæan Sea, 32 miles from Ieruſalem South eaſtward, neere to the Lake of Gaderin; where *Og* the King of Bazan was ouercome by *Moſes*: and after fell to the Tribe of Manaſſes, *Num.* 21. *Ioſh.* 13. *Deut.* 13. Saint *Ieron* ſaith, That in his time, this towne was called Adar. *Og* ſignifieth a *Cooke* or one that *baketh bread vpon coales*. *Ædria* ſignifieth *a heape of bright clouds*, being deriued of *Adar* and *Hi*, that is, *a cleere heape*.

Of Aſtoroth.

THis was a Metropolitan Citie of Bazan, foure miles diſtant from Edri, and 56 from Ieruſalem towards the Southeaſt: it ſtood beyond Iordan, and belonged to the halfe tribe of Manaſſes: of which you may read before in the trauels of *Lot*.

Of

Of Piſgah.

THis was a high mountaine in the plaine of the Moabites, a-gainſt Iericho, 240 miles from Ieruſalem Eaſtward; it tooke the name from the Cities Piſgah and Nebo, and therefore is cal-led ſometime Piſgah, ſometime Nebo: here *Moſes* died. *Nebo* ſig-nifieth *a citie of the Prophets*; *Piſgah, the top of a hill.*

The trauels of the Prophet Balaam.

THere are many which thinke that this Prophet *Balaam* was of the poſteritie of *Nahor*, the bro-ther of *Abraham*, and an inhabitant of the citie of Charan in Meſopotamia, *Gen.* 11. *Ioſeph.* ſaith he dwelt neere to Euphrates; and Saint *Ierom*, in a city called Phatura, of which city there is men-tion *Numb.* 22. and ſignifieth, *an obſcure Prophet*, or *Oracle, which in-terpreteth*: For *Pathar* with the Hebrewes, is the ſame which *He hath interpreted*, is with vs.

Wherefore this Prophet trauelled from Pithora or Phatura in Meſopotamia, to Abel, or the plaine of Vines, where his Aſſe ſpake, *Numb.* 22. which is 400 miles.

From thence he went to the land of the Moabites, 40 miles: where in the mount of Peor he bleſſed the children of Iſrael.

So all the trauels of this prophet was 440 miles.

Of the Plaine of the Vines.

THere is often mention of this place in the Scripture; and for the fertilitie of the countrey, and plentie of ſweete Wines, there was a beautifull citie built, called Abel, of the Vines, ſome 56 miles from Ieruſalem South-eaſtward: and was placed iuſt in the way as they went from Meſopotamia into the countrey of the Moabites. Whereby it appeareth, that neere to this place the Aſſe ſpake to *Balaam*, *Numb.* 22. In S. *Ierom's* time there was

found a little village called after that name, where there was great plentie of Vines. Here *Ieptha* ouercame the Ammorites, and made a great slaughter, *Iudg.* 11.

The trauels of that noble Captaine Ioshua.

Ioshua and *Caleb* trauelled with *Moses* from Raemses out of Ægypt through the Red sea, and came to Cades Barnea, 268 miles.

From Cades-Barnea, they were sent foorth with other spies to the land of Canaan, *Num.* 13. and went out of the wildernesse of Zin and Paran, and came to the towne of Rechob in Gallle, one hundred and fortie miles.

From thence they went to the town of Hamath in Syria, which was after called Antiochia 188 miles.

From Hamath or Antiochia they returned againe to Hebron, 304 miles, where vpon the side of the riuer Escol they cut off a bunch of grapes with the stalke, which was as much as both they could beare vpon their shoulders, *Num.* 13.

From Hebron they returned againe to Cades-Barnea, twentie miles; There all the people murmured against *Moses*, *Numb.* 14. Heereby it is to bee seene, that the spies in fortie dayes trauelled 648 miles in the land of Canaan, that is, euerie day 16 miles, and a little more.

After that *Ioshua* and *Caleb* trauelled with *Moses* and the children of Israel to Ezeon-Gaber, and from thence to the towne of Iahza, 464 miles.

From Iahza they past through two kingdomes, to mount Libanus, 80 miles.

From mount Libanus they returned againe into the Land of Sittim, that lay by the hill Pisgah, in the field of the Moabites, 80 miles.

From the Land of Sittim they past through the riuer of Iordan and

and came to Gilgal, sixe miles: there *Ioshuah* pitched his Campe, *Num.*21.*Iosh.*4.5.

From Gilgal hee went to Iericho, two miles: there he assailed the towne with the sound of Basons, and woon it, *Iosh.*6.

From Iericho he went to Ai, being foure miles, and took and burnt the whole towne, *Iosh.*7.8.

From Ai he returned againe to Gilgal, 4 miles, and there vpon the hill of Eball he built an Altar vnto the Lord, and there were the blessings and cursings pronounced, *Iosh.*8.*Deut.*27.

From Gilgal hee went to Gibeon, twelue miles; there the Sunne stood still during the battaile against the three Kings, *Ioshuah* 10.

From Gibeon he came to Aialon, two miles; here the Moone stood still, *Iosh.*10.

From Aialon hee went to Aseka, 4 miles; there it hailed vpon the enemies that fled before Israel, *Iosh.*10.

From Aseka, *Ioshua* returned againe into the camp at Gilgal, 20 miles, *Iosh.*10.

From Gilgal, *Ioshua* went to Makeda; there he hanged the fiue Kings, *Iosh.*10.

From Makeda, hee went to Libna, two miles: and tooke the towne, *Iosh.*10.

From Libna he went to Lachis, eight miles.

From Lachis he went to Eglon, eight miles, *Iosh.*10.

From Eglon hee went to Hebron, which is sixteene miles, *Ioshua*, 10.

From Hebron he went to Debir, a mile, *Iosh.*10.

After that, *Ioshua* with one continued warre, woon all that part of Iudaea which lay towards the South, bordering Eastward vpon the Dead Sea, Southward vpon Cades-Barnea, Westward vpon Asdod and Gaza, and Northward vpon Gibeon and Gilgal: this circuit of Land conteyneth about one hundred fiftie and sixe miles.

From Gilgal *Ioshuah* went out with his armie aboue twentie two miles, to the riuer of Merom, where hee slew the rest of the Kings of the Canaanites in a memorable battaile, *Iosh.*11.

From the riuer of Merom, *Ioshuah* chased his enemies, and followed them to Sidon, which was sixe hundred and twelue miles, *Ioshuah*, 11.

From Sidon he went againe to Hazor, thirty two miles, which towne he burnt, *Iosh.* 11.

After that, *Ioshuah* at one time woon all the townes in the holy land, which lay Northward in the lands of Samaria and Galilea, from Gibeon to mount Libanus, and from the riuer of Iordan to the great Sea, called *Mare Mediteranean*; which countries in circuit containes 280 miles.

After that, *Ioshuah* returned againe to his camp at Gilgal, which lay threescore and twelue miles from the towne of Hazor; where hee made a diuision of the land amongst the children of Israell, *Iosh.* 14. 15.

From Gilgal hee went to Shilo, twelue miles, where he made an end of diuiding the land, *Iosh.* 18.

From Shilo, he went to Timnah Sera, eight miles, and there he dwelt: For the children of Israel gaue him that town for his own inheritance, *Iosh.* 19.

From Timnah Sera, *Ioshuah*, not long before hee dyed came to Sichem fortie miles, there hee assembled all the tribes of Israel, *Iosh.* 24.

From Sichem, he returned againe to Timnah Sera, fortie miles, and there dyed and was buried, *Iosh.* 24.

So all the trauels of Prince *Ioshuah*, were two thousand three hundred fourescore and twelue miles.

The description of the seuerall townes and places to which Iosh v a h trauelled.

Of Rechob.

THis was a citie of the Leuites in the tribe of Asshur, 100 miles from Ierusalem toward the North, *Num.* 13. and signifieth *a broad street*, being deriued from *Radhab*, that is, *to extend out in length.*

Of

Of Hamah or Chamah.

THis was a Citie of the Leuites in the Tribe of Nepthaly, and was 100 miles from Ierusalem vpon the vtmost bounds of the Holy land, at the foot of Antilibanus, *Num.* 11.34. *Iosh.* 19. deriued of *Chamah*, that is, *furious*, or *burning with anger*.

Of Gilgal.

THis was a Towne betweene Iordan and the Citie Iericho, 12 miles from Ierusalem South-eastward, where the children of Israell hauing past the Riuer of Iordan, first made warre vpon all the nations of the land of Canaan. Here they solemnized the first Paschall Lambe: After they came into this land, Manna ceased, because they then ate the fruits of the Countrey. Here *Ioshuah* taking 12 stones out of Iordan, pitcht them vp for a memoriall. Here the tabernacle of God stayed for a time, which was the reason that afterward the Israelites committed idolatry in this place, *Iosh.* 4.5. *Hos.* 2.4.9. *Amos* 5. Neere to this place *Æhud*, the third judge of the children of Israel, receiued gifts of them to carry to *Eglon* King of the Moabites, dwelling at Iericho; where he killed him with a knife. Heere King *Saul* was the second time confirmed King of Israel, 2. *Sam.* 10. and (as it seemeth) taketh the name of *roundnes*; *Ioshuah* at this time building his tent in a circular fashion: for *Galal* signifieth *a round wheele* or *Tent*, *compassed about with Ditches and Bulwarkes*.

Of Iericho.

THis is a Citie in the Tribe of Beniamin, two miles from Iordan, & sixe from Ierusalem Southeastward: *Ioshuah* ouercame this with the sound of Hornes or Trumpets, *Iosh.* 26. *Heb.* 11. Here Christ restored the blind man to sight, *Mat.* 6. conuerted *Zacheus*, *Luk.* 19. and was called the citie of Palmes, by reason of the great plentie of palmes that grew there. You may read more of this hereafter

Of Hay or Ai.

HAy is a towne in the tribe of Beniamin neere to Bethel, toward the East, where *Abraham* dwelt, *Ge.* 12. *Ioshuah* won this

towne, *Iosh. cap.* 7. 8. it was so called of a Prophet that dwelt there and signifieth *to be placed vpon a heape*: for *Ai* signifieth *a heape*, lying partly equally, partly vnequally. The ruines of this towne were scarce to be found in S. *Ieroms* time.

Of Gibeon.

THis was a Metropolitan citie in the tribe of Beniamin, the inhabitants whereof became petitioners to *Ioshuah* for peace, *Iosh.* 9. 10. 18. 2. *Sam.* 21. Afterward it was giuen to the Priests. It is deriued of *Gibeah* or *Gibeon*, which signifieth, *a curled hill*. It was situated on a mountaine foure miles from Ierusalem towards the North. Here stood the Tabernacle of the Couenant, & the brasen Altar. Heere *Saul* was first made King of Israel. Here hee put the sonnes of *Abimilech* the Priest to death, 1. *Sam.* 12. here *Ioshuah* ouercame the fiue kings of the Ammorites. Here the Sun stood still. Of this you may read more hereafter.

Of Aialon.

THis was a Citie of the Priests in the Tribe of *Dan*, 4 miles from Ierusalem towards the Southeast, and taketh the name from a Hinde, for *Aialah* signifieth *a Hinde*, a beast verie strong and swift. Here the Moone stood still: here *Ionathan* tasted honie contrarie to his fathers command, for which he was iudged to death, 1. *Sam.* 14.

Of Azeka.

AZaka was a citie of the Ammorites in the tribe of Iuda, eight miles from Ierusalem towards the West, neere to Odullam, where *Dauid* killed *Goliah*; &, as it seemeth, taketh the name from *Munition*, or a place compassed about with an hedge, being deriued from *Itsek, to hedged about*. This was a faire citie in Saint *Ieroms* time.

Of the valley of Achor.

THis valley is distant from Ierusalem 12 miles, and not farre from Iericho & Gilgal towards the North, taking the name (as it seemeth) of *Achon*, that theefe mentioned in *Ioshuah*, who was stoned there: from whence it is called *Achor*, which signifieth

nifieth *trouble*, because of the terrible words that *Ioshuah* spake vnto him there. You may read of this, *Hoseæ* 2. *Esa.* 25. *Ioſh.* 11. 15.

Of Makedah.

BEtweene Eleutheropolin and Bethlehem this towne stood, being in the Tribe of Iudah, some eight miles from Ierusalem towards the West, and taketh the name of a flower that hangeth downe the head: being deriued of *Kadad*, which signifieth *to hang downe*. Here *Ioshuah* hanged the fiue Kings of the Ammorites, which he had formerly conquered, *Iosh.* 10.

Of Libna.

LIbna is a citie belonging to the Leuites, in the Tribe of *Iudah*, and is scituated betweene Eglon and Makeda, ten miles from Ierusalem towards the Northwest, where the foureteenth King that *Ioshuah* conquered, kept his court; and taketh the name from the aboundance of Frankincense that is found there: for *Libonah* signifieth *white Frankincense*: *Zenacharib* besieged this citie. Some say it taketh the name from the Hebrew *Laba*, which signifieth *white bricks*, because there is found much matter whereof such kind of Bricks are made.

Of Lachis.

LAchis is a citie in the Tribe of *Iudah*, and lyeth betweene Eleutheropolin and Hebron, 20 miles from Ierusalem towards the Southwest, and two miles from Rechila towards the North, *Iosh.* 15. 2. *Chr.* 11. and taketh the name from *walking*: being deriued from *Ialach*, which signifieth *he hath walked*. *Ioshuah* tooke the King of this citie, and put him to death; and *Zenacharib* king of the Assirians besieged it, but to little purpose.

Of Eglon.

EGlon was a Citie in the tribe of *Iuda*, 12 miles from Ierusalem Southward. *Ioshuah* tooke the king of this citie & hanged him: it taketh the name from *Ecel*, signifying a *Calfe*.

Of Debir.

DEbir was a citie of the Leuites, 22 miles from Ierusalem towards the South, and almost halfe a mile from Hebron to-

wards the Northwest. *Athniel* the brother of *Caleb* won this town for which cause he gaue him his daughter *Archsa* to wife. Formerly it was called Kiriath-Sepher, that is, *a city of Scribes & Students*; for it was consecrated to learning. Frō hence it was called Debir, which signifieth, an *Oracle*, or an *holy Altar*; because the Lord there by his Priests that were assigned for that purpose, did foretel and propheeie of things to come: being deriued from *Debar*, that is, *he hath spoken*.

Of Asdod or Azotes.

THis was a citie of the Philistines, scituated vpon the shore of the Mediterranean Sea, in the tribe of Dan, and 22 miles from Ierusalem towards the West: this towne was conquered by *Ioshuah*, *Iosh.* 11. 1. *Kings* 5. it was also taken by *Psammiticus* king of Ægipt, in *Manasses* time, as *Herodotus* saith: it is now a little town and is called Azotus. In times past this was a faire citie, and tooke the name from the *fire of loue*, being deriued from *Esh*, which signifieth *a fire*, and *Dod*, *beloued*.

Of Gaza.

GAza was a faire citie of the Philistines, vpon the shore of the Red Sea, some 24 miles from Ierusalem towards the South-west, and signifieth *a strong towne*, being deriued from *Gazez*, *to confirme*. *Sampson* being inclosed within this towne, tooke away the gates and barres thereof, and laid them at the foot of mount Hebron, *Iudg.* 16.

Of the riuer Merom.

THis was a lake not farre from Dothan, some foure miles from Tiberias Westward, and fortie foure miles from Ierusalem towards the North; & is so called from the deepnesse of it; being deriued from *Rom*, which signifieth *it was high*, and *Marah*, *bitter*; and giues Merom, *a high bitter water*. Here *Ioshuah* ouerthrew the kings of the Canaanites, *Iosh.* 11.

Of Sidon.

SIdon taketh the name of *Zod*, which signifieth *Hee hath hunted*, and was a famous Mart towne in Phœnicia, being a place scituated at the foot of that high hill Antilibanus, neere to the shore of the Mediterranean, 16 miles from Ierusalem Northward.

Of

Of Libanus.

THis is a mountaine of an extraordinarie height, some 104 miles from Ierusalem Northward, looking into Syria and Phœnicia: from thence the Riuer Iordan taketh the beginning, being so called of two springs, or wells, that is *Ior* and *Dan*, rising from the bottom of this hill. It seemeth to take the name from the aboundance of flowers, and varietie of sweet smels and dewes that are there; and also of Frankincense or Gum Olibanum that is found vpon it: it is a verie fruitfull place, full of springs & wholsome hearbs, so that no Serpent will abide in it, it is diuided into two parts, the one lyeth neere Sydon Westward, called Antilibanus; the other toward Damascus vpon the East, and is onely called Libanus: it is so high that it serues for a sea marke; and so much the more remarkeable, for that (as some say) snow lyeth continually vpon the top of it, so that a far off it seemeth white.

Of the Riuer Iordan.

IOrdan is a pleasant and sweet Riuer, which watereth the holy land (of which you may read before.) It is called by the name of Iordan at Cæsarea Phillippi, a little from the foot of Antilibanus, 104 miles from Ierusalem Northward: it passeth through the lake Samachoniten, & diuideth it into two equall parts: from thence running through a great part of Galilee, it falleth into the sea Tiberias, and there as it were diuiding it into two parts, it watereth that part of Iudæa called Samaria: and about Easter, which is the beginning of that harueſt, it floweth ouer the bankes, and fructifieth many countreys lying neere it: at length it falleth into the lake Asphaltites, and there endeth, about 14 miles from Ierusalem Eastward; so that from the first beginning of this riuer, to the end of it, is 92 miles. It is called *Palah* by the Hebrewes; which signifieth *swift* and *hidden*, because it riseth from a certaine Well or Pit called Phiala, which is alwaies full of water, but from whence it springeth it is vnknown. *Ioshuah* about Easter passed vpon drie ground through this riuer, euen then when it was fullest of water, *Iosh.* 3. so did *Eliah* and *Elisha*, 2. *Reg.* Here *Naaman* the Leaper washt himselfe, 2. *Kings* 5. Here Christ was baptised by S. *Iohn* the Baptist, *Mat.* 3. *Luke* 3.

Of

Of Hazor.

THis is a[illegible]ne in the vpper Galilee, belonging to the tribe of Nepthaly: it was the chiefe Hold and Citie of the King of the Canaanites, being distant from Ierusalem 80 miles towards the North. This *Ioshuah* destroyed with fire and sword. *Debora* also the Propheteſſe beſieged it, took it, and put *Iabin* the king thereof to death. In times paſt it was a verie ſtrong Citie, as the ruins thereof teſtifie.

Of Siloh.

SIloh, the citie and houſe of God, was ſcituate on a high mountaine in the Tribe of Ephraim, foure miles and ſomething better from Ieruſalem towards the North. Here the Arke of the Couenant continued from the time that the Iſraelites firſt entred into the Land of Canaan, vntill *Eli* the Prieſt fetcht it thence; in whoſe time it was taken by the Philiſtines, and he for verie griefe therefore fell downe and broke his neck againſt a ſtone, 1. *Sam.* 4. The inhabitants hereabouts ſhew the ruins of a certain ſepulchre ſtanding vpon the top of this mount, where they ſay *Samuel* was buried; but that cannot bee true; for hee was buried at Ramath, which now is called Arimathea: therefore it ſeemeth to be either the ruins of *Eli's* ſepulchre, who died miſerably in that place; or elſe of the houſe of the Lord, which many yeres paſt ſtood there. *Schiloh* ſignifieth *happie*, and *peaceable*, being derined from *Schalah*, that is, *to liue at eaſe and in peace.*

Of Timnah.

Of this you may read in the trauels of *Iudah.*

The type and myſterie of Ioshuah.

Ioshuah and *Ieſus* is all one in ſignification, that is, *Sauiour* or *Defender*; and did typically repreſent our Sauiour Chriſt: that as this *Ioshuah* brought the children of Iſrael through Iordan into the land of Canaan, ſo Ieſus Chriſt the true *Ioshua* and Sauiour of the world, through that Iordan of Baptiſme, bringeth vs into that place of promiſe, eternall life.

Where

Where the one and thirtie Kings, ouercome and slaine by Ioshuah, dwelt, Iosh. 10.

AS the Prophet *Moses* won all the land vpon the one side of Iordan, so *Ioshua*, won al the countrey on the other, from the towne of Baalgadan, beginning at mount Libanus, not farre from mount Hebron, till you come to the towne of Cæsarea Philippi, and to the hill Seir, where sometime *Esau* dwelt: all which is 160 miles long, and 28 or 32 miles broad.

The first King, that *Ioshua* ouercame, dwelt in Iericho.

The second King held his court in Ai.

The third King dwelt in Ierusalem, and was called *Adonizebec*, that is, *a Lord of righteousnesse*: this king, *Ioshua* hanged at Makeda, *Iosh.* 10.

The fourth King that dwelt at Hebron, was called *Hoham*, and was likwise hanged at Makeda, *Iosh.* 10.

The fift King called *Percam*, dwelt at Iarmouth, in the tribe of Iuda, 20 miles from Ierusalem, Westward.

The sixt king called *Iaphia*, dwelt at Lachis, 12 miles from Iarmouth, Southward; he was also hanged at Makeda, *Iosh.* 10.

The seuenth king dwelt at Eglon, called *Debir*, and was likewise hanged at Makeda, *Iosh.* 10.

The eighth King was called *Horam*, and held his princely seat in the Tribe of *Dan*, in the towne of Gezer, 16 miles from Ierusalem Westward, whom *Ioshua* slew, with all his men, *Iosh.* 10.

The ninth king dwelt at Debir.

The tenth king held his Court at Gerar, in the Tribe of *Iudah*, 14 miles from Ierusalem Westward.

The eleuenth king dwelt at Harma, in the tribe of *Iuda*, which is vpon the borders of Arabia *deserta*, not farre from Ziglag, fortie miles from Ierusalem South-westward. This towne in times past was called *Zephal*, that is, *a watch tower*, because it stood vpon a hil: but when the children of *Iuda* had ouerthrowne the whole armie of the Canaanites, they called it of *Haram*, *a curse*, *Iud.* 1.

The twelfth king dwelt at Arat, 22 miles frō Ierusalem Southward, which was a towne of the Ammorites, and tooke the name from the Asses that were in great troups within the woods thereabout,

about. It lay in the tribe of Iuda.

The thirteenth King dwelt at Libnah in the tribe of Iuda.

The fourteenth King dwelt at Odullam.

The fifteenth King dwelt at Mekeda. In this town *Ioshuah* hanged fiue Kings, *Iosh.* 10.

The sixteenth King dwelt at Bethel.

The seuenteenth King dwelt at Tapnah, not farre from Iordan and Iericho, and is 12 miles from Ierusalem North-eastward.

The eighteenth King dwelt at Hepher, 6 miles from Ierusalem Northward, part of this towne was allotted to the tribe of Zabulon. *Ionas* the Prophet was borne in this towne, 2. *King.* 14. and is foure miles distant from the towne of Nazereth Southward.

The nineteenth King dwelt at Apheck 44 miles from Ierusalem Northward, and two miles from Iesreel. There also the Arke of the Lord was taken, and there the sonnes of *Eli* the high Priest were slaine, 1. *Sam.* 4. This Towne was in the halfe Tribe of Manasses.

The twentieth King dwelt at Lazaron, 18 miles and a halfe from Ierusalem North-westward, not far from Ioppen and Lidda:

The one and twentieth King dwelt at Nadan 14 miles from Ierusalem North-westward.

The two and twentieth King dwelt at Hazor.

The three and twentieth King dwelt at Simron, which towne was allotted to the Tribe of Zabulon, *Iosh.* 14. it lyeth 68 miles from Ierusalem Northward, not farre from the towne of Nazareth in Galilee.

The foure and twentieth King dwelt at Achsap, 88 miles from Ierusalem Northward; which towne was allotted to the tribe of Aser.

The fiue and twentieth King dwelt at Tanaach, 44 miles from Ierusalem; this towne belonged to the Leuites, and stood in the Tribe of Manasses, 6 miles from Iesreel Southward, *Iosh.* 21.

The sixe and twentieth King dwelt at Megiddo 44 miles from Ierusalem Northward, scarce 4 miles from Taanach. By this towne of Megiddo *Iosias* King of Iuda was ouerthrowne by *Pharaoh Necho*, King of Ægypt, 2. *Reg.* 23. In the trauels of *Iosiah* king of Iuda I will speake of this towne more at large.

The

The seuen and twentieth king dwelt at Kades, *Iosuah*, 19.21.

The eight and twentieth king dwelt at Iacknedam, 27 miles from Ierusalem Northward, being vpon the Mediterranean Sea. This towne was allotted to the tribe of Zabulon, and giuen to the Leuites, *Io.*21.

The nine and twentieth King dwelt at Naphet Dor, which towne lay vpon the Sea coast, betweene the hill Carmell, and the towne of Cesarea Stratonis, 48 miles from Ierusalem Northward.

The thirtieth king dwelt at Gilgal, betweene Iericho & the riuer Iordan, and was the first King that *Iosuah* ouercame, and slew all his hoast.

The one and thirtieth king dwelt at Thirtza, in the tribe of *Manasses*, 24 miles from Ierusalem: in this towne *Ieroboam*, and after him, all the kings of Israell held their courts, before Samaria was built.

THE BOOKE OF IVDGES.

The trauels of Caleb *and* Athniel.

CAleb and *Athniel*, with all the Children of Iuda, went from Iuda to Beseck, 44 miles, there they tooke king *Adoni-Beseck* prisoner, and cut off his fingers and toes, *Iudg.*1.

From Beseck, they went to Ierusalem, 44 miles, which they tooke by force, and burnt it, *Iudg.*1.

From Ierusalem they went to Hebron, 22 miles, which they took, and slew the Giants that inhabited therein, *Iudg.*1.

Not farre from Hebron lay the towne of Debir, which *Athniel* woon, and therfore *Caleb* gaue him his daughter *Achsa* for his wife *Iudg.*1.

From Debir they went to Zephat, 16 miles, which towne they woon, *Iudg.*1.

From Zephat, they went to Gaza, 4 miles.

From

From Gaza, they went to Ascalon, 8 miles, *Iudg.* 1.
From Ascalon, they went to Hebron, 14 miles.
From Hebron, they went backe againe to Debir, where *Athniel* dwelt, 12 miles.
So all the trauels of *Caleb* and *Athniel* were 132 miles.

The discription of the townes and places to which they trauelled.

Of Beseck.

BEseck was a Metropolitan city of the Canaanites, neere to the water Merom, where *Adoni-Bezeck* kept his court, 44 miles from Ierusalem towards the North, & tooke the name of *Deseck* or *Beseck*, which signifies *lightning*; of this king you may read in *Iudg.* 1.

Of Zephah.

THis was a Towne vpon the borders of the tribes of Iuda and Simron, not far from Siclag, *Iosh.* 15. It takes the name from *Zaphah*, which signifies, *a watch tower*. And was also called by the sonnes of *Iudah*, who destroyed all the country, *Chorma*, which signifies *a curse*, or *a desolate place*. To the citizens herof *Dauid* sent gifts, 1. *Sam.* 36.

Of Gaza.

OF this town you may read more hereafter in the trauels of the Arke of the Couenant.

The typicall signification of Caleb.

CALEB, signifies *a heartie man*, or, *a man after Gods owne heart*, louing his neighbour with all his heart. For *Col*, is a much as *omnis*, which signifies *all*: and *Cala*, *hee forgiueth all*; and *Leb* or *Lebbah*, signifies *a heart*, the seat and fountaine of life. So that *Caleb* seemeth to take his name from a singular heartie affection, whereby hee forgiueth his neighbour: For as this man being of a noble resolution and courage, in the 29 yeare of his

age

age woon Hebron, a strong citie, and put to death the three sonnes of *Anack*, terrible Gyants; so Christ the sonne of God that so loued the World that he gaue himselfe for it, with a more than humane resolution, conquered hell, and those three mightie Gyants incident vnto it, the sonnes of Sathan, Sinne, the World, and Death.

Of Athniel.

IN the yeare of the world 1503, and before Christ 2565, *Ioshuah* dyed, after whose death *Caleb* and *Athniel* iudged Israel, about which time the children of Israel committed idolatrie, & worshipped *Baal* and *Asteroth*; wherefore the Lord suffered them to fall into the hands of *Chushan Rishathaim* king of Mesopotamia. But because of their oppression, they cried vnto the Lord, and hee stirred vp *Othniel* the younger brother of *Caleb*, who in the yeare of the World 2512, conquered *Chushan*, deliuered the people, and iudged Israel 40 yeares, *Iudg.* 3. *Athniel* or *Othniel* signifies, *the God of time*, being deriued of *Ath*, that is, *an age*; and is a type of Christ, who is the God of time: And in his due time conquered the World, and Sathan the prince thereof, thereby deliuering the poore afflicted members of his Church out of his miserable seruitude and bondage: for which cause God hath made him iudge ouer it, and giuen him full power and authoritie to rule and gouerne it.

The trauels of Ehud the third Iudge of Israell.

EHud was the sonne of *Gira*, of the Tribe of Iuda, and dwelt in the citie of Iericho, or of *the Pallmes*. Hee was a valiant and resolute man, lame of his right hand, *Iudg.* 3. and to the iudgement of man, not fit, to bee a Captain, being so infirme; yet it hapned that this man, growing in fauour with *Eglon* King of the Moabites, who at this time kept his court in Iericho, which town he had but 18 yeres before conquered, tooke opportunitie by the children of Israels comming to Gilgal, (for they came thither to offer to the Idol, and to bring

gifts

gifts to the king) to present these presents vnto him; and because of his former familiaritie, was admitted to speake in priuat with him in his Summer Parlour: where, as he with him was talking, he thrust him into his bellie with a short knife; and locking the dore hee fled backe to Seirah, and told the children of Israel what hee had done. From thence they presently went to Ephraim, there blew the trumpet, and set vpon the Moabites, and put them to the sword, *Iudg.* 3.

Of the trauels of Ehud.

EHud went from Iericho to Gilgal, 2 miles.
From Gilgal, he went to Iericho, 2. miles.
From Iericho, he went to Mount Ephraim, 6 miles.
From Mount Ephraim, hee went to Iordan, 4 miles, where he ouerthrew 10000 Moabites.
So all the trauels of *Ehud* were 14 miles.

Of mount Ephraim.

THis mountaine is about 8 miles from Ierusalem towards the South, & extendeth it selfe in the longitude to the citie neere the Mediterranean sea, called Ioppa, which is distant from Ierusalem 20 miles towards the Northwest.

The trauels of the sonnes of Hobab *the Kenite.*

THe sonnes of *Hobab* the Kenite (*Moses* brother in law) went from Iericho to Arad, a Citie in the tribe of Iudah, situated in the desart towards the south, *Num.* 10. *Iudg.* 1. 44 miles.

Of Arad.

ARad was a Citie in the tribe of *Iuda*, 22 miles from Ierusalem towards the South, taking the name of a multitude of Asses that were found thereabouts in the desart, and is deriued from *Arod*, which signifies, *a wilde asse*, a rude creature.

Of

The Trauels of Iael, *the wife of* Heber *the Kenite, who killed* Sisera *the Captaine.*

FRom *Arad* shee and her husband went to the plaine of Zaænaim, and dwelt there, neere to a towne called Kades, a towne of refuge of the Leuites, in the tribe of Nepthali, 166. miles, there she killed *Sisera*. This towne lieth 92. miles from Ierusalem towards the North.

Of Deborah *and* Barak.

D*Eborah* was the wife of *Lapidoth*, and dwelt vnder a palme tree between Bethel and Ramath, in Mount Ephraim, eight miles from Ierusalem towards the North: the inhabitants thereabouts shew this tree euen to this day. *Barak* the sonne of *Abineam* a noble Captaine, liued in her time at Kades, a citie of refuge belonging to the Leuites. She succeeded *Ehud*, in *anno mund.* 2632. and before Christ, 1336. yeares.

The Trauels of Deborah *and* Barak.

B*Arak* went first from Kades Naphtali to the Palme tree, where *Deborah* dwelt, which are 84. miles.

From thence he went with *Deborah* backe againe to Kades, which are 84. miles.

From Kades with 10000. men, they went to the hil Thabor, 36. miles. Here (as *Iosephus* writeth, *lib. Antiq.* 4.) there fell such a showre of rain & haile vpon the enemies of the Israelites, that through the extreame violence thereof, they were dispersed: and *Sisera* their captaine constrained to leaue his chariot, and to saue himselfe by flight, neuer staying till he came to the Tabernacle of *Iael*, the wife of *Hebar* the Kenite, scituated in the valley of Zaænaim, 36 miles from the foot of the mountaine Thabor: where being asleep, by reason of his great iourney, *Iael* strook a haile into the temple of his head, so he died.

From thence *Barak* purſued the enemies with great ſlaughter, to Haraſeth of the Gentiles, a citie in the vpper Galile, neere to the lake of Samachoniten, 28 miles. This citie is 80 miles from Ieruſalem towards the North, *Ioſeph. Ant. l.* 5.

From Haraſeth, he went to the plaine of Zaænaim, where hee found *Siſera* ſlain in the tabernacle of *Iael*, as *Deborah* the propheteſſe had told him.

From thence *Barak* with all his armie went to Hazor, where *Iabin* king of the Cananites kept his Court, and of a ſudden conquered the citie, and put to death all the inhabitants. *Ioſeph. Antiq. lib.* 5.

Of Thabor.

THabor is a round & high hill, ſcituated vpon the borders of the tribes of Iſſacher and Zabulon, 56 miles from Ieruſalem towards the North, and extendeth it ſelf to the riuer Kiſon towards the South, and taketh the name of *light*, or *a pure aire*, being deriued of *Bo, to goe and come*; *Tebuah, to bring forth fruit*, and *Or, to giue light*. For this mountaine Thabor, by reaſon of the purity of the aire, is wonderfull fertile and fruitfull: There was alſo a town at the foot of it called by the ſame name. Here the kings of the Midianites, *Zebah* and *Zalmuna* were ſlaine by *Gedion*.

Of Hazor.

THis is a great citie in the tribe of Nepthali, 80 miles from Ieruſalem towards the North, which *Ioſhuah* deſtroyed with fire and ſword; ſo did *Barak* alſo: The ruines of this citie is to be ſeene to this day.

The Myſterie of Deborah.

THe word *Deborah*, ſignifies a *Bee*, and is a memorable type of the Church. For as a Bee in all her actions ſoundeth pleaſantly; ſo the members of Gods Church in all their actions ſing & ſound forth the praiſes of God, or by continuall prayers implore his ayde and aſſiſtance; with the Bee ſucking from the flowers of the holy Scriptures, the ſweet and acceptable

doctrine

doctrine of faith, by which the hope of euerlasting life is strengthned in vs, with the sting of Gods word repulsing all vaine delusions and idle imaginations, (the temptations of the Diuel) & those waspish affections of cruell and wicked men; according to that of *Ecclesiasticus*, *The Bee is but small, yet bringeth forth most pleasant fruit, and presenteth vnto man many memorable instructions.* And as *Plato* saith, *The King of Bees, although without a sting, yet ruleth and gouerneth his Commonwealth with great seueritie and justice.* So Christ the head of the Church, though he be a delectable Sauiour of soules, and without any sting of bitternesse; yet doth hee rule and gouerne it with singular justice and sincerities.

Of Barak.

AFter *Deborah* was appointed Iudge of Israell, she ordained *Barak* for her chiefe Commander or Captaine. Hee taketh his name from *Thunder* and *Lightning*; typically representing the glorie of Christ Iesus, as chiefe Captain of the Church, who with the thunder of the Law, and the bright shining glorie of the Gospell, destroyed the enemies thereof; and by the hosts of Angells and Saints at the end of the world, will cast them downe with thunder and lightning into that bottomlesse pit, there to remaine for euer.

Of the trauels of Gideon.

Deborah being dead, *Zeba* and *Zalmuna* (Kings of the Medianites) cruelly inuaded the Land of Iudæa; but the Lord taking compassion vpon his People, sent them a helper, one GIDEON the sonne of *Ioas*, of the familie of *Abiezer*; who was borne at Ophra or Ephron, a City in the Tribe of Manasses, not far from Mahanaim on the East side of Iordane, some foure and fortie miles from Ierusalem towards the North-East; and signifieth, *a Rooter out*; from GADA, That is, *Hee*

hath rooted out. This man at the appointment of the Lord, tooke vpon him the charge of the people, and at Ophra, which signifies *Duſt*, he deſtroyed the Idoll *Baal*, pitching vp in that place an Alter to the Lord: wherefore hee was after called *Ierū-Baal*, taking that name from *Reuenge*, becauſe he had deſtroyed the Idoll. He began to rule in Iſraell in the yeare of the world 2672, and before Chriſt 1296.

From Ophra *Gideon* went to Harod, which ſtandeth in the halfe Tribe of *Manaſſeth*, where he blew the Trumpet. From this place he ſent back 22000 of his Armie, becauſe the Lord had ſo appointed. But the Midianites hearing of this preparation, prouided a great hoſt, and pitched in the valley of the hill Moreh: ſo *Gideon* taking only 300 with him, went ouer Iordan, and came to the town of Iezreel, (ſo *Ioſephus* ſaith) 16 miles from Harod, where he gaue the Midianites a wonderful ouerthrow, *Iudg.* 7. he alſo tooke there two Princes, *Oreb* and *Zeb*, and returned to the riuer Iordan, where he put them to death.

From thence he went to Succoth with his armie, in expectation to haue refreſhed themſelues, but the inhabitants ſhut him out of the towne, and gaue him many deſpitefull words. This town lay cloſe by Iordan, and here *Iacob* ſometime pitched his Tent.

From thence he went to Penuel, which is two miles; there alſo they vſed him vnkindly, and gaue him bad language.

From thence he went to Nobach with his armie, which is two miles.

From thence hee went to Iagbetha, which is 4 miles, where hee conquered *Zeba* and *Zalmuna*, Kings of the Midianites, who thinking themſelues ſecure, made no preparation for warre, till they were beſieged. This was a memorable battell, and here the two Kings were put to death.

From thence he followed the enemie with a great ſlaughter to Carkor, which is foure miles.

From thence he went backe to Succoth, which is 8 miles: heere he put the Inhabitants of this Towne to the ſword, and all the Elders and Princes he tore to pieces with thornes, becauſe they had formerly denied him entrance into the citie.

From

From thence hee went to the Caſtle of Penuel, which is two miles, and vtterly deſtroyed it, euen to the ground, and put all the inhabitants to death becauſe of their mocks.

From thence he went to Ophra, foure miles, where gathering together all the gold which he had taken from the Midianites, he made a rich Ephod, *Iudg.* 8.

From Ophra hee went to Sichem, where his ſonne *Abimalech* was borne, which is 10 miles.

From thence he returned backe to Ophra, which is ten miles, and there he died, after he had iudged Iſrael 10 yeres.

So all the Trauels of *Gedion* were 82 miles.

The Deſcription of the townes and places to which GEDION trauelled.

Of Ieſreel.

IEſreel was a faire Citie ſcituated vpon a hill, neere to the flood Kiſon, bordering vpon the Tribe of Iſachar, 48 miles from Ieruſalem towards the North; and ſignifieth *the ſeed of God*, being deriued from *El* and *Dara*, *the ſeed of the Almightie God.* There was another of this name in the tribe of Iuda, *Ioſ.* 15. In times paſt this was onely the ſeat and chiefe abiding place of the Kings of Iſrael. For *Ahab* and *Ieſabel* kept their Court there, and *Ioram* their ſonne, whom *Iehu* ouercame: and here *Ieſabel* was eaten vp of dogs. At this day this faire citie hath in it but thirtie houſes; and is called by the inhabitants of the Holy land Sanatham, being ſcituated at the foot of the mountaine Gilboah Weſtward: in it there is a Watch tower, vpon the top whereof you may ſee through all Galile to Carmel, and the mountaines of Phænicia, alſo to mount Thabor, and the mountaines beyond Iordan called Gilead. Of this towne you may reade, *Ioſ.* 17. 19. 2. *Sam.* 2.

Of Nobach.

THis was a citie beyond Iordan, and ſtood in the halfe Tribe of Manaſſes, 38 miles from Ieruſalem Northeaſtward. In times paſt it was called Kenah, but after *Nobach* Prince of the half Tribe of Manaſſeh had conquered it, hee called it Nobach,

*Num.*23. and ſignifieth a *Prophet*, being deriued of *Nabah*, or *Nabach*, *he hath propheſied*, or *cryed out*.

Of Iogbeha.

THis towne was built by the children of Gad, and lies beyond Iordan, 34 miles from Ieruſalem Northeaſtward, and taketh the name from the heighth of the place where it ſtandeth; being deriued from *Gabah*, which ſignifieth, *it excelleth in heigth*. Of this you may reade, *Iudg.*8. *Numb.*32.

Of Karkor.

KArkor is a citie in the halfe Tribe of Manaſſeh, and is ſcituated beyond Iordan, ſome fortie miles diſtant from Ieruſalem Northeaſtward; and taketh the name from *Kir*, which ſignifies *he hath deſtroyed*, or *ſubuerted the walls*: for here the two Kings *Zeba* and *Zalumna* were taken. Saint *Ierom* ſaith in his booke *de locis Hebraicis*, That in his time it was a faire towne.

The typicall ſignification of GEDION.

THis *Gedion* (whoſe name ſignifieth *to root out*) deſtroyed and ſubuerted the enemies of the Iews: ſo Chriſt hath deſtroyed the kingdome of Sathan, and daily rooteth out all his impious and wicked members, which are enemies to his Church.

The trauels of Abimalech *the ſixt Iudge of Iſrael.*

GEDION being dead, *Abimalech* his ſonne went from Ophra to Sichem, which is ten miles, and there was choſen by the citizens to ſucceed his father in the gouernment.

From thence he went backe to Ophra, which is ten miles, and there put to death his 70 brethren, all ſonnes of *Gedion*, but by diuers concubines; for God permitted Bigamie, but did not command it.

From Ophra he went ten miles into the land of Sichem, and there was choſen King, about the yeare of the world 2712.

From

From Sichem (which was the ſeat of the kingdome) hee went to Ophra being ten miles; there he iudged Iſrael three yeares.

After that, he went the third time back to the Sichemits, which is 10 miles; but they breaking promiſe with him, for very madneſſe he cauſed the city to be deſtroyed, & ſalt to be ſowen in the place, that ſo euer after it might become barren, accurſed and inhabitable.

From Sichem he went with his hoaſt to Thebets or Tebez, which is two miles, where he was mortally wounded by a woman that flang a ſtone vpon him at the ſiege of that towne, whereof he died, *Iudg.9.*

So all the trauels of *Abimelech* were 52 miles.

Of Thebez.

THis was diſtant from Sichem two miles Northward, and from Ieruſalem 38. it tooke the name from *Bitzah*, which ſignifieth, *a deepe pond.*

Abimelech tooke his name from *an hereditary kingdom*, or rather becauſe he obtained the kingdome ouer Iſrael, after his father; and is as much to ſay as, *My father is a King*; becauſe good Princes differ little from good fathers: for *Melech* with the Hebrews ſignifieth *a king*; *Malechah*, *a Queene*, and *Malcheth*, *a kingdome.* So that this name *Abimelech* properly ſignifieth *a king*, or *one that is a father of his people.*

Of the flight of Iotham *which was the brother of* Abimelech.

IOtham ſignifieth, *a perfect and ſwift man*, being deriued from *Iatham*, that is, *perfect and ſwift.* This man at ſuch time as *Abimelech* put to death the reſt of his brethren, to ſaue his life fled to Mount Garizim, where hee propounded the riddle mentioned, *Iudg.9.* And after, from thence he went to Beerah, where he hid himſelfe from the furie of *Abimelech.* All this was 44 miles.

Of Mount Gerizim.

GErizim or Garizim was a mountaine in the kingdome of the Samaritans, and extended it ſelfe in the longitude as farre as

Iericho neere to mount Hebal. In theſe two mountains the bleſſings and the curſings were recited, of which more ſhal bee ſayd hereafter; and it taketh the name from the felling down of trees, being deriued from *Garaz*, which ſignifieth to *cut* or to *fel downe*: here Chriſt ſpoke with the Samaritan, *Ioh.* 4.

Of Beerah.

BEerah was a towne in the Tribe of Iudah, ten miles from Ieruſalem Weſtward. Neere to this Citie *Iudas Macchabeus* fought a memorable battell againſt *Bacchides* and others, whome he conquered. It taketh the name from a cleere Well, being deriued of *Beer*, that is, *he hath made cleere*.

Of Thola *the ſeuenth Iudge of Iſrael.*

In the 3 yeare of this mans rule, *Hercules* king of the Argiues. (famous for his twelue labors) began to raign *Macrob. lib.* 1.

THola takes his name from a *red worme* or *purple colour*, which colour is proper to Princes. He ſucceeded *Abimilech* in the gouernment of the Iewes, and began to rule *an. mundi* 2715, and 1253 yeares before Chriſt. His fathers name was *Puah* of the Tribe of Iſſacher. He dwelt in Samir a citie in Mount Ephraim, not far from Iericho, twelue miles from Ieruſalem towards the North, and there he was buried, as you may ſee *Ioſh.* 15.

Of Iair *the eighth Iudge of Iſrael.*

In the 10 yere of this Iudge, *An mund.* 2747 and before Chriſt 1221, *Hercules* died and *Priamus* king of Troy began his raigne, which he loſt; fortie yeares after.

IAir ſucceeded *Thola*, & began his gouerment in the yere of the world 2738, and 1230 yeares before Chriſt. He took his name from the ſingular worth and noble diſpoſition that was in him. This *Iair* was one of the tribe of Manaſſeh, hee was lame of both his feet, and was a man of great eſtimation amongſt the Iews, for there were thirtie caſtles and townes that were called after his name, *Iudg.* 10. *Num.* 32, *Deut.* 3. *Ioſ.* 13. 1. *Chr.* 1. Hee dwelt at Kamon a towne in the Tribe of Gilead, ſome 48 miles from Ieruſalem towards the North-Eaſt.

The

The trauels of Ieptha.

Eptha was borne at Mizpah in the land of Giliad, and being driuen into exile by his brothers, hee fled into the land of Tob, 48 miles from Ieruſalem, *Iudg.* 11.

From thence he returned to Mizpah, 48 miles and there was choſen Prince, and began his gouernment *an. mun.* 2760, and before Chriſt 1208 yeares, *Iudg.* 11.

Prom Mizpah he went with his Armie againſt the Ammonits to the citie of Aroer, where hee put them to flight, which is 26 miles, *Iudg.* 11.

From Aroer he purſued the enemies to Minneth, which is 8 miles, *Iudg.* 11.

From Minneth he went to the plaine of the Vines, which is 24 miles, *Iudg.* 11.

From Abel or the Plaine of the Vines hee went to Mizpah, where he offered his daughter for a ſacrifice to the Lord, *Iud.* 11. At that time he and the Ephramites got a memorable battell, in which were ſlaine 22000, *Iud.* 12.

So all the trauels of *Ieptha* were 322 miles.

Of the Cities and places mentioned in his trauels.

Of Thob or Tob.

THob or Tob to which *Ieptha* fled, is in the halfe tribe of Manaſſes beyond Iordan, not far from the mountaine of Antilibanus 104 miles from Ieruſalem Northeaſtward: this was a very faire and plentifull countrie, and therefore called Thob, beeing deriued from *Thobah*, which ſignifieth, *good and rare.*

Of Mizpah.

MIzpah was a citie in the land of Gilead in the halfe Tribe of Manaſſes, 18 miles from Ieruſalem Northeaſtward, and ſignifieth

nifieth *a Watch-tower*, of *Zaphah, to looke out.* In this towne *Gideon* dwelt, and after him, *Samuel.* It was afterward destroyed by *Iudas Macchabeus*: you may read more of it, 1. *Sam.* 7. 10. *Ier.* 40. 41. *Iosh.* 8. 1. *Reg.* 15. 2. *Chr.* 6. *Nehem.* 3.

Of Aroer.

THis was a citie of the Moabites, beyond Iordan, neere the riuer Arnon, and fell to the tribe of Gad, *Iosh.* 12. 13. *Deut.* 2. & takes the name from *Turpentine*, being deriued from *Arar*, that is, *He hath destroyed and rooted out*; and was so called, because *Ieptha* woon a memorable battell neere to this place, *Iud.* 11. This is often mentioned in the Scriptures. There was another towne of this name close by Damascus.

Of Minneth.

IN S. *Ieroms* time (40 yeares after Christ) this towne was called Menneth of *Mercury*, which the Syrians call *Meni*, from *Manah to distribute*; being a towne of Merchants which disperse their commodities here and there; and stood beyond Iordan in the Tribe of Reuben, 32 miles from Ierusalem toward the East.

Of the Plaine of the Vines.

Of this you may read more in the trauels of *Balaam.*

Of the death of Ieptha.

THis *Ieptha* was a famous Captaine, and from thence tooke his name; for *Iepthach* signifieth, *to make him an open way with the sword*, being deriued of *Patach*, *to open*; and after hee had iudged Israel six yeares, died: the manner of whose death is diuersly reported; some say, that because hee performed not his vow effectually, therefore God strooke him with a grieuous vlcer, so that as he was passing from citie to citie, in euery place he left a member. Others say that he died in the citie of the Gileadites, & that in memorie of his singular actions and noble exployts, which by Gods especiall ayd he atchieued, his bodie was cut into pieces, and into euery citie of Giliad a member sent, and there buried; which, as I take it, is the better opinion.

Of

Of Ebzan.

EBZAN was the tenth Iudge of Iſrael, and ſucceeded *Iepthah*; he began his gouernment in *Anno mundi* 2666. and before Chriſt 1402. He was a Bethlamite of the Tribe of Iudah: and as the Hebrews thinke, *Boez*, the grandfather of King *Dauid*. He had thirtie ſonnes and thirty daughters, and liued to ſee them all married, and tooke them home vnto him into his own family, (which doubtleſſe was a great bleſſing of God) and from thence tooke his name; for *Ibſan*, or *Abezan*, ſignifieth *the father of a flocke*, or *multitude*. Hee liued, dwelt, and was buried in Bethlem Iuda, *Iudg.* 12.

Of Elon.

IN the yeare of the world 2773. and before Chriſt 1195. *Elon* the eleuenth Iudge of Iſrael began to rule, and dwelt in Aialon in the Tribe of Zabulon, who after he had gouerned ten yeres dyed, and was buried in the ſame towne. There was another citie of the ſame name in the Tribe of Dan, ſome foure miles from Ieruſalem towards the Weſt; where at the prayer of *Ioſhua* the Sunne ſtood ſtill.

In the 5 yeare of this mans rule the Troian warre began, *Ann. mundi* 2777, before Chriſt 1190.

Of Abdon.

ABDON the twelfth Iudge of Iſrael ſucceeded *Elon*, and began to rule *anno mundi* 2782. and before Chriſt 1185. Hee dwelt in the Tribe of Ephraim in a mountaine of the Amalakites, 16 miles from Ieruſalem Northwards. He ruled full eight yeares and then dyed, and was buried in Pirithon. *Abdon* ſignifieth *a ſeruant*: for hee was a good Prince, but that in obeying others he loſt himſelfe. This *Abdon* was a great man, had fortie ſonnes, thirtie of which he ſaw married; and for his greater honour, had his Chariot drawne with 70 Aſſes: for they vſed them as we doe Horſes.

In the 5 yeare of this mans rul Troy was taken.

The

The trauels of Sampſon.

Sampſon was borne in the city of Zarea, & brought vp in the Tents of Dan and Eſtahol, *Iud.* 13. From thence hee went to Timnah, which is twelue miles; there he fell in loue with *Iudah* the daughter of a Philiſtine, *Iudg.* 14.

From Timnah he went backe to his father to Zarea, and reuealed his affection; which is 12 miles.

He and his father went back again to Timnah to ſee the maid, and by the way as hee went hee killed a Lyon; which is twelue miles, *Iudg.* 14.

From thence he returned back again, which is 12 miles, *Iud.* 14.

Within a while after, *Sampſon* and his friends went againe to Timnah, and by the way he found Hony in the Lyon that he had ſlaine, and gaue it to his friends to eate; and when he came to the Philiſtines houſe hee propounded the Riddle, whereof you may reade *Iudg.* 14. Theſe things hapned in *anno mundi* 2791, and before Chriſt 1176. at which time hee ſucceeded *Abdon* in the rule of the Iewes.

From thence he went to Aſcalon a citie of the Philiſtines, and killed thirtie of their men, and tooke away their garments; which is 24 miles.

From thence he returned back again to Timnah, and deliuered the Philiſtines which had vnfolded the riddle, thoſe change of garments, *Iudg.* 14.

From thence (being angrie that his wife had diſcloſed the riddle) he returned to Zarea to his friends; which is 12 miles, *Iud.* 14.

Within a while after, when his anger was ouer, hee returned backe to his wife to Timnah, which is 12 miles, it being then wheat harueſt, and carried with him a Goat, that ſo hee might be merrie, and be reconciled to her: but her father ſhut him out of doores (becauſe he had married his wife to another man,) wherefore he tooke a companie of Foxes, and tying them taile to taile, put fire-brands to their tailes, and turned them into the wheat of the

the Philiſtines, and they ſet fire of all the wheat and Vines, and Oliues thereabout, *Iudg.* 15.

From thence he went to a caue in the rocke Eta, and there dwelt, which is 12 miles, *Iudg.* 15. At the rocke Eta *Sampſon* was bound with two new cords, by the Iſraelites, and from thence led to Ramah Lehi, which is ſix miles, where he killed 1000 Philiſtins with the jaw bone of an Aſſe, that he found in the way.

From thence he went to Gaza a citie of the Philiſtines, which is 42 miles: here he carried away the gates of the citie.

From Gaza he carried theſe gates with the poſts to the top of a hill neere Hebron, which is 20 miles, *Iudg.* 16.

From Hebron he went to the riuer Sorecke, where hee dwelt with *Dalilah* the Harlot, and by her was deceiued and taken of the Philiſtines, which are 12 miles.

Being taken of the Philiſtines, they put out both his eyes, and bonnd him in chaines, and led him from thence to Gaza, which is 32 miles: there they brought him into the houſe of their god *Dagon*, to make them ſport; but he pulled downe the houſe, & a multitude of them were ſlain, where he alſo died, and was buried in the Sepulchre of *Manoah* his father, betweene Zerea and Eſthaol, 28 miles from Gaza, and almoſt 20 from Ieruſalem towards the Weſt. This was in the yeare of the world 1811, & before Chriſt, 1157.

So all the trauels of *Sampſon* were 240 miles.

The deſcription of the ſeuerall Townes and places to which SAMPSON trauelled.

Of Zarea.

THis is a city in the tribes of *Iuda* and *Dan*, neere the riuer Soreck, and taketh the name from a *cole* or *leproſie*; beeing deriued of *Zarug*, that is, *he was leaprous*: it ſtood 18 miles from Ieruſalem Weſtward.

Of Eſthaol.

THis was a Towne in the Tribe of *Dan*, two miles from Zarea, and ſtood neere the Riuer Sorecke, ſome 20 miles from Ieruſalem towards the Weſt; and taketh the name from a *Woman*, and

Fortitude;

Fortitude; for *Isca* signifieth a woman, & *El* or *Ol*, *strong*, or *powerfull*. Here *Sampson* was brought vp. In S. *Ieroms* time this was called Asto, not farre from whence *Sampson* lieth buried.

Of Timnah.

You may read of this in the trauels of *Iudah.*

Of Ascalon.

THis was a citie of the Philistines, scituated vpon the shore of the Mediterranean sea, some 30 miles from Ierusalem Westward, and to this day retaineth the figure of halfe a circle: it taketh the name from an ignominious fire, being deriued of *Esh* and *Kalon*, *an ignominious light.*

Of Gaza.

Of this towne you may read in the trauels of *Ioshuah.*

Of the Riuer Sorek.

THis was a verie pleasant riuer, vpon the banke whereof grew great plentie of Vines and Palmes, from whence it seemeth to haue taken the name; for *Sorek* in Hebrew signifieth a *Mirtle branch* which bringeth forth a pleasant berrie whereof excellent Wine is made. It takes the beginning at a fountain in the tribe of Iuda, some 12 miles from Ierusalem towards the West, where there is a verie fertile valley, in which *Dalilah* that betrayed *Sampson* dwelt: and from thence it runneth through the land of the Philistines, and falleth into the Mediterranean sea.

Of the rocke Etam.

IN this rocke there was a caue wherin *Sampson* dwelt, as in a strong tower: it stood in the tribe of Iuda, neere to the riuer Sorecke, 12. miles from Ierusalem towards the West, & seemeth to take the name from *Fowles*; for before that *Sampson* inhabited there, a multitude of fowles bred vpon it, and therefore it was called Etã; for *Aith* signifieth a *Fowle*. This rocke growing to decay, was repaired againe by *Ieroboam* that idolatrous King of Israel.

Of

Of Sampson.

SAmpson, or *Schimpson*, according to the Hebrew text, taketh his name from the Sunne: for *Schemes* in Hebrew signifieth the *Sunne*, and seemeth to haue some affinitie with *Hercules*, which signifieth *the glorie of the aire*, for what can be said to be the glory of the aire but the *light of the Sunne*, without which it would become exceeding darke? wherefore, as some thinke, this *Sampson* was the true *Hercules*; and those noble exploits that hee did, the Græcians attributed to their *Hercules*.

The typicall signification of SAMPSON.

HE typically representeth Christ diuers wayes, first in his person, hee was a mightie man; secondly in his profession, hee was a Nazarite; thirdly in his calling, he was a Prince and Iudge; fourthly in his maner of liuing, for he went from place to place, to reuenge himselfe vpon the enemies of Gods people the children of Israel; and in his death: euen so our Sauiour Christ is that strong man, who being mightier than the diuell, hath dispossest him of his tyrannicall iurisdiction ouer the soules of mankinde; hath taken away those gates of death, by his mercie opening vnto vs the dore of life, that so being set at libertie from that hellish imprisonment, we may bee made partakers of euerlasting happinesse: he was also a Nazarite euen from his mothers womb, borne and bred there, tying himselfe to a vow of bondage, that we might be made free: he is a Prince for euer, and a Priest after the order of *Melchisadeck*: during the continuance of his life in this vale of misery, his chiefest actions were to goe from place to place, to teach, to doe good, and to rescue and relieue the poore distressed members of the Church, who lay miserably afflicted vnder the hands of Sathan; healing some, relieuing others, and bringing a third sort into the state of grace: so that as *Sampson* deliuered the Israelites from the bodage of the Philistins; Christ our Prince and Iudge deliuereth his from the slauerie of Sathan: by his death sauing more soules, than in his life. And thereby pulling down the strong buildings (the temptations of Sathan) hath laid them leuel with the ground, that they shall neuer be reitored

againe.

againe. And laſtly after this life ended, he ſhall be our Prince and Iudge, and bring vs to that place of promiſe prepared for vs in his euerlaſting kingdome.

The trauels of the Spies of the Danites.

SHortly after the death of *Sampſon*, the Spies of the Danites went from Zarea & Eaſtaol to mount Ephraim, to the houſe of *Michah*, which is 24. miles, *Iudg.* 18.

From thence they went to Lais, which is a hundred and foure miles, *Iudg.* 18.

From thence they returned to Zarea and Eſthaol, which is 126 miles, *Iudg.* 18.

So all their trauels were 244. miles.

Of Lais.

LAis was a citie ſcituated at the foot of mount Libanus, ſome 104. miles from Ieruſalem towards the North; and was ſomtimes called Belenus: this, becauſe it ſtood ſo farre from aid, was quickly conquered by the Danites, and by them vtterly deſtroyed: it ſignifieth *a roring or deuouring Lion*. But after being rebuilt by the Danites, they called it Dan, and the Canaanites *Ieſem Dan*: being deriued of *Laſcham*, which ſignifieth a *Lion*.

The trauels of the Danites.

THe army of the Danites went from Zarea and Eſthaol to Kiriathiearim, & there pitched their tents, which is 16. miles, *Iudg.* 15.

From thence they went to mount Ephraim, to the houſe of *Micha*, and tooke his carued Image and his Leuite from him, which was eight miles, *Iudges* 15.

From thence they went to Lais, 104. miles.

So all their Trauels were 128. miles.

of

Of Kiriath-iearim.

KIriath-iearim was a citie of the Leuites, in the Tribe of *Iuda*, vpon the borders of the Tribe of *Beniamin*, about a mile from Ieruſalem Weſtward. It ſometime belonged to the Gibeonites, *Ioſh.9.* and ſignifieth a citie of the *deſart* or *woods*: being deriued from *Kiriah*, which ſignifieth *a citie*, and *Iaar*, *a wood*, or *Forreſt*. Heere ſtood the Arke of the Couenant, after it had bin in the land of the Philiſtines ſeuen monthes, and ſtood in the houſe of *Abinadab*, whoſe ſonne *Eliazer* (becauſe hee was of the family of the Leuites) by conſent of the children of Iſrael, was conſecrated Prieſt thereof, to attend and keepe it: here it remained fortie eight yeares, till *Dauid* fetched it thence with great iollitie, 1.*Sam.7.&* 2.*Sam.6.* 1.*Chron.* 14. Heere *Saul* was annointed King by *Samuel*: here the companie of the Prophets (that is, the ſchollers of the wiſe) came downe from the more eminent places, where the Arke of God was, with holy ſongs and inſtruments of muſike, and the ſpirit of the Lord came vpon *Saul*, and hee ſung and praiſed God with them. They called this the hill of God, becauſe the Arke of the Couenant ſtood in it, 1. *Sam.* 10. Here *Ionathan* the ſonne of *Saul* thruſt out a garriſon of the Philiſtines, which held this towne in ſubiction, 1.*Sam.* 14. Nere to this place was the vally Rephaim, or of the gyants, where *Dauid* woon a memorable battaile againſt the Philiſtins, and purſued them with great ſlaughter euen to the Plaine of Perizim, 2.*Sam.* 15.

The trauels of the Leuite, whoſe concubine the inhabitants of Gibeon moſt wickedly abuſed.

THis Leuite dwelt in Ramath in mount Ephraim, from whence he went to Bethlehem Iuda, which is 16 miles, to fetch back his concubine, or rather his wife; which was the daughter of a certain citizen in Bethlehem; but a bond ſeruant not free; ſuch they called concubines, becauſe they had neither the honour to be miſtreſſe of the houſe, neither could their

posteritie inherite in lands or goods of their father, although before God they were lawfull wiues, *Iudg.* 19.

From Bethlehem they returned backe againe on foot to Ierusalem, which then was called Iebus, because the Iebusites inhabited there, which is 6 miles, *Iudg.* 19.

From thence they went to Gibeah, not far distant from the Citie Gibeon, where after *Saul* kept his royall seat, 1. *Sam.* 22. Here the Gibeonites abused the Leuites concubine; which was almost foure miles.

From thence he went home to his owne city Ramath in mount Ephraim, and there cut the dead bodie of his wife in 12 parts, and sent them throughout all the tribes of Israel, which is 8 miles.

So all his Trauels were 34 miles.

Of Ramath.

THis was a citie in mount Ephraim, some 8 miles from Ierusalem towards the North, and signifieth *a high and lostie city.* being derined of *Rom*, that is, *it was high.* This Towne *Baësa* king of Israel would haue fortified and repayred, after it had bin decayed; but he was hindred by *Benhadad* king of the Syrians, that he could not finish what he had begun. There were many towns and cities of this name: as Ramoth, where *Ahab* dwelt, 1. *Reg.* 22. Ramathaim Sophim, or Arimathia, where the Prophet *Samuel* dwelt, 1. *Sam.* 1. and there where the Arke of God stood, not farre from Gibeah, was called Ramah also, *Iudg.* 19. There was another Ramath in the tribe of *Nepthaly*, *Iosh.* 19. all of them being so called, because they stood on verie high mountaines.

The trauels of the children of Israel when they fought against the Beniamites.

FRom Mizpa in the land of Gilead where they appointed to meet (for in the enemies land they could not assemble themselues) the whole armie of the Israelites went to the arke of God in Shilo, which was about fortie eight miles.

From

From thence they went with their army to Gibeah, where they loſt 22000 of their men, which is 2 miles.

From thence they returned to Shilo, & intreated God for aid; which was 2 miles, *Iudg.* 20.

From thence they went the ſecond time backe to Gibeah, and entred the battell with the enemie; but becauſe they truſted in their own ſtrength, therfore in this ſecond expedition there were ſlaine 18000 of their men; which was 2 miles, *Iudg.* 20.

From thence the whole armie of the Iſraelites returned backe againe, and before the Lord in Shilo lamented their ouerthrow which they had twice ſuſtained, and with earneſt prayers implored his aid, that they might obtaine the victorie; which was two miles, *Iudg.* 20.

From thence they returned the third time to Gibeah, & there with great expedition renued the warre; and becauſe they truſted in God, and not to their owne ſtrength, they put to the ſword 25000 of the Beniamites, and woon a notable victorie, *Iudg.* 20. which was two miles.

Hauing taken and burnt the citie of Gibeah with fire, they returned backe vnto the towne of Shilo, which is two miles: and there before the Lord they began to lament the calamitie of the Tribe of Beniamin; ſaying, Wherefore hath this thing hapned that one of the Tribes ſhould bee rooted out from before thee? *Iudg.* 21.

From thence they went to Iabes in Gilead, and beſieged it, and tooke it, and deſtroyed it to the ground, which is 52 miles.

From thence they returned backe againe to Shilo, and with them brought 400 maides, which they gaue to the Beniamites to be their wiues, *Iudg.* 21. which was 52 miles.

So all the trauels of the children of Iſraell were 164 miles.

Of Iabes.

THis was a citie in the land of Gilead, 52 miles from Ieruſalem towards the Northeaſt: the inhabitants whereof buried the bones of *Saul* and *Ionathan* his ſonne, 1. *Sam.* 31. It is deriued of *Iabeſh*, which ſignifieth *a drie citie.*

Here endeth the booke of Iudges.

The trauels of Elimelech, *and his wife* Naomi.

ELIMELECK & his wife went from Bethlehem Iuda, into the Land of the Moabites, where he died, which is 40 miles.

From thence ſhee returned with her daughter in law *Ruth*, to Bethlehem Iuda, where *Boez* married *Ruth*, which was fortie miles.

So their Trauels were 80 miles.

The firſt Booke of SAMVEL.

The trauels of Hanna, *the mother of the Prophet* SAMVEL.

HEr husband *Elkana* and ſhee went from Ramathaim Sophim in mount Ephraim, to Shilo, the houſe of the Lord, which was 12 miles; where by her earneſt prayers ſhe obtained of the Lord a ſonne, 1. *Sam.* 1.

From thence ſhee returned backe againe to Ramathaim Sophim, and there *Samuel* was born, 1. *Sam* 1. which was 12 miles.

From thence ſhe went to Shilo, to preſent her ſonne before the Lord, and he remained there with *Eli* to ſerue God all his life, 1. *Sam.* 1. which is 12 miles.

From Shilo ſhee returned backe againe to her houſe, and bare *Elkana* a ſonne and two daughters more, which is 12 miles.

So all her trauels were 48 miles.

Of Ramathaim Sophim.

THis Citie ſtood in mount Ephraim not farre from Lidda and Ioppa, ſome 16 miles diſtant from Ieruſalem Northeaſtward; and was ſometimes called Ramah. Heere *Ioſeph* (whoſe addition was Arimathia) dwelt, that demanded the bodie of our Sauiour

uiour to burie in his owne Sepulchre. It seemeth to bee called *Ramathaim Sophim* (which signifieth *the high places of the Prophets*) becauſe there was an Academy, or a publike Schoole of prophets which ſerued for the whole land, in this citie. At this day it is called by the name of Ramath, hauing ſome affinitie to the auncient name Ramah.

How the Arke of God was borne from place to place, after it was woon from the children of Israel, by the Philistines,
1. Sam. 4. 5. 6.

THe two ſonnes of *Eli* the Prieſt, *Hophney* and *Phineas*, carried the Arke of the Lord to Ebenezer, which ſignifieth *the ſtone of my helpe*; which was fortie two miles, and is not far from Apheck, ſome 48 miles from Ieruſalem towards the North. Here the Arke of God was taken, and *Hophney* and *Phineas* died: old *Eli* alſo broke his necke at this time, about the 98 yeare of his age, and the 40 of his rule: for hee ruled from the time of *Sampſon* vntill then, 1. *Sam.* 4. This hapned in the yeare of the world 2850, and before Chriſt 1117. The Prophet *Samuel* ſucceeded him in the gouernment of the Church, and ruled 40 yeares.

From Apheck the Philiſtines carried it to Aſdod, or Azotus, and ſet it in the Temple of their god Dagon; but the Idoll fell downe in the night, and was broken to pieces before the Arke of the Lord, 1. *Sam.* 4. which was 160 miles.

From thence to the citie Gath, which was 4 miles.

From Gath to the Sea towne Gaza, which was 12 miles.

From Gaza to Ekron, which was 32 miles.

From Ekron, they placing it vpon a new Cart drawne with 2 new milch kine, it was brought backe againe to Bethſemes, which was 12 miles.

From thence it was carried to Kiriathiearim, and placed in the houſe of *Abinadab*, where it was kept vntill *Danids* time, who fetched it thence to Ieruſalem with great ioy, about the yeare of the world 2900, & before Chriſt 1068, which was 2 miles.

So all the time that the Arke was from Shilo, (it was carried hither and thither) ſome 76. miles.

Of the townes and places to which the Arke of the Lord was carried.

Of Apheck.

THis was a Citie of Samaria, allotted to the halfe tribe of *Manasses*, some halfe a mile from Israel towards the South, and 44 miles from Ierusalem Northward. It signifieth an *impetuous* or *violent act*, being deriued of *Aphak* which is as much as, *hee worketh violently*, or, *offereth violence*. In this citie *Benhadad* king of the Syrians going from one place to another to hide himselfe, was at length constrained to flie to *Ahab* king of Israel to saue his life, and craue his aid. 1. *Reg.* 20.

Of Asdod, Ascalon, and Gaza.

Of either of these you may read before.

Of Gath.

THis was a hauen towne, scituated vpon the Banks of the Mediterranean Sea, distant from Ierusalem 54 miles towards the West. It seemeth to take the name of the abundance of Vines that grow thereabouts: for *Gath* signifieth a *Presse*, or such an instrument wherewith Grapes are pressed. This was the country of *Goliah*. Here *Achis*, to whom *David* fled, gouerned, 1 *Sam.* 21.27. and it is verie likely that all the kings of this citie were called *Achis*, as sometime the Emperors of Rome were called *Cæsars*. There were other kings of the Philistines that were also called by this name.

Of Ekron.

THis also was a Citie of the Philistines not farre from the Mediterranean sea, and neere to Asdod, some 16 miles from Ierusalem towards the West. At this day it is but a small towne, and called by the name of Accaron, hauing some affinitie to the auncient name Ekron: the inhabitants of this towne worshihped *Baalzebub* for their god. It taketh the name from *extirpation*, or such a towne as *penitus distruit, hath rooted out euen the foundation*: being deriued of *Akar*, which signifieth *to extirpate*.

of

Of Bethsemes.

THis was a citie of the Leuites, in the tribe of *Iuda*, *Iosh.* 15. 21. foure miles from Ierusalem towards the West, and signifieth *the house of the Sunne*. Of this you may read more before.

The trauels of the Prophet Samuel.

SAmuels mother brought him from Arimathia to Shilo, which is 12 miles; where hee was to serue the Lord God all his life time.

From Shilo *Samuel* went to Mizpa in the land of Gilead, 48 milies: here *Samuel* called a congregation, & made a solemne sacrifice vnto the Lord of a sucking Lamb; and the Lord at the same time thundred from heauen, and dispersed the armie of the Philistines, so that they fled 1. *Sam.* 7.

From Mizpa he went to Arimathia, 56 miles; there he dwelt, and built an Altar vnto the Lord, 1. *Sam.* 7.

From thence he went yearely to Bethel, 16 miles, 1. *Sam.* 7.

From Bethel he went to Gilgal, two miles, 1. *Sam.* 7.

From Gigal hee went to Mizpa in the land of Gilead, thirtie sixe miles, 1. *Sam.* 7.

From Mizpa hee went againe to Aramithia, 56 miles; thither came vnto him the Elders of the children of Israel, desiring him to chuse them a King, 1. *Sam.* 8.

Therefore hee went out of the towne of Arimathia, about 16. miles, to Ramath, which lyeth in the land of Ziph, not farre from Bethlehem Euphrata, and there *Samuel* annointed *Saul*, sonne of *Kish*, to bee their king, 1. *Sam.* 10.

From Ramath he went to Gilgal, 16 miles, there he offered and shewed *Saul* what he should doe, 1. *Sam.* 10.

From Gilgal he went to Mizpa in the land of Gilead, thirtie and sixe miles; there *Saul* by casting of lots was chosen King, 1. *Sam.* 10.

From Mizpa he returned to Arimathia, 56 miles, 1. *Sam.* 10.

From Arimathia he went to Beseck about 44 miles, where *Adoni-*

doni-Beseck was taken, whose fingers and toes the children of Israel cut off: there *Samuel* and *Saul* caused an armie of men to issue forth against the children of *Ammon*, 1. *Sam.* 11.

From Beseck, *Samuel* and *Saul* passed ouer Iordan to Iabes in Gilead, 16 miles, and there ouerthrew *Nahas* King of the Ammonites, with all his host, which done, *Samuel* said vnto the souldiers Let vs now goe vnto Gilgal, and there renew the kingdome.

From Iabes in Gilead he went to Gilgal, 36 miles; there *Saul* was placed in his throne royall, 1. *Sam.* 11.

From Gilgal *Samuel* went to Arimathia, which is twentie miles.

From Arimathia he went againe to Gilgal, 20 miles, and there he sharply rebuked King *Saul*, because he had offered a sacrifice contrarie to his command, 1. *Sam.* 13.

From Gilgal hee went to Gibeon, 12 miles, 1. *Sam.* 13.

From Gibeon he went to Arimathia, 12 miles.

From Arimathia hee went to Gilgal, 20 miles; there rebuked king *Saul*, because he did not wholly destroy the Amalekites; and *Samuel* himselfe hewed the bodie of *Agag* king of the Amalekites in pieces, 1. *Sam.* 16.

From Gilgal he went to Arimathia, 20 miles.

From Arimathia he went to Bethlehem, 16 miles, and there he annointed *Dauid* King, 1. *Sam.* 16.

Then he returned againe vnto Arimathia, 16 miles, where hee died and was buried, 1. *Sam.* 28.

So all the trauels of the Prophet *Samuel* were 364 miles.

Of *Arimathia*, *Mizpah*, *Ramath*, and the reft of the townes mentioned in his trauels, you may read before.

The typicall signification of Samuel.

SAmuel is deriued of SHEMVEL, that is *desired of God*: And he was a type of God the father; for as *Samuel* annointed *Dauid*, so God annointed his beloued Sonne, with the oyle of gladnesse, & of the spirit, *Psal.* 45. *Esa.* 61.

The trauels of King Saul.

AND *Saul* went from the towne of Gibeon to mount Ephraim, 4 miles, to seeke his fathers Asses *in anno mundi*, 2870, and before Christ, 1908.

From mount Ephraim hee passed through the land of Sailisa, to the borders of the towne of Salem, 12 miles.

From Salem he went to the land of Iemini in the tribe of *Beniamin*, 16 miles.

From the land of Iemini hee went to Rama, 4 miles, there by *Samuel* hee was annointed King, 1. *Sam.* 10. This towne lay not farre from Bethlehem, and close by it lay *Rachels* graue; there certaine men met with *Saul* in the borders of Beniamin at Zelach, and shewed him that his fathers Asses were found, which was about a mile from Ieruſalem.

From thence *Saul* went aboue two miles to Zilzah; there three men met him (that trauelled to Bethel) and gaue him two loaues of bread, 1. *Sam.* 10.

Then he came to the mount of God, which is the towne of Kiriath-iearim; there a companie of Prophets met him, and prophecied; then the spirit of God came vpon *Saul*, & he began to prophecie, which was about sixe miles from Bethlehem.

From Kiriath-iearim he went againe to Gibeon, which is foure miles, 1. *Sam.* 10.

Then he went againe from Gibeon to Gilgal, and there he offered, and *Samuel* shewed him what he should doe, which is 12 miles, 1. *Sam.* 10.

From Gilgal hee went to Mizpa in the land of Gilead, 36 miles where he was chosen King.

From Mizpa he went againe to Gibeon, 48 miles.

From Gibeon hee went to Beseck 40 miles; there he gathered certaine souldiers, and led them against *Nahas* king of the Ammonites, 1. *Sam.* 11.

From Beseck he went with his armie to Iabes, 16 miles; there he ouerthrew *Nahas* with all his hoſt.

From

From Iabes in Gilead, hee went to Gilgal 36 miles: There hee was placed in his princely ſeat, 1. *Sam.* 11.

From Gilgal he went to Michmas, 4 miles, there hee ſent 3000 men out of Iſrael to his ſonne *Ionathan* to Gibeon.

From Michmas he went to Gilgal with his army 4 miles, there there he offered for the which *Samuel* rebuked him, 1. *Sam.* 13.

From Gilgal, he went to mount Beniamin, about 12 miles, not far from Gibeon.

From Gibeon hee went to Michmas, 8 miles, there *Ionathan* ouercame the armie of the Philiſtines, 1. *Sam.* 14.

From Michmas *Saul* followed the enemie to Aialon, 12 miles: There hee would haue ſlaine his ſonne *Ionathan*, becauſe hee had eaten a little honie, 1. *Sam.* 14.

From Aialon hee went to Gibeon, there he kept court, 4 miles.

From Gibeon hee went to the land of the Moabites, 28 miles, which he ouercame, 1. *Sam.* 14.

From the land of the Moabites, he went into the countrey of the Ammonites, 40 miles, which countrey he ouercame, and took in all their townes.

From the land of the Ammonites, he went to Gibeon, 60 miles, 1. *Sam.* 15.

From Gibeon hee went into the land of Edom or Idumæa, (as it is commonly called) 40 miles, and ouercame all the countrey.

From Idumæa he returned againe to Gibeon, 43 miles.

From Gibeon he went with an armie about 600 miles, to Zoba in Armenia, which he ouercame, 1. *Sam.* 14.

From the kingdome of Zoba, hee returned to Gibeon, 600 miles.

After that hee went out againſt the Philiſtines, 12 miles, and as the hiſtorie ſheweth, *Saul* had warres with the Philiſtines during his life, 1. *Sam.* 14.

From the Philiſtines hee returned againe to Gibeon, vnto his pallace, 12 miles.

From Gibeon he went into the Wilderneſſe of Sur, 160 miles, there he ouercame the Amalikites, 1. *Sam.* 15.

Alſo he ouercame the whole countrie, from the towne of Peluſo, to the red ſea, which is 92 miles.

From

From thence hee went againe into Iurie, to the towne of Carmel, 140 miles, 1. *Sam.* 15.

And from thence hee went vnto Gilgal, 32 miles: There the prophet *Samuel* rebuked him, because hee did not wholly destroy and consume the Amalekites, and there *Samuel* hewed the bodie of *Agag* King of the Amalekites in small peeces, 1. *Sam.* 15.

From Gilgal he went to Gibeon, 12 miles.

In the 11. yeare of *Saul*, anno M. 2881, and before Christ 1807, *Dauid* being then about twentie yeares of age, was annointed king by *Samuel*: within a while after *Saul* was vexed with an euill spirit: then *Dauid* played vnto him vpon the harpe, by which hee was eased. Soone after hee went forth with his armie, towards Socho and Aseeha, which was some 8 miles distant from Gibeah. There *Dauid* killed that famous champion *Goliah*, 1. *Sam.* 15.

From thence the Israelites followed the chase of the Philistins to the valley and riuer Soreck, which was 4 miles, & thence vnto the gates of their cities, that is, to Ecron, which was 8 miles, to Ascalon, which was 20 miles, * and to Gath which was 24 miles, all the way putting the Philistines to the sword. So that there dyed in this fight 30000 of them, 1. *Sam.* 17.

* From the place where *Dauid* kiled *Goliah*.

Then they turned backe againe and spoyled and burnt the Philistines tents, where they found great riches, 24 miles.

From Socho and Aseka, he returned againe to Gibeon, 8 miles, there the women came out of all places in the towne dauncing, & with lowd voices singing, Saul *hath slaine a thousand, but* Dauid *ten thousand*, 1. *Sam.* 18.

From Gibeon hee went to Arimathia, 2 miles, minding to kill *Dauid*, and came to Naioth in Ramath, where *Samuel* and *Dauid* were: but the spirit of God came vpon *Saul* and hee prophecied falling downe vpon the ground, before *Samuel* and *Dauid*, all that day, and the night insuing, 1. *Sam.* 19.

From thence hee returned againe to Gibeah, 2 miles, there he thought to haue killed his sonne *Ionathan* with his speare, because he excused *Dauid*: There also hee caused 85 priests to be put to death, because the high priest *Abimilech* at Nob had giuen *Dauid* of the Shew bread to eat, & deliuered him *Goliaths* sword, 1. *Sam.* 21. 22.

From

From Iabes in Gilead, hee went to Gilgal 36 miles: There hee was placed in his princely seat, 1. *Sam.* 11.

From Gilgal he went to Michmas, 4 miles, there hee sent 3000 men out of Israel to his sonne *Ionathan* to Gibeon.

From Michmas he went to Gilgal with his army 4 miles, there there he offered for the which *Samuel* rebuked him, 1. *Sam.* 13.

From Gilgal, he went to mount Beniamin, about 12 miles, not far from Gibeon.

From Gibeon hee went to Michmas, 8 miles, there *Ionathan* ouercame the armie of the Philistines, 1. *Sam.* 14.

From Michmas *Saul* followed the enemie to Aialon, 12 miles: There hee would haue slaine his sonne *Ionathan*, because hee had eaten a little honie, 1. *Sam.* 14.

From Aialon hee went to Gibeon, there he kept court, 4 miles.

From Gibeon hee went to the land of the Moabites, 28 miles, which he ouercame, 1. *Sam.* 14.

From the land of the Moabites, he went into the countrey of the Ammonites, 40 miles, which countrey he ouercame, and took in all their townes.

From the land of the Ammonites, he went to Gibeon, 60 miles, 1. *Sam.* 15.

From Gibeon hee went into the land of Edom or Idumæa, (as it is commonly called) 40 miles, and ouercame all the countrey.

From Idumæa he returned againe to Gibeon, 40 miles.

From Gibeon he went with an armie about 600 miles, to Zoba in Armenia, which he ouercame, 1. *Sam.* 14.

From the kingdome of Zoba, hee returned to Gibeon, 600 miles.

After that hee went out against the Philistines, 12 miles, and as the historie sheweth, *Saul* had warres with the Philistines during his life, 1. *Sam.* 14.

From the Philistines hee returned againe to Gibeon, vnto his pallace, 12 miles.

From Gibeon he went into the Wildernesse of Sur, 160 miles, there he ouercame the Amalikites, 1. *Sam.* 15.

Also he ouercame the whole countrie, from the towne of Peluso, to the red sea, which is 92 miles.

From

From thence hee went againe into Iurie, to the towne of Carmel, 140 miles, 1. *Sam.* 15.

And from thence hee went vnto Gilgal 32 miles: There the prophet *Samuel* rebuked him, because hee did not wholly destroy and consume the Amalekites: and there *Samuel* hewed the bodie of *Agag* King of the Amalekites in small peeces, 1. *Sam.* 15.

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From

From Gibeon hee went to the Leuiticall towne Nob, 12 miles, where hee ſpared neither man nor woman, young nor old, no nor the innocent children, but put them all to the ſword, and wholly deſtroyed the towne, 1. *Sam.* 12.

From the towne of Nob, he returned to Gibeon, 12 miles.

From Gibeon he went to the wilderneſſe of Moan Southward 20 miles.

From the wilderneſſe of Moan he returned againe to Gibeon, 1. *Sam.* 23. which was 24 miles.

From Gibeon he went to Engedi, where *Dauid* in a caue cut off a peece of his garment which was 24 miles, 1. *Sam.* 24.

From thence he returned againe to Gibeon, 24 miles.

From Gibeon hee went to Ziph, 22 miles: And as he lay aſleepe vpon the hill Hachila, *Dauid* came ſecretly into the campe and tooke his cup and his ſpeare from his head, and would not kil him, 1. *Sam.* 26.

From the hill Hachila, he returned vnto Gibea, two and twenty miles.

From thence hee went to fight with the Philiſtines, at mount Gilboa, 40 miles.

From Mount Gilboa (hauing changed his apparell) hee went to Endor, which was 4 miles: There he asked councell of a witch, and the Deuil appeared vnto him in the likeneſſe of *Samuel*, 1. *Sam.* 28.

From thence he returned againe to mount Gilboa, to the camp, 4 miles, and the next day hee fought againſt the enemie, in which battaile his three ſonnes were ſlaine, and he himſelfe put to flight, 1. *Sam.* 31. 1. *Chron.* 11.

From Mount Gilboa, he fled 8 miles to Bethſan, there he killed himſelfe, 1. *Sam.* 31. 1. *Chron.* 11.

From thence the bodie of *Saul* was brought to Iabes in Gilead, and there it was buried, 2. *Sam.* 31 1. *Chron.* 11.

So all the trauels of *Saul* were two thouſand foure hundred twentie and eight miles.

The

The description of the townes and places to which he trauelled.

OF Gibea, Salem, Ramath, and Iabes, you may read before, being memorable places to which *Abraham*, *Ioshuah*, and the children of Israel trauelled.

Of Bethsaliza.

THe land of Salisa, with the citie Bethsaliza, was scituated in mount Ephraim 8 miles from Ierusalem towards the North-west. This was also called Baalsalisa, 2. *King*. 4. and signifieth the *Trinitie*, being deriued of *Schilleſch, to make threefold.*

Of Michmas.

THis was a citie in Mount Ephraim, in the borders of the tribes of *Beniamin* and *Manasses*, not far from Iericho, some ten miles from Ierusalem towards the North. Neere to this Citie, *Ionathan* and his armour bearer, put the armie of the Philistins to flight, 1. *Sam*. 14. you may read of this towne in *Esd*. 2. *Isa*. 10. This was a strong citie of the Moabites, and seemeth to take the name of *Kemoſch* or *Chamos*, which was a god which they worshipped in their Banquets and meetings for mirth; as *Bacchus* somtime was amongst the Romans. To this Idol *Solomon* built a temple, 1. *Kings* 11. *Ier*. 48.

Of Zoba.

THe Kingdome of Zoba, which *Iosephus* calleth Sophenam, was in Armenia, neere to the mountaines Antitaurus and Masius, 600 miles from Ierusalem towards the North, extending it selfe on both sides of the riuer Euphrates. It was a verie large fruitfull and pleasant country, wherin inhabited many kings. This place *Saul* conquered, and *Dauid* retained it, 1. *Sam*. 14. 2. *Sam*. 8. And signifies *an aspiring kingdome*, being deriued of *Zabah*, *He hath aspired.*

Of Carmell.

CArmel was a Citie in the tribe of *Iuda*, ſituated in a fertile mountaine, ſome eight miles from Hebron towards the Eaſt, but twelue miles from Ieruſalem towards the Southweſt, in the wilderneſſe of Moan, where that fooliſh and couetous fellow *Nabal* dwelt. There is likewiſe another Towne called by the ſame name, in the tribe of *Iſſachar*, not farre diſtant from Ptolomais, which is vpon the ſhore of the Mediterranean ſea, 64 miles from Ieruſalem towards the North, ſtanding vpon a promontary which extendeth it ſelfe into the Ocean; of which you may read, *Ioſh. 19. Ierom. 46.* In this citie the Prophets *Elias* and *Elizæus* dwelt, who put the Prieſts of *Baal* to death in that place, *1. Kings* 18. *2. Kings* 4. Carmel ſignifieth *ſpike*, or *a fertile field*, bringing forth vines, hearbes, and diuers kinds of flowers and fruits; And is often times vſed for *a pleaſant place. Iſa. 29. 32. 37. Ier. 4.* There are a ſect of Monkes, that of this mountaine are called Carmelites, who built for themſelues an Abbey there cloſe by the Church of Saint *Maries*, about the yeare of the world 5170 and in the yeare of our Lord 1170.

Of Azekah.

AZekah and Socho were two Towns in the tribe of *Iuda*, eight miles from Ieruſalem towards the Southweſt. Of theſe you may read before.

Of Nobe or Nob.

THis was a citie of the prieſts in the tribe of *Beniamin*, where *Abimelech* high prieſt of the Iſraelites dwelt: who at ſuch time as *Dauid* fled from *Saul*, hee gaue him of the Shew bread, and the ſword that hee tooke from *Goliah*. For which cauſe *Saul* commaunded foureſcore and fiue prieſts to be ſlaine, and the Citie with all the inhabitants thereof to bee put to the ſword, *1. Samuel* 22. At this day (as *Bernard Brittenbacchus* ſayth) it is called Bethenopolis, and is in the way betweene Ieruſalem (from whence it is diſtant ſome ſixteene miles towards the North-

Northeaſt) and Dyoſpolim. It taketh the name from *Naba*, which ſignifieth, *he hath prophecied*. Of this you may read in 1. *Sam.* 20. 21 22. and *Iſa.* 10.

Of Maon.

THis was a towne in the wilderneſſe of Iudæa, ſome 24 miles from Ieruſalem towards the South, neere to Ziph and Carmel; where *Saul* had beſieged *Dauid* and all his men, and would haue eyther put them to the ſword, or taken them captiues: but the Philiſtines on a ſudden inuaded the land, ſo that *Saul* was conſtrained to leaue the ſiege to oppoſe their incurſions. It taketh the name from a *fruitfull habitation*, and a *firme and ſafe manſion*, 2. *Sam.* 23. *Ioſh.* 15.

Of Engedi.

THis was a Caſtle or Towne ſcituated in a mountaine neere to the ſhore of the Dead Sea, a little beyond Sodom, ſixe miles from Ieruſalem towards the Northeaſt, and in the tribe of *Iudah*, *Ioſh.* 15. In times paſt it was a fruitfull place both of Vines, and other fruits: there alſo a grew a kind of Balſum; but *Cleopatra* in the time of *Marke Antonie* brought the roots of it into Ægypt, and there made a pleaſant garden, where now Chriſtians inhabite. There are yet ſome ſmall ſtalkes here and there of this Balſum to bee found vpon this hill Engedi, but the Saracens doe not regard it, neither dwell any Chriſtians neere to dreſſe it, ſo that it groweth to decay. *Engedi* ſignifieth *the fountaine or well of a goat or lamb*. Theſe mountaines are verie high, and of a wonderfull nature; in ſome places great ragged Rockes appearing, in others plaine and fruitfull valleyes; inſomuch as they are feareſull and horrible to ſtrangers that behold them.

Of Ziph.

THis was a towne in the Deſart of Ziph, placed in a certaine mountaine not farre from Hebron, in the Tribe of *Iuda*, ſome 22 miles from Ieruſalem towards the Northeaſt, *Ioſh.* 15. Vnto this deſart (neere to this citie) *Dauid* oftentimes reſorted, and at laſt was betrayed by the inhabitants of this Towne. It ſeemeth that the Towne and Wilderneſſe tooke that name of the aboundance

dance of Pitch that was found in it: for *Zaphath* with the Hebrew signifieth *Pitch*.

Of Gilboa.

THis was a mountaine in the Tribe of Manasseth, neere to Sichem and Apheck, fortie miles from Ierusalem towards the North; it extendeth 8 miles to the citie Bethsan, and two miles towards the North to the mount Hermon. It seemeth to take the name of the bubling forth or springing vp of water: for the riuer Kison at the foot of this mountaine taketh the beginning, and diuides it selfe into diuers parts vntill it commeth to the hill Hermon, and then it runneth into two principall streames, the one passeth towards the East into the sea of Galile, the other to the West towards Carmel, and so into the Mediterranean sea. There bee some that are of opinion, that neither raine nor dew falls vpon this hill, because when *Saul* was slaine, *Dauid* cursed these mountaines, saying, *Let neither raine nor dew fall vpon you, ô yee mountaines of Gilboa, because the strong men of Israell were slaine there*, 2. *Sam.* 1. But this was but a figuratiue speech, wherby *Dauid* would expres the greatnesse of his sorrow. For *Borchardus* the Monke speaking of this mountaine, saith, That as hee was ascending vpon it, there was such a violent shower fell, that he was wet through his cloths and the waters in great aboundance ran into the vallies: and in the yeare of our Lord 1283, sleeping vpon this hill on the eue of All-Saints, there was a great dew fell vpon his clothes: onely in some parts of it, it was verie stony and barren, as are many other mountaines in that countrey.

Of Endor.

THis was a towne in the Tribe of Manasses, neere to the Riuer Kison, *Iosh.* 17. where *Saul* asked councell of a Witch, 1. *Sam.* 28. It seemeth to take the name from a fountaine of durance: for *Dor* signifieth *hee hath made sure*. It is distant from Ierusalem 44 miles towards the North. In Saint *Ieroms* time this was but a small village.

Of Bethsan.

THis was a citie in the Tribe of Manasses, betweene Bethulia and the sea of Galile, some 44 miles from Ierusalem towards the

the North, *Iosh.* 17. It taketh the name from a *Church-yard*, or a *place of rest*: for *Beth* signifieth a *house*; and *Iaschan*, *hee hath slept*. Here *Saul* killed himselfe, and the Philistins cut off his head and set it vpon the wall of this citie. Afterward, about *S. Ieromes* time, *Ptolomie* called this Scythopolis. You may reade in the second book of the *Macchabes*, how it was the town of the Scythians; for the Scythians which dwelt some 800 miles from Ierusalem towards the North, came with a great army into the Holy land, and by force woon this city, and dwelt there: of whom it was called the Scythian towne. *Ioseph. in lib. 2. de Bell. Iud. cap.* 18. remembreth a strange accident that hapned neere this towne, for the Iewes besieging it, there were of their owne nation that dwelt within the citie, who (that they might make a priuate gaine) tooke wages of the Scythians, to oppose their brethren and countreymen: by which meanes the Scythians got the better. But after a while, the Scythians considering that the number of the Iewes were great, and fearing some sudden insurrection or innouation, gaue them warning to depart and leaue the towne: they, though with great griefe, as being prest with a twofold necessitie, (their owne wants, and the hatred of their kindred) did so, relying meerely vpon the courtesie of strangers. But about some two dayes after, in the night time, the inhabitants of Scythopolis breaking out of the citie vnawares, fell vpon them, and in recompence of their kindnesse put to the sword some thirteene thousand: many slaine vnawares, some as they were eating, and most in their sleepe. After they had committed this massacre, they compassed about the wood where they were, took away all their substance, and suffered not a man to depart aliue. Wherefore one *Simon* the sonne of a certaine auncient and noble citizen, called *Saul*, perceiuing their present miserie, and that there was no hope to escape iminent death and vtter ruine, in a cruell and desperate maner, breakes out into these words: O miserable wretch that I am, that against my owne conscience haue lift vp these impious hands against my countrey, committing daily massacres to pleasure them, who at this day lay violent hands vpon all we haue; die therefore thou that art thus profane, and with thine owne hands make an end of thy wretched life, since thou doest not de-

ſerue to die honourably in the face of the enemy, but wretchedly in a corner, and for thine owne offence. So ſoone as he had ended theſe words, he turned him about with a fierce countenance, and falling vpon his father, mother, wife, and children, put them all to the ſword; after, burnt his goods; and to make an end of the tragedie, ran himſelfe vpon his owne weapon. Theſe things happened but a little before *Veſpaſian* came into the land of Iudæa. At this day this citie Sythopolis is called after the auntient name Bethſan.

The typicall repreſentation of SAVL.

SAul if it be properly taken, doth ſometime ſignifie a *Graue* or *Sepulchre*, and ſometimes *Hell?* being deriued of *Scheuol*, which may be taken for both. As therefore *Saul* perſecuted innocent *Dauid*, with an inueterate malice, euen vnto the death; ſo the ſonnes of Sathan (euil and wicked men) perſecute Chriſt and his members, with an immoueable malice, ſparing neither Prophets nor Apoſtles, neither ſuch as are religious, no nor Chriſt himſelf; but with cruell torments put them to lingering deaths, til they be vtterly extirpate (as they thinke:) and then wanting obiects to ſatisfie their ſauage mindes, they follow their owne diuelliſh councels, till with *Saul* they come to deſperate ends. *Schaul*, or *Saul*, if it be taken in the better part, ſignifieth, *he hath deſired, or called.*

The Philiſtines trauels from their Campe to Michmas.

THe Philiſtines incamped themſelues at Michmas, vpon mount Ephraim, ſome 10 miles from Ieruſalem Northward: and out of the Philiſtines camp there iſſued three armies to ſpoile the countrey.

The one marched towards Ephra, and went from Michmas to Salem, 2 8 miles.

From thence they went to Ophra, 4 miles.

The ſecond went from Michmas to Bethoron, 8 miles.

The third went from Michmas to the valley of Zeboim, eight miles. So all the Trauels of the Philiſtines were 58 miles.

Of

Of Zobeim.

THis valley is not farre from Ieruſalem in the Tribe of Beniamin, *Nehem.* 11.

The trauels of Ionathan Sauls *ſonne.*

IOnathan went from Gibeah to Kiriath-jearim, which was two miles, where he draue the Philiſtines out of their campe, 1. *Sam.* 13.

From thence he went backe againe, 2 miles.

From thence he went to Michmas, which is 8 miles, & there by the helpe of his Armor-bearer hee gaue the Philiſtines a great ouerthrow, 1. *Sam.* 14.

From thence he followed the enemie to Aialon, which is 12. miles: there his father would haue put him to death becauſe he had taſted a little honey, 1. *Sam.* 14.

From Aialon *Saul* and his ſonne *Ionathan* returned to Gibeah his owne citie, which was two miles.

From Gibeah he went with his father to Socho and Aſecha, which was 8 miles: where after *Dauid* had ſlaine *Goliah*, (for that ſingular vertue and heroical ſpirit which *Ionathan* ſaw in him) he loued him as he did his owne ſoule, and preferred him before his owne life and honour, 1. *Sam.* 18.

From thence he went with his father to Gibeah, ſome 8 miles, where women with great mirth & ioy met him, ſaying, *Saul hath ſlaine his thouſand, and Dauid his ten thouſand*: for which cauſe *Saul* out of meere enuie (for then he did not know that he had bin annointed by *Samuel*) would haue ſlaine him and his ſonne *Ionathan* alſo for excuſing him, 1. *Sam.* 18. 19.

From Gibeah *Ionathan* went into the Deſart of Ziph, ſome 22 miles, to comfort *Dauid*: there they ſwore a ſolemne oth of mutuall friendſhip, to continue as long as they liued, 1. *Sam.* 23.

From thence *Ionathan* returned, which was 22 miles, 1. *Sam.* 23

At laſt hee went to the wars with his father to mount Gilboa, 40 miles: there he, his father, his brothers *Abinadab* & *Melchiſuah* were ſlaine. So all the trauels of *Ionathan* were 126 miles.

The trauels of Abiather, Abimilechs sonne.

WHen *Doeg* the Idumæan, at the commaund of *Saul*, had slaine the Priests of the Lord, this *Abiather* the son of *Abimilech* the high Priest, fled to the Wood Hareth, not farre from Kegilah, some 20 miles, and came and told *Dauid* of all that had hapned, 1. *Sam.* 22. 23.

Of Kegilah.

THis was a citie in the Tribe of Iuda, 4 miles from Hebron towards the East, & 20 from Ieruſalem toward the South-weſt. From which towne *Dauid* droue away the Philiſtines that had beſieged it, 1. *Sam.* 23. You may read of it *Ioſh.* 23. *Nehem.* 3. In S. *Ieroms* time it was but a ſmall towne, where the inhabitants ſhew to ſtrangers the ſepulchre of *Abacuck* the Prophet. Not far off towards the Weſt lieth Hareth, that wood where *Dauid* was when *Abiather* came to him. *Kegila* in Hebrew ſignifieth a *Tent*.

The trauels of King Dauid.

DAuid was annointed King by *Samuel*, when he was 20. yeres old, *anno mundi* 2881. and before Chriſt 1807. Within a while after, he was ſent by his father *Iſay*, or *Ieſſe*, to Gibea, of *Saul*, which was eight miles; there he played to *Saul* vpon the Harpe, 1. *Sam.* 16.

When *Saul* went out with his Armie againſt the Philiſtins, *Dauid* returned backe to Bethlehem his owne countrie, which was about eight miles. There he fed his fathers ſheepe, 1. *Sam.* 17.

From thence hee went to Socho and Azecha, and killed *Goliah*, which was foure miles.

From thence he carried the head of *Goliah* to Ieruſalem, which was 8 miles.

From

From thence he went with king *Saul* to Gibeah, which was 4 miles.

From Gibeah he went 12 miles into the land of the Philistins: and to perform the promise which he had made, put to the sword 200 of them.

From thence he returned and brought their forskins vnto *Saul*, in recompence of which noble exploit, he was married to *Sauls* daughter, which was 12 miles.

A while after he made an incursion vpon the land of the Philistines, and in a sharpe and cruell war got a famous victorie, and returned with glorie to Gibeah, which was at the least 24 miles.

But when *Dauid* perceiued that *Saul* went about to take away his life, and that (he was so narrowly pursued) hee had no way to escape, but to be let down by a cord through a window: he made hast and went from Gibeah to Arimathia, where he complained vnto *Samuel* of the injuries of *Saul*, and layd before him, in what a miserable condition he was, & to what straits brought. Wherefore *Samuel* to comfort him, brought him to Naioth, which seemeth to be so called, of the faire scituation and pleasantnesse of the place: for *Mabah*, signifieth a *laudable and comely place*: this was a Colledge of such as were professors of that sacred studie of Diuinity. Now *Saul* hearing that *Dauid* was in this place, came with some of his seruants on purpose to take him: but at the sight of *Samuel* he began to sing psalms and prophecie after the manner of the Prophets.

From thence *Dauid* returned back vnto Gibeah, some 12 miles, where at the stone of Ezel (not farre from Gibeah towards the South) *Ionathan* went to *Dauid*, & councelled him to depart with all speed, for that his father meant euill towards him. So they tooke leaue either of other with teares, *Ram. Ezel* signifies an *Angle*, and was a stone full of angles or corners.

From thence he went to Nob, which was 12 miles.

From thence he went to Gath a citie of the Philistins, where he feigned himself mad, because of *Achis* whom he feared, *Sam.* 21. which was 24 miles.

From thence he went to the caue of Odullam, which was 24 miles, and thither resorted vnto him many of his kindred, and such

such as were indebted & in danger, to the number of 400 persons. In this place he wrot the 57 and 142 psalmes, as may appeare by their titles.

From thence he went to Mizpah, in the land of the Moabites, where at this time the King kept his court; & there he carefully commanded his friends and followers to his safe protection, till such time as the furie of *Saul* was asswaged, 1. *Sam.* 22.

From thence by the councell of the Prophet *Gad* he returned by the wildernesse of Hareth, to Kegila, and rescued it, 40 miles, where *Abiathar* the Priest came to him, 1. *Sam.* 23.

From thence fearing the comming of *Saul*, he went into the wildernesse of Ziph, whither *Ionathan* came to him, 1. *Sam.* 23. which was 4 miles.

From thence he went to the town of Moan, which was foure miles.

From thence he went to the hold of Engedi, which were 38 miles.

From thence he went six miles to Carmel in Iudaea, where he determined to have destroyed *Nabal* for his churlishnesse, 1. *Sam.* 25.

From thence he went to Hachilah 2 miles.

From Hachilah he went to Gath, where *Achis* king of the Philistines kept his court, which was 16 miles. This *Achis* was very courteous and honourably minded, he entertained *David*, and gaue him freely the city of Ziclag to inhabit in, 1. *Sam.* 27.

Wherefore *David* went thence to the towne of Ziclag, which was 12 miles, 1. *Sam.* 27. and there inhabited one yeare & foure moneths.

From thence *David* went often towards the South, and made incursions vpon the Amalekites, wasting & destroying all in land which lay in the Desart of Sur, about eighteene miles distant from Ziclag, and a hundred and twenty miles from Ierusalem towards the South-west.

From the Desart of Sur he returned backe againe vnto Ziclag which was 80 miles, and sent part of the spoyle which he had got, to the King of the Philistines, of which you may read more 1. *Sam.* 30.

From Ziclag *Dauid* went with the army of the Philistines to fight against *Saul*, 88 miles, euen to Sunem, for the Philistines pitched betweene Iezreel and Sunem, 1. *Sam.* 28, 29.

But because the Princes of the Philistines durst not trust him, therefore by the consent of *Achis* their King hee returned backe to Ziclag, 88 miles, 1. *Sam.* 29.

Whiles *Dauid* was gone with the Philistines to fight against Israel, the Amalekites inuaded Ziclag, tooke it, and burnt it with fire, and carried away *Ahinoam* and *Abigal* (*Dauids* wiues) captiues. Wherefore when *Dauid* came to Ziclag and perceiued what had hapned, with all speed pursued the enemie; and in the way as he went he found an Ægyptian, who a little before, the Amalekits had left there, because he was vnable to follow them. This Ægyptian guided *Dauid* to the tents of the Amalekits, who suspecting no such euil, were making merrie with the booty that they had taken. But *Dauid* with the rest of his company so manfully behaued themselues, that they gaue the Amalekites a sudden ouerthrow: and as it often hapneth to such as are negligent and careleſſe, he tooke away from them their former bootie, and put most of them to the sword. This battell was fought some 8 or 12 miles from Ziclag, as by the circumstance of the historie may appeare.

From this slaughter he returned backe to Ziclag, which is 12. miles, and repaired it; to euerie neighbouring city sending a part of the prey. Here he had certaine intelligence of the successe of the Israelits in their wars against the Philistins, & of the death of *Saul* and *Ionathan*, which hee bitterly lamented, 1. *Sam.* 30. & 2. *Sam.* 1. These things hapned in the 10 yeare after *Samuel* had annointed *Dauid* King.

From Ziclag hee went to Hebron a metropolitan Citie of the tribe of Iuda, being a towne of refuge belonging to the Leuites, which was 16 miles.

At this time *Dauid* was about the age of thirtie yeares, and was annointed King by the tribe of Iudah, in the yeare of the world 2891, and before Christ, 1077. Here hee kept his Court seuen yeares and sixe moneths. From hence also he sent messengers to Iabes in Giliad, 44 miles, to signifie his gracious accep-

tance of that fauour which they ſhewed vnto *Saul*, in burying of his bodie there, 2. *Sam.* 1. 1. *Chr.* 12.

From Hebron *Dauid* went to Ieruſalem, 22 miles, which then was called Iebus, being poſſeſſed of the Iebuſites; but he woon it with ſtrong hand, and thruſt them out of it; and in mount Sion ſet vp the city Millo, which was after called the citie of *Dauid*, & ſignifies, *a place of plentie*. He began his raigne in Ieruſalem in the 38 yere of his age, and 7 of his raigne. In this place alſo he ſet vp his houſe made of Cedar wood, of which *Hyram* King of Tyrus ſent him great plentie from Mount Libanus, diſtant from thence 104 miles, 2. *Sam.* 5. 1. *Chr.* 12.

From thence he went to the valley of Rephaim, ſome 3 miles from Ieruſalem in the way that leadeth to the citie of Bethlem, where he fought a memorable fight againſt the Philiſtines, and ouercame them; for which cauſe it was alſo called Baal-Perizim, becauſe by the helpe and aſſiſtance of God he had conquered the armie of the Philiſtines, 1. *Sam.* 5.

After he had diſperſed the enemies, he returned to Ieruſalem which is 4 miles.

The Philiſtines came the ſame yere into the valley of Rephaim againe, and pitched their tents within three miles & a halfe of Ieruſalem: and the Lord gaue *Dauid* a ſigne, that when hee heard a noyſe in the mulberrie trees, he ſhould ſet vpon the enemie; ſo *Dauid* went forth, and cloſe by the towne of Gæba and Kiriathjearim, about two miles from Ieruſalem Weſtward, he ſet vpon the enemie and gaue them the ſecond ouerthrow, 2. *Sam.* 5. 1. *Chr.* 15.

From thence *Dauid* followed the enemie to Gaza, which was 18 miles, 2. *Sam.* 5. In the 10 yeare of his raigne from his firſt beginning in Hebron, *Dauid* aſſembled all the Princes, Prieſts, and chiefe men of Iſraell, to the number of 30000, which inhabited from Sechor till you come to Chæmah, a citie of Nepthalie, at the foot of mount Libanus, euen 163 miles off. Theſe men aſſembled themſelues in the citie of Ieruſalem, and from thence they with *Dauid* went to Kiriath-jearim, which was about a mile, to fetch the Arke of the Couenant from thence into the city of *Dauid*, 1. *Sam.* 6. 1. *Chr.* 14.

From

From Kiriath-jearim *Dauid* and all his traine returned backe againe to Ieruſalem, which was about a mile; & they placed the Arke of the Lord in a new cart, and cauſed it to be drawne with Oxen, which turned out of the way to the threſhing floure of *Nachon*, where *VZa* raſhly and inconſiderately touching the Arke of God, contrarie to the Diuine Law, was preſently ſlaine by the Lord in the way, and that place was called *Pari-VZa*, that is, *The breach of VZa*. For he was not of the Tribe of *Aaron*, to whom it was only lawfull to touch the Arke, & therefore the Lord ſtrook him that he died miſerably: wherefore *Dauid* beeing terrified by this example of Gods ſeueritie, would not that day bring the ark of the Lord into Ieruſalem, but carried it to the houſe of a certaine Nobleman called *Obed-Ædom* a Gittite, who dwelt not far from Ieruſalem; but when it was told *Dauid*, that the Lord bleſſed the houſe of *Obed-Ædom* and all his familie, becauſe the arke was there; *Dauid* went from Ieruſalem with a great multitude of people, to the houſe of *Obed-Ædom*, who (as is aforeſaid) dwelt not farre from Ieruſalem, (yet there are ſome that ſay hee was an excellent muſician in Ieruſalem, and dwelt in Mount Acra, that is in the lower city) and from thence *Dauid* fetcht the Arke of the Lord into the vpper citie, which ſtood vpon mount Sion; but I hold the other opinion to be the more probable.

When the Arke was carried by the Prieſts, *Dauid* girt himſelf with a linnen Ephod, (which kind of garment the Prieſts of the inferior order vſed to weare) & danced before it, ſinging Pſalms and hymnes to the praiſe and glorie of God, and with great ſtate brought it to the citie of Ieruſalem with the ſound of Trumpets and inſtruments of muſick, and placed it in the middle of the Tabernacle, which they had curiouſly erected in Mount Sion in the vpper city, which was alſo called the citie of *Dauid*. This hapned in the tenth yere of his raigne; at which time *Michal Sauls* daughter deſpiſed him in her heart, & laughed at him: but God gaue her a due recompence, as you may read 2. *Sam.* 6. and him a iuſt reward; for he promiſed by the Prophet *Nathan*, That of his poſteritie and bloud the King of Kings, and Sauiour of the world ſhould be borne.

In the yere following, *Dauid* inuaded the land of the Philiſtims, and

and the citie of Gath, which with ſtrong hand he woon: this was 34 miles from Ieruſalem.

From thence he returned backe to Ieruſalem, 34 miles.

In the twelfth yere of his raigne he afflicted the Moabits with cruel war, and deſtroyed two of their armies with the ſword, and the reſt of the multitude made tributarie; which was 24 miles, 2. *Sam.* 8. 1. *Chr.* 19.

He returned thence to Ieruſalem with great triumph and ioy, 24 miles.

In the 13 yeare of his raigne, *anno mundi* 2903, and before Chriſt, 1065, he made an expedition vnto Soba, which *Ioſephus* calleth Sophenam, and is in Armenia, neere to Maſia or Mount Taurus, 600 miles from Ieruſalem towards the North, of which you may read before. *Dauid* in this place woon a memorable battell againſt *Hadad-Ezer* the King thereof, neere to the riuer Euphrates; he tooke 700 horſe and 20000 foot, burnt their chariots, tooke 100 caſtles, conquered all the townes and Countrey round about, and went away with a great bootie, as well of Gold as ſiluer, braſſe, and other things; which braſſe for the excellencie thereof was like vnto gold, and (as *Ioſephus* ſaith) afterwards *Solomon* made the molten ſea of it. When *Gadarezer* King of the Syrians (hee that built that famous citie of Damaſcus) heard of the ouerthrow of *Hadad-Ezer*, hee ſent a great armie to his aid; which King *Dauid* neere to the riuer Euphrates ſmote with the ſword, ſo that 20000 of them were ſlaine, and he carried away a glorious victorie, extending his gouernment from Ieruſalem 600 miles towards the North, that is, into Armenia, & beyond the riuer Euphrates, and made theſe two nations tributarie vnto him, 2. *Sam.* 8. 1. *Chr.* 19.

After *Dauid* had woon theſe 2 memorable victories neere Euphrates, he went thence with all his army toward the South, and inuaded the land of Syria; in which iourney *Ioram* the ſonne of *Tohi* King of Antiochia (which citie at this time was called Hemath) met *Dauid* with gifts and preſents in the name of his Father, returning him many thankes becauſe hee had deſtroyed the common enemie *Hadad-Ezer*, and by ſtrong hand ſubdued and quelled the furie of that mightie tyrant, who was alſo a trouble

and

and vexation to the Kingdome of Antiochia. *Dauid* entertained this message kindly, & thankfully receiued his gifts, (which was of gold, siluer, & fine brasse) and so gaue *Ioram* an acceptable dispatch, and from thence with his armie went to Damascus, the Metropolitan citie of Syria, where in the valley of salt hee got a great victorie, in which 18000 Syrians were slaine, and soon after the citie of Damascus taken; in which *Dauid* placed a garrison, and compelled them to pay tribute, 2. *Sam.* 8. This was distant from the kingdome of Soba 520 miles.

From Damascus he went with his armie into the land of the Ammonites, 100 miles, in the way that leadeth out of Syria to Ierusalem, all which he conquered, and all the cities and townes thereabouts, and compelled them to pay tribute, 2. *Sam.* 8.

From thence he returned to Ierusalem, which was 60 miles, and all the bootie that he had gotten in his journey he dedicated vnto the Lord, 2. *Sam.* 8.

A while after, hee with his armie made an incursion into the land of Idumæa, and compelled the Inhabitants to pay tribute. Moreouer, he destroyed the citie of Midian the Metropolitan of that countrie, of which you may read before: it was distant from Ierusalem 180 miles towards the South. So that the extent of *Dauids* kingdome from the North to the South, was 800 miles, euen from the kingdome of Soba to the Red sea: and from the East to the West 120 miles, from Tyrus and Sydon reaching to Damascus. Thus by the singular blessing of God he obtained a spacious and powerfull Empire, 1. *Sam* 18. 1. *Reg.* 11. 1. *Chr.* 19. He made his expedition into Idumæa about the 14 yeare of his raigne.

From Midian in Idumæa, he returned with great glory & praise to Ierusalem, which was 160 miles.

In the 14 yere of his raign, and in the yere of the world 2904, and before Christ 1064, *Nahas* King of the Ammonites, dyed, & *Haron* his son succeeded him: this man contemptuously abused the messengers of *Dauid*, 2. *Sam.* 10. and to iustifie that iniury hee gathered an Armie out of Soba, Syria, and Mesopotamia, euen a mightie Host, to oppose *Dauid*; who in the 15 yeare of his gouernment met him with his Armie at Helam, some 20 miles

from

from Ieruſalem, where he obtained a notable victorie, & deſtroied 700 Chariots, and 40000 horſe, 1. *Chr.* 20.

Dauid after this, with great applauſe of the people was entertained into Ieruſalem, which was 20 miles diſtant, where beeing puft vp with proſperitie, he forgot his former pietie and ſanctitie, & by degrees fell into vnlawfull actions & vniuſt deſires: whence it hapned that ſoone after he committed adultrie with *Bathſeba*; & after that, to hide his fault, cauſed her husbād to be ſlain. This was kept ſecret, till the Lord by *Nathan* ſharply reprehends him, layes before him what hee was, what his preſent eſtate is, from whence that came, and then concludes, that he is moſt vnthankefull, careleſſe, and negligent towards God and man, in committing thoſe inſolences; neither left hee there, but told him that God would ſeuerely puniſh him for his offence, which after hapned, as you may read, 1. *Sa.* 11, 12, 14, 17. *Dauid* being nipt in his conſcience with this ſharpe reprehenſion, fell into great lamentation, the extremitie of whoſe paſſions may verie well appeare in the pœnitentiall Pſalmes which at this time and ſoone after hee wrot, and left to future ages.

After this, about the end of Summer he gathred an armie, and went into the land of the Ammonites, ſome 64 miles, where hee took the Metropolitan citie, (which at that time was called Rabba, becauſe of the multitude of citiſens that were in it; but after being reſtored by *Ptolomeus Philadelphus* King of Ægypt, he called it after his own, Philadelphia) & there tooke the crown from the head of the King of the Ammonites; which weighed a Talent of * gold, being (as *Ioſephus* ſaith) richly adorned with fayre Sardonicke ſtones, of which you may read in 2. *Sam.* 12.

* How much this was you may read after in the quantitie of weights.

From thence he returned back to Ieruſalem, which is 64 miles, where he married *Bathſeba*, and by her had foure ſonnes, *Simeon*, *Sobab*, *Nathan*, and *Salomon*, 1. *Chr.* 3. Soone after this, *Ammon* deloured his ſiſter *Thamar*: not long after that, his ſon *Abſalon* killed his brother *Ammon*, beeing then about 18 yeares of age; which *Dauid* tooke ſo hainouſly, that he would not ſuffer him to come into his ſight for three yeares, 1. *Sam.* 13. Then *Ioab* by the ſubtiltie of the woman of Tekoa, reconciled him to the king his father: yet neuertheleſſe he came not to his court of two yeares after;

after. This *Abſalon* was a goodly man, affable, for which cauſe euen at that time the people began to affect him.

Afterward in the yeare of the world 2950, and before Chriſt 1408, *Abſalon* being then about 25 yeares of age, mooued ſedition againſt his father. A matter remarkeable, that although he had ſlaine his owne brother, being diſgraced and abſent from the Court almoſt fiue yeares, yet within ſhort time after, hee ſo ſtrongly vnited the affection of the people to him, that hee conſtrained *Dauid* (ſtanding in feare of his greatneſſe, all his former acts and worthie victories notwithſtanding) to forſake his owne citie, & for ſafetie flie to the Mount of Olines, being three quarters of a mile from the Citie.

There he ſtaied a while to ſee the condition of the tumult, but neceſſitie conſtrained him to take his way to Bahuzim. And as he was going, *Zimri* the ſonne of *Geza* of the houſe of *Saul*, curſed him, euerie mans enemie then making himſelfe apparant when he is in aduerſitie, and his beſt friends commonly forſake him.

From thence he went to Iordan, 14 miles, where the Prieſts *Ionathan* and *Ahinaaz* brought him certaine intelligenc of that wicked and peruerſe councell of *Achitophel*, a man in thoſe times famous for his wiſedome, but perfideous in his actions, as commonly ſuch are that hope after honors, or ſeeke to benefit themſelues by innouation and change.

After he had intelligence hereof, hee went ouer Iordan with thoſe few men that he had, & with all poſſible ſpeed went to Bethabara, ſome 16 miles from Ieruſalem towards the North-Eaſt. At this place *Ioſhuah* led the children of Iſraell through Iordan on drie ground, *Ioſ.* 3. 4. and here *Iohn* the Baptiſt taught, and baptiſed Chriſt, *Mat.* 1. & *Luk.* 3.

From thence he went to Makanaim, which is twentie eight miles, where hee ſent forth his Armie by bands againſt *Abſalon*, who at this time had aſſembled a great hoſt neere the Wood Ephraim, not far from that place where *Ioſhuah* woon a memorable battell againſt the Canaanites: and that the place might bee made more famous, *Dauids* men, though few in number, gaue *Abſalon* & his hoſt as great. Thus *Abſalon* being left in danger, to ſaue himſelf fled: but in his flight the haire of his head being long, and blown

blowne with the wind, tooke hold of the branch of a tree, by which he hanged betwixt heauen and earth, as vnworthie of either: and *Ioab*, who but a little before was his friend, in that verie place with three darts put him to death, a iuſt end for ſo vniuſt a man, 1. *Sam.* 18.

Dauid notwithſtanding tooke the death of *Abſalon* maruelous heauily, till by *Ioab* he was recalled from that griefe; and then in the companie of *BarZillai*, and of his ſon *Chimea*, of *Mephiboſeth* the ſonne of *Ionathan*, and *Zeba* his ſeruant, *Shimei* alſo that before curſt him, (who to leaue a memorable token of a baſe Sicophant) after this victorie came firſt downe to craue pardon for his offence, with many others, went along with him from Makanaim to Bethabara, which was 28 miles. To this place there came a great multitude of people to meet *Dauid*, 2. *Sam.* 19. This *BarZillai* was one of the eighteene that held the principalitie of the citie of the Giliadites, and had a ſon called *Chimea*, whome *Dauid* tooke with him to Ieruſalem, that he might make euident his thankfulneſſe towards him for that curteſie which he had receiued of his father.

From Bethabara *Dauid* paſſed Iordan, and went backe to Gilgal, which was 4 miles, 2. *Sam.* 19.

From thence he went to Ieruſalem, which was 12 miles, in the ſame yeare that he was exiled by his ſonne, which was about the 13 yeare of his raigne. The next yere *Sæba* the ſonne of *Bicri*, taking example of *Abſalon*, and obſeruing the mutabilitie of the peoples affections, moued a ſedition againſt *Dauid*, but *Ioab* his captaine ouercame him, 2. *Sam.* 20. After this, there followed 3. yeares of famine. About the end of the third yeare of famin, and in the 34 yeare of his raigne, *Dauid* went to Iabes Gilead, which was 52 miles, to fetch the bones of *Saul* and *Ionathan*, to burie them in the ſepulchre of his fathers, 2. *Sam.* 21.

From Iabes in Giliad, *Dauid* brought the bones and relickes of King *Saul* and *Ionathan* his ſon, to Gibeah of *Saul*, which was 52 miles, and there he honourably buried them in the Sepulchre of his father *Kiſh*, 2. *Sam.* 21.

From thence *Dauid* returned to Ieruſalem, which was 4 miles.

In the 35 yere of his raigne he went forth to fight againſt the Phi-

Philiſtines, neere to the Leuiticall town of Nob, or Nobe, which is 12 miles from Ieruſalem, vpon the borders of the countries of the Philiſtines, in the tribe of Dan.

From thence he returned backe againe to Ieruſalem, which is 12 miles.

So all the Trauels of *Dauid* were 2904 miles.

The Deſcription of the places to which Dauid *trauelled.*

OF the cities of Socho, Aſekah, Gibeon, Gibeah of *Saul*, Nob, Ziph, Moan, Engædi, Arimathea, Gath, the Caue of Odullam, Kegila, Paran, Apheck, and Makanaim, you may reade before in the trauels of *Saul*, and the Iudges of Iſrael.

Of Ziclag.

ZIclag was a towne in the kingdome of Iuda, neere to the riuer Beſor, 40 miles from Ieruſalem towards the Southweſt, not far from Gaza, a citie of the Philiſtines. In Saint *Ieromes* time it was but a ſmall towne, 1. *Sam.* 27.

Of Sur.

SVr is a deſart in the wilderneſſe of Arabia Petræa, extending it ſelfe from the vtmoſt borders of Iudæa, to the Red ſea, euen vnto Ægypt: and ſignifieth a *Bulwarke*, or *place of defence*; and is deriued of *Schor*, which ſignifies, *to ſee*, or *contemplate*: becauſe from Bulwarks men may ſee into neighbouring countries. This was a place of defence of the Ægyptians, *Gen.* 16. 20. 25. *Ex.* 15. 1. *Sam.* 15. 17.

Of Sunem.

THis was a citie in the tribe of Iſſachar, 48 miles from Ieruſalem towards the North, not farre from Naim, where Chriſt raiſed the widowes ſonne to life, *Luk.* 7. So did *Elizæus* the Prophet alſo, 2. *King.* 4. And ſeemeth to take the name of a *purple*, or *ſcarlet colour*; being deriued of *Schanah*, which ſignifies, *hee hath changed and interated a colour.*

of

Of Gazer.

GAzer is a towne lying vpon the borders of the Philistines, not farre from Ekron, 16 miles from Ierusalem Eastward. Of this you may reade before.

Of Sichor.

THe riuer of Sichor was in the desart of Sur not far from Rhinocura (of which it tooke the name) and runneth thence into the Mediteranian Sea: from whence also it is called the riuer of Ægypt, 1. *Chron.* 13. It is 72 miles from Ierusalem Southwestward. Of the Hebrewes it is called *Schichor*, or *Sichor*, because of the blackneſſe of the water.

Of Bahurim.

BAhurim was a town in the tribe of *Beniamin*, a mile and something more from Ierusalem towards the Northeast. To this place *Phaltiel* followed his wife *Michael*, 2. *Sam.* 3. Here also *Shimei* curſed *Dauid*, 2. *Sam.* 16. At this time it is a faire castle strongly fortified, standing in a high place. Neere vnto it in the valley iust in the kings way, there is a stone called Bohen, taking that name of *Bohen* the sonne of *Reuben*, and is of an extraordinary greatneſſe, shining like vnto marble: of this you may reade in the 15 of *Ioshuah*, Bahurim or Bachurim, signifies *a city of electors*, being deriued of *Bachar, to elect or chuſe.*

Of Dauids *name.*

D*Auid* is as much to say as, *my deere, my beloued, my choſen one*: being deriued of *Dod*, which signifies, *a friend*, or *beloued.* For which cause, he was said to be a man after Gods owne heart.

How Dauid *was a type of Christ.*

D*Auid* represented Christ diuers wayes First in his name, (he was beloued) so God testifies of Christ, *This is my beloued sonne in whom I am well pleaſed.* Secondly, in the place of his birth, he was borne at Bethlem, so was Christ. Thirdly in his imploy-

ment,

ment, he was a sheepheard: so was Christ, *I am the true sheepheard For a good sheepheard giueth his life for his sheepe, &c.* Fourthly, in his musicke; *Dauid* was cunning vpon the Harp, and by that comforted the afflicted spirit of *Saul*: so Christ by the musicke and harmonie of his doctrine (the glad tidings of saluation) comforteth the afflicted members of his Church. Fiftly *Dauid* got his glorie and preferment by the death of *Goliah*: so Christ was glorified by conquering death, and the Diuell. Sixtly, *Dauid* was persecuted by *Saul*, and pursued from one place to another, so that he had not where to hide his head with safety: Christ also was persecuted by his owne countrey men the Iewes, shut out from the societie of man; and as he said, *Math.8. The Foxes haue holes, and the birds haue nests, but the Son of man hath not where to rest.* Seuenthly, in the dangers that *Dauid* sustained, yet by Gods prouidence mercifully deliuered: so Christ was inclosed, & in danger of the Iewes at Nazareth, *Luk.4.* in Ierusalem; in the Temple also, *Ioh.8.* but he escaped them all, *because then his time was not come, Iohn 7. 8.* Eightly, as *Absalon* rebelled against *Dauid* being his father, so the Iewes rebelled against Christ, although he was their creator, according to that of *Esa. 61. I haue fed & brought vp children, but they haue forsaken me.* Ninthly, as *Dauid* fled to mount Oliuet for refuge, being brought to a straight; so Christ vpon mount Oliuet (his heart being prest with an intollerable agonie) fled to his father by prayer, for comfort in that extreamitie. Tenthly, as al the friends & familiars of *Dauid* forsooke him at such time as *Absalon* rebelled against him, & followed him with persecutions, mocks, & taunts: so Christ at such time as *Iudas* betrayed him into the hands of the Iewes, was forsaken of all his followers, and many of those which a little before he had done good vnto, mocked & derided him as he was vpon the crosse. Lastly, as *Dauid* was restored, notwithstanding the former miseries & troubles, to his ancient glory & eminency; so Christ after he had suffered the due punishment for sin, death, and (before that) extream miserie, yet at length conquered both, & by his diuine power restored himselfe to his former estate, eternall glorie.

The trauels of Abner, *one of* Sauls *Captaines.*

HEe went with King *Saul* from Gibeah to the wilderneſſe of Ziph, which was 22 miles: here hee was rebuked by *Dauid* for his negligence.

From thence he returned to Gibeah, 22 miles, 1. *Sam.* 31.

From thence hee returned to the hill Gilboa, where *Saul* killed himſelfe, 40 miles.

From thence he went to Machanaim, where he made *Iſhboſeth* (*Sauls* ſonne) king, who kept his court there 7 yeares, which was 16 miles, 2. *Sam.* 2.

From thence he went to Gibeon, where hee ſlew *Aſahel*, *Ioabs* brother in battell; which was 44 miles, 2. *Sam.* 2.

From thence he went ouer Iordan to Bythron, 28 miles.

From thence he went backe to Machanaim, 16 miles, 2. *Sam.* 2.

Laſtly he went thence to Hebron to *Dauid*, and made a couenant with him; where he was trecherouſly ſlain by *Ioab*, which was 68 miles. So all the trauels of *Abner* were 256 miles.

Of Bithron.

BIthron, or Bethatan, was a towne beyond Iordan, in the tribe of Gad, ſome 28 miles from Ieruſalem North-eaſtward, lying betweene Dibon and Iordan; it taketh the name from *a houſe of ſinging*; being deriued of *Baith*, which ſignifieth *a houſe*, and *Ron*, *he ſung ioyfully*.

The trauels of Ioab.

IOab *Dauids* captain was the ſon of *Zeruiah Dauids* ſiſter: for he had two, *Zeruiah* and *Abogaile*; *Zeruiah* had *Ioab*, *Abiſai*, & *Aſael*. *Abigale* had only *Amaſa*, all theſe were great men in king *Dauids* time. Now when *Ioab* heard that *Abner* had brought downe his armie to Gibeon, he went from Hebron thither which was 24 miles; & there his brother *Aſahel* was ſlaine, 2. *Sam.* 2.

From

From thence he went to Bethlehem, 16 miles, where he buried his brother, 2. *Sam.* 2.

From thence he returned to Hebron, 20 miles; here vnder the gates of the citie he traterously killed *Abner*, 2. *Sam.* 3.

From thence he went with *Dauid* to Ieruſalem, where he wan Sion, and draue thence the blind and the lame, being 82 miles.

From thence he went with his armie againſt the Ammonits, & Syrians, whome he conquered in a cruel fight, 60 miles, 1. *Sa.* 10.

From thence he returned backe to Ieruſalem, 60 miles.

From thence hee went with *Dauid* into Idumæa, 160 miles from Ieruſalem Southward: there he woon the town or Midian, and conquered the Idumæans or Edomites, 2. *Sam.* 8.

From thence he returned to Ieruſalem, with his armie, which was 160 miles.

From thence hee went and beſieged Rabba the Metropolitan citie of the Ammonites, being 64 miles from Ieruſalem North-eaſtward: here *Vriah* was ſlaine, 2. *Sam.* 11.

From thence he returned to Ieruſalem with king *Dauid*, which was 64 miles.

From thence he went into the kingdome of Geſur, which lyeth beyond Iordan vpõ mount Libanus, by the town of Cæſaria Phillippi, ſome 80 miles from Ieruſalem North-eaſtward. This countrey was called Trachonites. From this land *Ioab* brought *Abſalon*, againe to Ieruſalem, 2. *Sam.* 14.

From thence he returned backe againe with *Abſalon* to Ieruſalem, 88 miles.

From thence hee went with *Dauid* (when he fled from his ſon *Abſalon*) to Machanaim, which was 44 miles: not far from hence he ſlew *Abſalon*, 2. *Sam.* 18,

From thence he came againe with king *Dauid* to Ieruſalem, 44 miles, 2. *Sam.* 10.

From thence he went to Gibeah where he killed *Amaſa*, which was 4 miles.

From thence he went to the towne of Abel-Bethmaacha, in the Tribe of *Nepthlaly*, which was about 88 miles: this town hee ſtraightly beſieged.

From thence he went againe to Ieruſalem, 88 miles.

Afterward he went (as *Dauid* commanded him) to number the people to Aroer, a towne beyond Iordan, which was 24 miles, 2. *Sam.* 24.

From thence he went to Iaezer, which is 16 miles.

From thence going through the land of Gilead, and passing by the territories of the lower countrey of Hadsi, hee came to the towne of Dan, neere to the place where the fountaines of Iordan are, which is accounted 116 miles.

From thence he went to that famous Mart town Sidon, which was 24 miles.

From that great towne Sidon, he went to the wals of Tyre to which place great multitudes of ships resorted, which was sixteene miles.

From thence hee went towards the South, till he came to the citie Beersaba, which was the vtmost bounds of the Holy land towards the Southwest, and was reckoned 132 miles.

From thence he returned backe to Ierusalem, where he deliuered vnto *Dauid* the number of those that were chosen souldiers, 2. *Sam.* 24. But the Lord strooke the countrey and citie of Ierusalem with a great plague, because hee did contrarie to his command, 2. *Sam.* 24.

So all the Trauels of *Ioab* were 1348 miles.

The discription of the places to which he trauelled.

Many of those cities which are mentioned in the Trauels of *Ioab*, are alreadie described and set forth; therefore I account it needlesse in this place againe to repeat them: only of such towns which as yet haue not beene mentioned.

Of Gesur.

GEsur was a countrey neere to Cæsarea Phillippi, in the land of Basan beyond Iordan nere Libanus, in the Tetrarchi *Trachonitides*, 88 miles from Ierusalem towards the Northeast: with the king of the countrey, *Absalon* remained in banishment for the space of three yeares, after he had slaine his brother *Ammon*; and with vs may be termed, the valley of Oxen, 2. *Sam.* 13.

Of

Of Hadſi.

THe lower country of Hadſi ſtood neere to the city of Corazin in the halfe Tribe of Manaſſes, 52 miles from Ieruſalem towards the Northeaſt, and ſignifies, a *new land*, being deriued of *Chadaſch*, that is, *new*.

Of the fountaine Rogel.

THis was neere Ieruſalem towards the Eaſt, to which place *Ionathan* & *Ahimaas* (*Dauids* intelligencers) brought him news of *Abſalons* councels and intentions, 2. *Sam.* 17. It ſeemeth that trauellers vſually waſhed their feet in it, from whence it was called the *well of feet*; being deriued of *Ragel*, which ſignifies a *foot*. Neere to this place was the ſtone *Zocheleth*, where *Adoniah* (at ſuch time as hee affected the Kingdome contrary to his fathers liking) called an aſſemblie, and made a great feaſt, 1. *Reg.* 1.

The trauels of Bæna *and* Rechab.

THeſe two went out of the tribe of Beniamin ouer Iordan to Machanaim, which was 40 miles; there they murthered their maſter King *Iſhboſeth* in his chamber as he lay vpon his bed, and after cut off his head.

The head they brought to King *Dauid* to Hebron 68 miles; but *Dauid* was not pleaſed with their treacherie, wherefore hee cauſed them both to be put to death.

So their trauels were 108 miles.

The trauels of Abſalon.

Abſalon was borne in Hebron, and went with his father to Ieruſalem, 22 miles, 2. *Sam.* 13.

From thence he went to Baalhazor, 8 miles; where he cauſed his brother *Ammon* to be ſlaine.

From thence for feare of his father he fled into the land of Geſur, 88 miles, 2. *Sam.* 14.

From thence he came backe with *Ioab* to Ieruſalem, which was 88 miles, 2. *Sam.* 14.

From thence he went to Hebron, 22 miles, and made himſelfe king, and rebelled againſt his father.

From thence hee went backe againe to Ieruſalem, which is 22 miles; there he lay with his fathers concubines, 2. *Sam.* 16.

From thence he purſued his father to Machanaim, 40. miles, & there was hanged by the haire in an Oake tree, where *Ioab* put him to death, 2 *Sam.* 18.

So all the Trauels of *Abſolon* were 290 miles.

Of Baal-hazor.

IN this citie *Abſolon* made a great feaſt for his Sheepe-ſhearers and inuited all his brothers to it, where he cauſed *Ammon* to be ſlaine becauſe he had abuſed his ſiſter *Thamar*. It lyeth in the way (ſome 8 miles from Ieruſalem towards the Northeaſt) as you goe to Iericho, neere to mount Ephraim, 2. *Sam.* 13. and is deriued of *Baal*, which ſignifieth *a Lord*, or *husband*; and *Chazir*, a *Den* or *Cane*.

Of the name Absolon.

ABSOLON ſignifieth a *father of peace*; although he was the author of all diſcord and ſedition againſt his owne father.

The trauels of the wiſe woman of Thecoa.

THis woman went from Thecoa to Ieruſalem, 8 miles, & ſpake with king *Dauid*; and with her ſweet words ſhee perſwaded him that hee would recall his ſonne out of exile, who then remained in Geſur, 2. *Sam.* 14.

Of Thecoa.

THecoa was a citie in the Tribe of Iuda, ſome 8. miles from Ieruſalem towards the Southeaſt: neere this citie *Ioſaphat* by praier and the ſound of Trumpets, without drawing ſword, got a memorable victorie; and for that cauſe it ſignifieth the *ſound of a Trumpet*.

Trumpet. In this place the Prophet *Amos* dwelt, and there lyeth buried; whose ſepulchre was to be ſeene 400 yeres after Chriſt, as S. *Ierom* obſerueth. It was from Bethlem Iuda 6 miles. Neere to Techoa was the lake Aſpher, where *Ionathan* and *Simon* (*Iudas Machabeus* brothers) pitcht their Tents, 1. *Mach.* 9. Of this city you may read *Ier.* 6. *Am.* 1. 2. *Chr.* 11.

of Achitophel.

THis perfideous and wicked man was borne in the towne of Gilo, not far from Hebron and Debir in the tribe of Iudah, *Ioſh.* 15. 2. *Sam.* 15. 20 miles from Ieruſalem towards the Southeaſt; who when his councel would not take place, he went home to his owne citie, and there deſperately hanged himſelfe.

The trauels of wicked Shimei.

SHimei went from Bahurim (where he curſed King *Dauid*) to Bethabara vpon the riuer of Iordan, which was 18 miles, and there he got pardon of *Dauid*, 2. *Sam.* 19

From thence hee went backe with King *Dauid* to Gilgal, 4 miles, 2. *Sam.* 19.

From thence he went with King *Dauid* to Ieruſalem, 12 miles 2. *Sam.* 19.

From thence he went to Bahurim, 3 miles.

From Bahurim King *Salomon* ſent for him againe to Ieruſalem which was 3 miles: there hee was conſtrained to build him a houſe, and not to depart thence vpon paine of death, 1. *Reg.* 2.

But *Shimei* tranſgreſſing this commaundement of the King, went to Gath a citie of the Philiſtines, 12 miles.

From thence he returned backe againe to Ieruſalem, 32 miles, where at the commandment of K. *Salomon* he was ſlaine, *Salomon* hauing then raigned three yeares, 1. *King.* 2.

So all the trauels of *Shimei* were 104 miles.

The Bookes of KINGS and CHRONICLES.

Of Abishag the Virgin who lay with Dauid.

THis maid was accounted the faireſt in all Iſraell, and for that cauſe was brought to Ieruſalem for King *Dauid*, that ſhe might lie with him in his old age to procure heat. She was borne at Sunem a town ſome 44 miles from Ieruſalem, 1. *Reg.* 1. Of Sunem you may read before in the trauels of *Dauid* and *Saul*.

The trauels of King Solomon.

Solomon the ſon of *Dauid* King of Iſrael, entred vpon the full gouernment of the kingdome of Iſraell *anno mundi* 2931, & before Chriſt, 1037, when hee was about 20 yeares old. After, he went from Ieruſalem to Gilgal, 4 miles, and there offered vpon the Alter which *Moſes* had made, (being in the wilderneſſe) 1000 burnt offerings, 1. *Reg.* 3. 2. *Chr.* 1.

From thence he went backe to Ieruſalem, which was 4 miles, and built a temple to the Lord in Mount Moriah, 1. *Reg.* 6. This was begun about the fourth yeare of his raigne, and 480 yeares after the children of Iſraell came out of Ægypt, in the moneth Ziph, which anſwereth to our May: ſo that the Temple began to be built in *anno mundi* 2934, and before Chriſt 1034. To the building whereof *Hiram* King of Tyre ſent Cedar trees from Mount Libanus, 120 miles, to Ieruſalem, 1. *Reg.* 5. 2. *Chr.* 2. This Temple *Salomon* within plated ouer with pure gold, and ſet with precious ſtones, and finiſhed it in the month of Nouember, about the eleuenth yeare of his raigne, 1. *Reg.* 6. The dedication thereof was about the twelfth yeare of his raigne, and in the 32 yere of his age, *Anno Mundi* 2942, and before Chriſt 1026. The

Temple

Temple being finiſhed, he began to build his own houſe, which was 13 yeares a building, and was finiſhed about the 44 yeare of his age, and the 24 of his raigne, 1. *Reg.* 7. 8.

After 20 yeres, in which time he had finiſhed the houſe of the Lord, and his own houſe in Mount Sion; that he might manifeſt his thankfulneſſe to the King of Tyre, he went to Cabul, (a City in the Tribe of Aſhur, ſome 80 miles off Northward) where hee gaue to the aforeſaid *Hiram* 20 towns or cities, with al the countrie round about, wherefore King *Hiram* called this *Cabul*, that is *diſpleaſant* or *dirtie*, 2. *Reg.* 9. You may read of Cabul, *Ioſh.* 19.

From thence he returned to Ieruſalem, 88 miles.

From thence he went to Hazor and reſtored the Citie, which was 44 miles.

From thence he returned to Ieruſalem, 44 miles.

From thence he went to Megiddo, which is not far from Iezreel in the Tribe of Manaſſes, 44 miles from Ieruſalem towards the North. This Citie *Solomon* fortified, 1. *Kings*, 9. And *Ioſiah* King of Iudah, a long time after was there wounded vnto death, 2. *Reg.* 9.

From Megiddo he returned to Ieruſalem, 44 miles.

After that *Pharaoh* King of Ægypt had conquered Gaſer, and deſtroyed it with fire, he gaue it to his daughter the wife of *Solomon*, who rebuilt it. This towne was ſcituated in the tribe of Ephraim, 28 miles from Ieruſalem Northward, 1. *Reg.* 9.

From Gaſer *Solomon* returned backe again to Ieruſalem, being 28 miles.

From thence he went to the higher Bethoron, which he fortified; and ſtood 28 miles from Ieruſalem Northward, 2. *Chr.* 8.

From thence he went to the lower Bethoron, which was 16. miles from the vpper towards the South, 1. *Reg.* 9. 2. *Chr.* 8.

From the lower Bethoron he went to Ieruſalem, which was 8 miles.

After, *Solomon* built the city Belath, which was 12 miles from Ieruſalem Northweſtward, 1. *Reg.* 9. 2. *Chr.* 8.

From thence he returned backe to Ieruſalem, 12 miles. And it is verie like that *Solomon* often viſited thoſe townes that hee had built and reſtored.

From

From Ieruſalem he went to Hemath(afterward called Antiochia) which was 320 miles, and compaſſed it about with a wall, fortified it, and afterward conſtrained all the kingdomes thereabout to be obedient to his gouernment, 2.*Chron.*8.

From thence he went with great ſtate into the Kingdome of Zoba, which is 600 miles, and fortified all the great cities & Caſtles of that countrie, that with the greater facilitie they might oppoſe the inuaſions of neighbouring countries.

From thence he returned to that famous citie Thamar, which was alſo called the citie of the Palmes, 400 miles; this hee rebuilt and fortified, 1.*Reg.*9.2.*Chr.*8.

From thence he went to Ieruſalem, which is 388 miles.

From thence he went to Ezeongaber neere the Red ſea in the countrie of Idumæa, where he built a companie of ſtately Ships, and ſent them to India to fetch gold, which was 176 miles from Ieruſalem Southward, 1.*Reg.*9.

From thence he returned to Ieruſalem, which is 176 miles. But of his great proſperitie and aboundance of riches hee grew proud, (for he excelled all the Kings neere him) & gaue himſelfe to vnlawfull pleaſures: he tooke vnto him 300 concubines, and 70 wiues, by whoſe perſuaſion hee began to worſhip the gods of the Gentiles, which idolatrie was euill in the ſight of the Lord. And after he had raigned 40 yeares (which was about the 60 of his age) he died, & was buried by his father *Dauid* in Mount Sion the citie of *Dauid*, *anno mundi* 2770, and before Chriſt 998.

So all the trauels of *Solomon* were 2544 miles.

The deſcription of the places to which he trauelled.

Of Gazer.

Of this you may read before in the trauels of *Dauid.*

Of Bethoron.

THe vpper and the lower Bethoron were two Cities in the Tribe of Ephraim, built by *Saera* the daughter of *Ephraim*, 1.*Chron.*7. The inferior Bethoron was not farre from the Caſtle of

of Emmaus, 8 miles from Ieruſalem towards the Northweſt. The ſuperior was twenty miles diſtant towards the North. Theſe townes *Solomon* repaired. Neere to the lower Bethoron the Lord put the enemies of *Ioſhua* to flight with thunder and haile, *Ioſh.* 10 Here alſo *Iudas Machabeus* ouercame the armie of *Antiochus*, 1. *Macc.* 3. Here alſo he put *Nicanor* to death, 1. *Macc.* 7. And ſignifieth *a white houſe*; being deriued of *Beth*, which ſignifieth a *houſe*; and *Chor*, *he hath made white.*

Of Baalath.

THis is a citie 12 miles from Ieruſalem towards the Northweſt, in the Tribe of Dan. This citie *Solomon* repaired at ſuch time as hee fell in loue with many women: from whence it ſeemeth to take his name; for *Baaleth* ſignifieth, *his beloued Lady.*

Of Thamar.

THamar, Tadmor, or Palmira, ſtood partly in the deſart of Syria, and partly in a fruitfull ſoile: being compaſſed about on the one ſide with a wood, on the other with faire and pleaſant fields. It was the Metropolitan city of all Syria, not far from Euphrates, ſome 388 miles from Ieruſalem towards the Northeaſt: and as *Plinie* ſaith, *lib.* 5. *c.* 25. that although it lay betweene two mighty Empires (Rome and Parthia) yet it was ſubiect to neither; fairely ſcituated, a free citie, adorned with faire and ſumptuous buildings and contented with their owne gouernment. The wilderneſſes that are called after this townes name (*Palmarnæ*, or the deſarts of the Palmes) extend themſelues to Petra, the Metropolitan citie of Arabia Petræa, and to the borders of Arabia fœlix, one dayes iourney from Euphrates, two from the vpper part of Syria, and ſix from Babylon, as *Ioſephus* obſerueth, *Antiq. lib.* 8. *cap.* 5 This citie *Solomon* made tributarie to him, and fortified it with ſtrong walls, 1. *Reg.* 9.

Of *Ezeongaber* you may reade before.

The typicall ſignification of SOLOMON.

SOLOMON is as much as **Frederick** in high Dutch, which ſignifieth *a peace maker*; being deriued of the Hebrew word

Sche-

Schelomoh, or *Schalom*, *to bring glad tydings of peace.* Typically repreſenting Chriſt the Prince of peace, who hath reconciled vs with his heauenly father, and merited an eternall place of peace and happineſſe for all ſuch as truſt in him, *Iſa.9.* And as *Solomon* built vp the Temple of the Lord with great maieſtie and glory, ſo Chriſt hath built vp that heauenly Temple the Church of God, and adorned it with the gifts and graces of his holy Spirit, in this world, that ſo it might be capable of eternall glory in the world to come, 2. *Cor.6.*

The trauels of Solomons *ſhips.*

THis Nauie of *Solomons* went vnto Ophir, that is, India, which was accounted frō that Mart town 4800 miles. From India they returned backe again, 4800 miles: ſo all their trauels were 9600 miles.

This journey was finiſhed in three yeares, too and againe: ſo that euerie yeare they went 3200 miles, and brought home plentie of gold, ſiluer, precious ſtones, Ebonie, &c.

Of India.

Moſes called this country Hauilah, *Gen.2.* and *Ioſ. Li. Ant.8.c.7* Ophir: which name (ſaith hee) it tooke of two brothers ſo called, which inhabited and gouerned that country all along the riuer Ganges. But more moderne writers deriue it from Indus a riuer that paſſeth through it. It is a ſpacious and fruitful country pleaſant to inhabit; and as *Pomponius* ſaith, hath in it 5000 cities, being diuided into two parts, the outward and inward.

The trauels of the Queene of Saba.

FRom Saba in Æthiopia ſhe came to Ieruſalem, 964 miles. From Ieruſalem ſhe returned backe again, which was 964 miles. So all her trauels were 1928 miles.

Of

Of Æthiopia.

THis countrie by the Hebrewes is called, Chus of *Chus* the ſonne of *Cham*, who is the ſonne of *Noah:* and after Æthiopia, *(ab æſtu torrida)* becauſe of the great heate wherewith oftentimes both the habitable land and people, & alſo the wilderneſſe were ſorely ſcorched and burned: for it is ſcituated in the third part of the world called Africa, lying vnder *zona torrida*, and the *Æquator*, which two by the common experience are found to be extream hot.

Of Saba.

SAba is a Metripolitan Citie in Æthyopia, lying beyond Ægypt, 846 miles from Ieruſalem towards the South: and took the name from a certaine precious ſtone called Achates, wherein might plainly be diſcerned in certaine diſtinct colours, the riſing of fountaines, the channels of riuers, high mountines, and ſometimes of charriots & horſes drawing them. It is reported that *Pirrhus* king of the Epirots had one of them, wherein was liuely repreſented the nine Muſes, and *Apollo* playing on the viol, portrayed by natural ſtaines and colours, ſo artificially, as if they had beene done by ſome curious workeman: Of this ſtone you may read more in *Plin. lib. 37. cap.* 1.10. It was firſt found in Achates, a riuer of Sicilia, whence it tooke the name: Afterward in India and Phrigia, and of the Hebrews was called Schæba or Saba. In this citie that queen dwelt that came to heare *Solomons* wiſedome, & gaue him for a preſent 120 tallents of pure gold, which at three pounds the ounce commeth to 270000 pounds ſterling. Afterwards *Cambiſes* king of Perſia ouercame it and all the countrie round about it, and after his ſiſters name called it Meroes. It is a ſtately citie to this day, ſcituated in a plaine countrie, & compaſſed about with the riuer Nilus, like an iſland, being now called Elſaba, hauing ſome affinitie to the auncient name Saba.

The inhabitants of this towne goe naked, all but their priuie parts, which they couer either with ſilke, cotten, or ſome more coſtly matter, and are of a blake colour, which as ſome thinke, hap-

happeneth by reaſon of the extreame heate: The land alſo is maruelouſly ſcortched, & turned in many places to ſand & duſt; ſo that the countrey is thereby wonderfull barren.

About Meroes or Saba, which is made fruitful by the inundation of Nilus. There is found plentie of ſalt, braſſe, yron, & ſome precious ſtones in it. Their ſheepe, goates, oxen, and other cattell are of leſſe ſtature than in other countries. Their dogs are verie fierce and cruell.

In times paſt there were mightie Princes that had the gouernment and commaund of it, and the countrie round about it. But after (as *Plinie* ſaith, *lib. 6. cap. 29.*) it was in the iuriſdiction & gouernment or Queenes, who for their noble reſolutions and courage, were called Candaces: One of which name in *Tiberius* the Emperours time was famous, both for the extent of her dominions (in which ſhee excceeded all the reſt of her predeceſſors) as alſo in regard of her manly preſence and noble ſpirit: the Eunuch which *Philip* baptiſed *Acts* 8. was treaſurer or chamberlain to this Queene. And it is to be thought by him, the doctrine of the Goſpell of Chriſt was firſt made knowne in Saba, and in the countrie of Æthiopia, which after was more largely propogated, and diſperſed, by the Euangeliſt Saint *Matthew*, who taught there.

This citie lyeth to the longitude 61 degrees, and 30 ſcruples, and in the eleuation of the Pole Artick to the latitude 16 degrees and 25 ſcruples: ſo that it ſeemeth the inhabitants haue two winters and two ſummers; or rather a continuall ſommer, becauſe their winter is much hotter than our ſummer. But when the Sun attaineth to the 15 degree of *Taurus* and *Leo*; and in the dog daies, it then lyes perpendiculer ouer that countrey, and neither their bodies nor houſes giue any ſhadowes.

In the 61 of *Iſay* it is ſaid, *They ſhall come from Saba and bring gold and frankincenſe to praiſe the Lord:* From whence ſome haue concluded, that thoſe wiſe men which came vnto the child Ieſus, and brought gold, frankincenſe, and myrrh, were Æthiopians, and came thence: But this agreeth not well with the words of *Matthew cap. 2.* where it is written, that the wiſe men came out of the Eaſt, that is, from the riſing of the Sunne, to Ieruſalem. For

Saba

Saba, according to the words of our Sauiour, *Math.* 12. lyeth towards the South; for he ſaith, *The queene of the South* (that is of Saba) *ſhall come foorth in the day of Iudgement againſt this generation, and condemne it, for ſhee came from the end of the World to heare the wiſdome of Solomon, &c.* But if Saba lie vpon the South, as heare it plainely appeareth, then it muſt neceſſarily follow, that they came not thence, but rather from Perſia, which from Ieruſalem lyes Eaſtward. For at Suſa (the Metropolitan Citie of that countrie) there was an Academy from the whole kingdome. In which were principally ſtudied Diuinitie, the Mathamatickes, and Hiſtorie; ſo that it is likely by their art they might attaine vnto the knowledge of this diuine myſterie, and from thence come to Ieruſalem, which was 520 miles from thence towards the Eaſt. Wherefore this place of the Prophet *Eſay*, is rather to be referred to the propagation of the Church through the whole world, where ſome of euerie nation ſhall bring preſents vnto the Lord.

There is alſo another Saba in Arabia *Fælix*, and was ſo called from *Zæba* the ſonne of *Chus*, the ſonne of *Cham*, the ſonne of *Noah*; and it is diſtant from Ieruſalem 1248 miles towardes the Southeaſt. In Hebrew it ſignifies, the citie of *Drunkenneſſe*, or of *Mirth*; but with the Syrians *Antiquity*. Some would haue it in the Arabian tongue to ſignifie a *Myſterie*. But Saint *Ierome* interpreteth it *to ſound their conuerſion*. It is the Metropolitan city of Arabia *Fælix*, and by *Strabo lib. 6.* called Meriaba, being ſeituated in a high and pleaſant mountaine, full of fruitfull trees.

There inhabiteth in it the king of that cuntrie (a mighty prince) his gouernours, and moſt of ſuch as haue authoritie vnder him. The land is called the kingdome of the Sabæans: but in generall Arabia *Fælix*, becauſe of the fertilitie of the place: for it yeelleth twice euerie yeare great plentie of frankincenſe, myrrh, cynamon, balſum, and other odiferous hearbes. The tree out of which this myrrh commeth is fiue cubits high, hary and full of prickles, and when you cut the barke there commeth forth a bitter gum, wherewith if you annoint a dead bodie, it will continue long without rotting. The frankincenſe alſo that is found there, droppeth from Cæder trees, like a glewy ſubſtance, and ſo congealeth into a gum: This happeneth twice euerie yeare, and

accor-

according vnto the ſeaſon it changeth colour. In the ſpring it is red, in the Sommer it is white: This is the beſt Frankincenſe in al Arabia Fœlix. Through the whole countrie there is a verie delectable ſmell, by reaſon of the Myrrh, Frankincenſe, and Cynamon that is found in it; inſomuch as if the wind blow eth among the trees, it carrieth the ſmell vnto the Red Sea, and ſuch as ſaile there, can eaſily diſcerne the ſweetneſſe of the aire. There is gold alſo found there, very fine and pure, inſomuch as for the goodnes thereof it is called Arabian gold. The Phœnix is found there, of which kind there is but one in the World. *Plinie* in his 9 Booke, *cap.* 35. deſcribes her to bee in quantitie as big as an Eagle, with a liſt of feathers like gold about her necke, the reſt are of a purple colour: Therefore from Phœnicia, and the purple colour of her wings, ſhe is called a Phœnix. She hath a tuft of feathers vpō het head like vnto a crowne. Shee liueth 660 yeares, at the end of which time ſhe buildeth her a neſt of Caſſia, Cynamon, Callimus and other precious gums and hearbes, which the Sunne by the extreamitie of the heat, & the wauing of her wings, fires, but ſhee taking delight in the ſweetneſſe of the ſauour, houers ſo long ouer it, that ſhe burnes herſelfe in her owne neſt. Within a while after, out of the marrow of her bones, and the aſhes of her bodie, there groweth a worme, which by little and little increaſeth to ſome bigneſſe, and after to a purple bird. Then her wings extend themſelues to a full greatnes, vntill ſuch time as ſhe commeth to be a perfect Phœnix.

This bird doth liuely repreſent our Sauiour Chriſt, who onely & alone is the true Meſſiah, & through whom we muſt expect euerlaſting life, who in the fulneſſe of time offered himſelfe a ſacrifice vpon the croſſe, ſuſtaining the puniſhment for ſin at the time of his paſſion, putting on a purple robe, being all beſprinkled with his owne bloud, *Ioh.* 19. And as the Phœnix is burnt in her own neſt, ſo likewiſe was he conſumed in the fire of Gods wrath, according to that in the 22. *Pſal. My heart is become like melting wax in the middeſt of my bodie:* and as the Phœnix of it ſelfe begetteth another of the ſame kind; ſo Chriſt by the power of his Deitie, raiſed vp his bodie from the duſt of the earth, and aſcended vp into heauen, a glorious bodie, to ſit at the right hand of

of his father in that euerlasting kingdome of glorie.

Thus (gentle reader) I thought fit to describe vnto you these two townes, that when you shall read of them in the holy Scripture (the one being in Æthiopia towards the South, the other in Arabia *Fœlix*, and called Seba) you might discerne the one from the other: of both which there is mention in the 72 *Psalme*; *The kings of the Sea and of the Isles shall bring presents; the kings of Saba, and Seba, shall giue gifts.*

The trauels of king Pharaoh *out of Egypt, when he ouercame the towne of Gazer. 1. Reg. 9.*

IN the 16 yeare of king *Dauid*, *anno mundi* 2906, and before Christ 1062, *Chabreus* king of Ægypt, began to raigne, and raigned 56 yeares, *Diod. lib. 2. cap. 2. Herodotus* calleth this man *Chephrines* in his second book; and *Eusebius*, *Nepher Cherres*. He went from Memphis the chiefe citie of Ægypt, with a great armie, 268 miles, euen vnto the tribe of *Ephraim*, and there tooke Gazer, a citie of the Leuites, and burned it with fire, 1. *Kings* 8. *Iosh.* 21.

After he came to Ierusalem, which is 28 miles. And this citie which he had thus destroied he gaue to his daughter, the wife of *Solomon*, 1. *King.* 9.

From thence he returned to Memphis in Egypt, 244 miles. So all the Trauels of king *Pharaoh* were 540 miles.

Of Memphis.

MEmphis is a great city in Egypt, where commonly the kings of that countrey keepe their courts; and lyeth from Ierusalem 244 miles South-westward. This citie was built a little before the flood, but repaired and inlarged by a king called *Ogdoo*, who in loue of his daughter (after her name) called it Memphis. You may reade of it in the ninth of *Hosea*, called there by the name of Moph; for thus he saith, *The people of Israel are gone out*

of the land of Ephraim, because of their Idolatrie, into Ægypt: but Ægypt shall gather them vp, & Moph (that is, Memphis) *shall bury them. Moph*, or *Maphet* in this place signifieth, *a prodigious wonder*: but the rest of the Prophets call it *Noph*, for the fertilitie and pleasantnesse of the country, as you may read *Isa.* 19. *The Princes of the Zoan are become foolish, & the Princes of Noph* (or of Memphis) *are deceiued.* See also *Ierem.* 2. 44. 46. *Ezech.* 30. in which places you may find it called after this name. Zoan is the citie Tanis, where *Moses* wrought all his myracles: But Noph or Moph, is this Memphis; a beautifull towne, large and spacious, scituated in the strongest & profitablest place in Ægypt; diuided into two parts by the riuer Nilus, so that any kind of commodities or merchandise might with ease bee brought thither by water: for which cause the kings of that countrie (for the most part) kept their abiding there. *Strabo* saith *l. b.* 17. That vpon the East part of this citie there standeth a Tower or Castle called Babylon, built by certaine Babylonians, who leauing their owne Countrey, by the permissions of the kings of Egypt dwelt there: in after times there was placed a garrison in it, one of the three which were for the defece of Egypt, & by *Ptolomy* was called Babilon, through both which, *viz.* Memphis & Babylon, Nilus passed; the one standing vpon the East side, the other vpon the West. Zoan or Tanis stood about some foure miles from this towne, and was a faire & spacious city also, scituated towards the South vpon the East side of Nilus, to which the kings of that countrey often resorted, & Heliopolis, another faire citie, stood some six miles off that towards the Northeast. All these foure towns were so wonderfully inhabited (by reason of their pleasant & profitable scituation) that in processe of time they became all one citie; and in this age is called Alcaire, containing in circuit 60 miles: so that it seemeth to spectators to be like a country repleniſhed with nothing but faire houses, goodly churches, & strong towers; exceeding all the rest of the cities of Egypt, aswell for the beautifulnesse of the place, as the extent and largenesse of it. It is reported, that in the yeare of our Lord 1476, there was such an extream pestilence in it, that there died 20000 a day, from whence may be gathered, how infinitely it is peopled. Neere to this towne stood the Pyramides,

which

which are held to be one of the wonders of the World (as *Strabo* saith, *li.* 17.) The height of one of them was 625 foote, & square on each side 883 foot; it was twentie yeares a building, a hundred thousand workemen imployed about it: whence it may be easily gathered, how hard and difficult it was in those times to get stone (it being for the most part brought from Arabia) and at what an excessiue charge they were that set vp them.

Of Gazar.

This citie is described in the trauels of *Solomon.*

The trauels of Hadad *King of Idumæa.*

WHen *Dauid* conquered Idumæa, *Hadad* the king of that countrie with some few of his courtiers, being then but young, fled from Midian to Paran the Metropolitan Citie of Arabia *Petræa*, which was eightie foure miles, 1. *Reg.* 11.

But because hee thought himselfe scarce safe in that place, hee fled thence to *Cheopes*, that impious and tyrannicall King of Ægypt that built the greatest of the three Pyramides at Memphis. Hee (hating King *Dauid*) gaue him kind entertainment, assigned him a part of the kingdome of Egypt to dwell in, and after married him with his sister *Tachpenes*, by whom he had a son called *Genubath*, who was brought vp in *Pharaohs*, or King *Chopes* court, where he continued all the life of *Dauid*, being 27 yeares; which was 120 miles.

Dauid being dead, hee returned into his owne kingdome of Idumæa, which was 200 miles.

From thence hee went to Damascus, which was 240 miles, where he was created king of the Syrians by *Reson* and other fugitiues, which had conspired against *Solomon*: by which meanes he grieuously troubled that kingdome, and became an vtter enemie to the Israelites all the life of *Solomon*. And of him is the originall and stocke of the Kings of Syria. So all the trauels of *Hadad* were 644 miles.

Of *Midian* and *Paran* you may read before: in the one dwelt *Iethro*, *Moses* father in law; in the other *Ishmael*, that being the chiefe citie of his dominions, as you may read, *Gen.* 21. *Ex.* 2.

Of Reson, Solomons *aduersarie*.

AFter *Dauid* had conquered *Hadad Ezer* king of Zoba, *Reson* his chiefe captaine gathered vp the dispersed souldiers of his armie, and fled from him to Damascus, which was 120 miles, and besieged it: the citizens whereof (when neither *Dauid* nor *Solomon* could (suppresse his rebellion) entertained him for their king which principalitie he held.

The Trauels of the Kings of Israel; and first of IEROBOAM.

THis man was the sonne of *Nebat*, & born at a towne called Zared, not far from Bethlehem Ephrata; some eight miles from Ierusalem: from whence he came to *Solomon*, who made him captaine that he might collect the tribute of Manasses & Ephraim, 1. *Reg.* 11. which was eight miles.

From Ierusalem as he went to Shilo (which is 4 miles) he met the Prophet *Ahiah* the Shilonite, who told him that he should be king of Israel, 1. *Reg.* 11.

From thence hee went to Memphis in Ægipt, which was 224 miles, (because *Solomon* sought his life) where he remained with *Sesak* king of Ægypt, all the life of *Solomon*. *Eusebius* calleth this King *Osochores*, who that same yeare succeeded *Macrenius* (*Solomons* father in law) in that gouernment.

From thence he returned into the towne of Sichem in Israell, which was 280 miles, where the Israelites made him chiefe captaine, against *Reboboam*, *Solomons* sonne. Wherefore *Ieroboam* the sonne of *Nebat*, began to raigne ouer Israel *ann. mund.* 2971, and before Christ 997, and raigned 22 yeares, 1. *Kings* 12. His first seat was at Sichem, which he repaired and inlarged.

From

From Sichem (in the first yeare of his raigne) he went to Penuell, and there set vp many faire buildings, which was twelue miles, 1. *Reg.* 12.

From Penuel he went 24 miles to the town of Bethel, where he caused a golden Calfe to be set vp, for the people to worship.

From thence he went to Thirza, which is 16. miles. This citie he built, and there kept his court, 1. *Reg.* 14.

From thence he went to the mount Zemaraim, which is mount Ephraim, 18 miles; where he had a great battaile with *Abia* king of Iuda, and lost 500000 of his souldiers, all chosen men of Israel, 2. *Chron.* 13. *ver.* 17.

Hauing lost this battell, with all possible speed that hee could, went thence to Thirza, which is 18 miles: there the Lord strucke him with a grieuous disease that he died miserably, 1. *King.* 14. 2. *Chron.* 13. So all the Trauels of *Ieroboam* first King of Israel were 623 miles.

The Description of the townes and places to which IEROBOAM trauelled.

Of Zemeraim.

THis was a certain Plaine in mount Ephraim, eight miles from Ierusalem towards the North, neere to the towne of Bethel in the Tribe of Manasses: for mount Ephraim is deuided into diuers parts and Tribes. It seemeth to take the name of certaine trees that abound neere that place, whereon cotton wooll groweth: for *Zemer*, signifieth *wooll*, which by little and little, vpon such trees doth increase and grow to perfection.

Of Thirza.

THirza was a faire and beautifull citie, scituated in a high and pleasant mountaine, in the Tribe of Manasses, some twentie foure miles from Ierusalem towards the North. In this place, the kings of Israel vsed to keep their courts, vntill Samaria was built. It was so called because of the excellencie and delectablenesse of the place: for Thirza doth denote *an acceptable and thankfull citie*; being deriued of *Razah, he receiueth thankefully.*

Of the yeares of the iniquitie of Israel.

THe yeares of the iniquitie of Israel (mentioned in *Ezek.*4.) is to be accounted from that day wherin *Ieroboam* first erected the golden Calues: wherefore the greatest part of the first yeare of the iniquity, agreeth with the second yeare of *Ieroboams* raign. From whence may be gathered, that from that time, till the destruction of Ierusalem by *Nabuchadnezzer*, were 390 yeares fulended.

Of Ieroboams *wife Queene of Israel.*

SHee went from Thirzo to Zilo, which was about 24 miles; there sh: asked counsell of *Ahijam* the Prophet, concerning her sonne *Abia*, for he was sick: but he told her heauy tydings, 1.*Reg.*14.7.

Wherefore being pensiue and troubled in her minde, she returned backe againe to her husband to Thirzo, which was 24 miles, 1.*Reg.*14. So these two iourneys were 48 miles.

The iourney of the man of God which came out of Iuda.

THis man of God (as *Iosephus* writeth, *lib. Antiq.*8.) came from Ierusalem to Bethel, which was 8 miles; and was called by the name of *Iadon*, which signifieth, *the Iudge of the Lord.* When he came thither, he reproued *Ieroboam* with an extraordinarie spirit: of whom you may reade more, 1.*Reg.*13. But being deceiued, as he was returning a Lyon met him in the way, where hee was slaine, and after buried in a sepulchre in Bethel.

The trauels of Nadab, *the second King of Israel.*

NAdab, or *Bonifacius* succeeded his father *Ieroboam* in the Kingdome of Israel, and was annointed while hee was yet liuing; a liberall and free-hearted Prince. Hee beganne to raigne in the second yeare of *Asa* King of Iuda, *anno mundi* 2992. and before Christ 977. Hee raigned during the life

life of his father a yeare and somewhat more: but when he had raigned two yeares, hee went from Thirza with a great armie, to the citie of Gibithon, which was 36 miles: this towne he besieged verie straitly, but at length was slaine by one of his captaines called *Baesa*; so he lost both his life and kingdome in that place, 1. *King*. 15.

Of Gibithon.

THis was a citie of the Leuites in the Tribe of Dan, not farre from Ekron in the land of the Philistines, 16 miles from Ierusalem towards the West, and signifieth, a *royall or loftie gift*.

The trauels of Baesa *King of Israel.*

Baesa is as much to say, as, *an industrous and prompt man in doing any thing*. This man hauing slaine his master *Nadab* neere vnto Gibithon, vsurped vpon the Kingdome of Israell about the end of the third yeare of *Asa* King of Iuda, and began his raigne *anno mundi* 2992, before Christ 974, and raigned ouer Israell almost 24 yeares, two of which he raigned with his son, 1. *King*. 15. He went from Gibithon to Thirza, 36 miles, where he vtterly rooted out the whole stocke and familie of *Ieroboam*. After, falling into Idolatrie he was sharply reprehended for it by *Iehu* the Prophet the sonne of *Hanani*; of whome you may read more, 1. *King*. 15.

From Thirza he went to Ramah, which is 16 miles, this town he built and fortified it verie strongly, 2. *Chr*. 29.

But when he heard that *Benhadad* King of Syria had inuaded Israel, he left his building at Ramah, and with all possible speed that he could went to Thirza, where hee died and was buried, 1. *King*. 15. 2. *Chr*. 16.

So all the trauels of *Baesa* were 68 miles.

Of Ramah.

Of this citie you may read before.

of

Of Ella *or* Elah *King of Iſrael.*

ELah ſignifieth a *cruell man.* This was the ſon of *Baaſha* King of Iſrael, who was crowned King (his father yet liuing) about the beginning of the 26 yeare of *Aſa* king of Iuda; at ſuch time as *Benhadad* king of Syria inuaded and waſted Galilee. He raigned two yeares, one of them during the life of his father; the other alone in Thirza, at the end of which he was ſlaine by *Simri* his ſeruant, 1. *Reg.* 15. 16.

Of Simri *King of Iſrael.*

SImri ſignifieth a *ſinger*, & was a captaine ouer King *Elahs* chariots; he raigned 7 dayes in Thirza, in which time he put to death and vtterly rooted out all the poſteritie of *Baaſha*: and then *Omri* beſieged the citie ſo ſtraitly that hee had no hope to eſcape; wherefore he ſet the citie and pallace on fire, in which he alſo periſhed, 1. *Reg.* 15. 16.

The trauels of Omri *King of Iſraell.*

OMri ſignifieth a ſouldier, or one that deſerueth his pay. He was made King by the Iſraelites in his tent, while he was at wars neere to Gibithon: from whence hee went to Thirza, which was 36 miles, and beſieged the ſame vpon the verie day that *Simri* had put the poſteritie of *Baaſha* to the ſword, and tooke it. Hee began to raigne in Thirza *Anno mundi* 3017, and before Chriſt 951. and raigned ouer Iſrael 12 yeres, the firſt ſix of which was in Thirza, the latter ſix in Samaria, 1. *Reg.* 16.

From Thirza he went to Mount Semer, ſix miles, there *Omri* built Samaria, and made it the ſeat of his Kingdome. Hee went thither about the ſeuenth yeare of his raigne, 1. *Reg.* 16. So theſe two iournies were 42 miles.

Of Samaria.

SAmaria the chiefe seat and Metropolis of Israell, was built by *Omri* in mount Semer, 32 miles from Ierusalem towards the North, and took that name of *Semer* who was lord of that mountaine, of whom K. *Omri* bought it for two talents of siluer, which amounteth to 1200 crownes. In this citie 14 Kings of Israel kept their Courts, *viz.* *Omri* who was the first founder of it, *Ahab*, *Ahasia*, *Iehoram*, *Iehu*, *Ioachas*, *Ioas*, *Ieroboam*, *Zacharias*, *Sallum*, *Menahem*, *Pekahia*, *Pekah*, and *Hosea*, who was the last of the Kings of Israell that raigned in this citie, and lost it, together with his libertie. Of all these Kings there were but fiue that died naturally, for the Lord being moued to wrath by reason of their impietie and idolatrie, either gaue them vp into the hands of forrein enemies, or by ciuil war amongst themselues they cruelly murthered one another, vntill such time as the Assirians destroyed the land, and led the people captiue. Thus the Lord punished with a sharp and seuere punishment, this obstinat nation, because they contemned the admonitions and doctrines of the Prophets, amongst which *Elias* and *Elizeus* were the chiefe. So that although Samaria was a faire and beautifull city, and the country for that cause was called the prouince of Samaria; yet notwithstanding, that great God the judge of all things, for the iniquitie of the people caused this faire citie to bee left desolate, the inhabitants of the land to bee dispersed, and the earth for want of due vsage to lie as a wildernesse, 2. *Reg.* 17. This city in the old testament (according to the Hebrew phrase) is called *Shamar*, of *Schomron*, which signifies, *to keepe*, or *a tower of strength*. You may read of this, 1. *Reg.* 2. 2. *Reg.* 17. The Greekes and Latines call it Samaria, which signifieth, *the castle of Iehouah*, or *of God*. You may read more of this in the second volumne.

Of Hiel *that built Iericho againe.*

AFter the death of *Omri* King of Israel, when *Ahab* his sonne began to raigne, *Hiel* a verie rich man in the town of Bethel (that hee might leaue behind him an eternall memorie of his name) went to Iericho which had bin formerly destroyed by

Iashuah

Ioshua the son of *Nun*, & had lien wast for the space of 536 yeres, where contrarie to the commandement of the Lord, & curse of *Ioshua*, he caused the said citie to bee rebuilt, (such was the impious securitie and incredulitie of this man) but the Lord was angry with him, and he strooke all his children that they died. The eldest son called *Abiram*, at the laying of the foundation, and his yongest sonne called *Segub*, at the hanging on of the gates, *Ios.6.* 1.*King.*16.

The trauels of King Ahab.

AHab went from Samaria to the hill Carmel, were *Elias* put to death the Priests of *Baal*, which was about 32 miles, 1.*King.*18.

From thence he went to Iezreel, which is 16 miles, there he told his wife, how *Elias* had put the Priests of *Baal* to the sword, 1.*King.*18.

From Iezreel he went againe to Samaria, 18 miles, where being prest with a hard siege by *Benhadad* King of Syria, hee broke out of the citie for his better safetie, and (by Gods great prouidence and assistance he assailed the Syrians, put a great multitude of them to the sword, the rest fled, and he went away with a noble victorie, as the Prophet of the Lord had formerly told him, 1.*Reg.*20.

From Samaria he went with his army to Napheck, which was 14 miles, where he renewed a second battel, & therein had good successe, so that he tooke *Benhadad* aliue, and put to the sword 100000 Syrians.

In this place the Prophet of the Lord reproued him for his ingratitude & obstinacie; wherefore *Ahab* being angrie, he went from Apheck to Samaria, which was eight miles, 1.*King.*20.

From Samaria he went to Iezreel, 16 miles, where that perfidious Queene *Iesabel* caused *Naboth* to be put to death, and tooke possession of his Vineyard, 1.*Reg.*21.

From Iezreel he went to Ramoth Giliad, 24 miles; and there in a fight that hee had against the Syrians was so sore wounded with

with an arrow, that hee was constrained to leaue the battell, 1. *Kings* 22.

And as he went backe againe to Samaria, which was 24 miles. he dyed of his wound. Of this man you may reade more, 1. *King.* 21.22.

So all the trauels of *Ahab* were 152 miles.

The description of Carmel, Apheck and Ramoth, you may reade before.

of Iezreel.

IEzreel is a citie in the Tribe of Issachar, scituated vpon a rising ground, some 48 miles from Ierusalem towards the North, where *Ahab* somtimes kept his court. Here *Naboth* the Israelite dwelt; an honest and religious man, one of good esteeme & authoritie, that feared God, and would not suffer the inheritance of one tribe, to bee transferred to another; because God had commanded the contrary, *Nu. vlt.* For which cause he would not sell his vineyard to *Ahab*, wherefore *Iezabel* (that wicked woman) to satisfie the Kings desire, caused him to be stoned. Iezreel signifies *the seed of God*, being derived of *Sera, seed*, and *El, the almighty God.* Though in former times this hath been a faire town, yet at this day, there is not past 30 houses in it, & is called Charity; standing at the foot of moũt Gilboa: they shew at this day the field of *Naboth* the Iezrelite, lying towards the West, as you goe into the citie, a little before you come at it: This towne standeth vpon a faire prospect; for you may see from thence, through all Galile, to Carmel, the mountaines of Phœnicia and mount Thabor; also from mount Gilead, by Iordan & mount Salem [where *Iohn* baptised] neere by mount Hermon, vpon the North side of mount Gilboa, there lies a faire and plain way to the citie Iezereel; by which *Iehu* came, when he made wars vpon *Iehoram* King of Israel: of which you may reade more the 2. *King.* 9. It stood not far from the riuer Kison, as you may reade, *Ios.* 17.19. 1. *Sam.* 2. 1. *King.* 4. 18.

of

Of Ahaziah the sonne of Ahab.

AHaziah was crowned king of Israel during the life of his father: a cruell and wicked man; he began his raigne in the 17 yeare of *Iosophat* king of Iudah, *anno mundi* 3049. and before Christ 919. about such time as *Ahab* went downe to Ramoth Gilead to recouer it from the Syrians: within a while after the death of his father, hee fell through the lattice window, in his vpper chamber which was in Samaria: of which hurt he dyed. Of this man you may reade more, 1. *King*. 1.

The trauels of Iehoram King of Israel.

IEhoram succeeded his brother *Ahazia* in the kingdome of Israel; who began his raigne in the 18. yeere of *Iosophat* King of Iudah, & as *Iosephus* saith *li. Ant. 9.* about the 5 yere of his raign, went from Samaria to Ierusalem, which was 32 miles. There he told *Iosophat* how the king of Moab had rebelled against him, therfore desired him to go along with him to the war, 2. *King*. 3. Then *Iehoram* and *Iosophat*, & the King of Edom, went from Ierusalem, and compassed about through the wildernesse of Idumæa, by the space of 7 daies: so that they and their army for want of water, had almost perished: but at the prayers of the Prophet *Elisha*, they were miraculously preserued. At length they came to Petra the Metropolitan city of the Moabites, and is distant from Ierusalem 172 miles, which they took, and consumed it with fire and sword, 2. *King*. 3.

From the citie of Petra, *Iehoram* King of Israel, returned backe to Samaria, which was 104 miles: where within a while after, he was so sorely besieged by *Benhadad*, king of Syria, that the famine grew very great within the towne, insomuch as a certain woman eate her owne childe, 2. *King*. 6.

From Samaria, he went to Ramoth in Gilead, with his armie, which is 24 miles, where he was ouercome by *Asahel* king of the Syri-

Syrians, and wounded euen to the death, 2. *Kings* 8.

From the fight of Ramoth Gilead, he was carried in his charriot backe to Iezreel, which was 24 miles, where he lay to be cured of his hurts. But *Iehu* one of his chiefe Captaines, rebelled against him, and as hee was in his Charriot, shot an arrow, and wounded him the second time, whereof hee died in the field of *Naboth* the Iezrelite, 2. *Kings* 9. So al the trauels of *Ieboram* were 356 miles.

The trauels of Iehu *King of Israel.*

IEHV, signifies *a constant man in himselfe*, and was the sonne of *Iosaphat*, the sonne of *Nimschi*, hee was annointed king of Israel in the castle at Ramoth in Gilead, by *Elisha*, *anno mun.* 3063, & before Christ 905: he raigned 28 yeares, 2. *Kin.* 9 From Ramoth in Gilead, in his chariot he went to Iezreel, which was 24 miles, where in the field of *Naboth* the Iezrelite he killed *Ieboram* with an arrow. And when he came to the gates of the citie, he caused *Iezabel* to be thrown from a tower, whom he trampled vnder his horse feete: And after in that same place, shee was eaten vp with dogs. Then he sent messengers to Samaria, commanding the Samaritans, that they should put to death the 70 sonnes of *Ahab*, which they immediately did and sent their heads vnto him in baskets, 2. *King.* 10.

From Iezreel, he went to Samaria, which is 16 miles. In that iourney he caused to be slaine by his ministers, the 42 brothers of *Abaziah* king of Iudah, neere to the well which was beside the house where sheepe were shorne. And when he came to Samaria, he caused all the posteritie of *Ahab*, to be vtterly destroyed and rooted out. And to conclude the tragedie, by a cunning pollicie, put to death all the priests of *Baal*, 2. *Kings* 10. So all the trauels of *Iehu*, were 40 miles.

of

Of Iehoahas King of Israel.

IEhoahas was the sonne of *Iehu*, and succeeded his father in the kingdome of Israel: hee began his raigne in the 33 yeare of *Ioas* king of Iudah, in the yeare of the world 3091, and before Christ 876: hee raigned ouer Israel 17 yeares God stirred vp against this wicked King, *Asahel* King of the Syrians, who with 10000 foot & fiue hundred horse, besieged Samaria verie strongly; put to the sword many of his subiects, and got many cities and townes from him, as the Prophet *Elisha* had before told him, 2. *Kings*. 8. 13.

The trauels of Ioas King of Israel.

IOas succeeded his father *Iehoahas*, & while he was yet liuing was annointed king of Israel, in the 37 yeare of *Ioas* king of Iudah, and raigned 2 yeares with his father, after his death 15 so al the raign of *Ioas*, was 17 yeares. This man was a great soldier, and went from Samaria with an army against the citie of Apheck, which was 14 miles; there hee smote the Syrians, and in three seueral battels carried away the victorie: recouered the cities which his father *Iehoahas* had lost, according to the prophecie of *Elisha*, 2. *Kings* 17.

From Apheck hee returned to Samaria, which was fourteene miles.

From thence, he went with his armie to Bethsemes, in the land of Iuda, where in a sharpe and cruell war, he conquered *Amasia*, and tooke him aliue, 2. *King*. 14. which is 32 miles.

From Bethsemes, he went to Ierusalem, and carried the King thereof with him captiue, which was 4 miles. He woon the citie, and broke downe the Walles of it, from the gate of Ephraim till you come to the Angle gate, foure hundred cubits in length, 2. *King*. 14.

From the citie of Ierusalem, *Ioas* the conqueror returned to Sama-

Samaria, with the spoile of the temple, and of the Kings house, with many captiues, and a great prey, which was 32 miles: where at the end of the seuenteenth yere of his raigne, he dyed, and was buried. In this mans time, *Elisha* the Prophet died, 2. *King.* 13. 14.

So all the trauells of *Ioas* were 96 miles.

Of Bethsemes.

Of this citie you may read before.

The trauels of Ieroboam *the second of that name king of Israel.*

THis *Ieroboam* succeeded his father *Ioas* in the kingdome of Israell, and began his raigne *anno mundi*, 3123, and before Christ 845, which according to the text of the Bible, happened about the 15 yeare of *Amasia* king of Iuda, and he raigned 41 yeares, 2. *King.* 14. Hee kept his court at Samaria, where the Prophet *Ionas* told him, that he should recouer not only the towns and cities of the land of Israel which had been lost, but also the cities of Hemeth and Damascus: Wherefore hee gathered a great armie out of the citie of Samaria, and went thence vnto Hemeth or Antiochia in Syria, which was 248 miles. This citie he conquered, & al the country thereabout, so that he recouered all the ancient townes and cities that belonged to *Dauid* & *Saul*, euen from Hemeth in Syria, to Soba in Armenia, with all the cities, townes, castles, and countries, neere adioyning to them, 2. *King.* 14.

From Hemeth or Antiochia, hee went to Damascus, which is 140 miles. This citie he also tooke, and all the countrie of Syria round about, he made tributarie to him, 2. *King.* 14.

From Damascus he went to the Red sea, euen 320 miles: and also recouered all the South part, which in times past belonged vnto the kingdome of Israel, 2. *King.* 14.

After this, hee returned to Samaria his owne countrie, which was 192 miles: where, in the 41 yeare of his raigne, he dyed, and was there buried. After his death, the kingdome of Israell was oppres-

oppreſſed with tyrannie, vntill it was deſtroyed by forreine nations: and for the ſpace of 12 yeares there was no King that ſucceeded him. In the raigne of this king (a little before his death) there hapned a horrible earthquake; of which you may read *Amos* 1. which without doubt did foreſhew ſome eminent changes that ſhould happen in that kingdom, as did afterward, *Zac.* 41.

So all the trauels of *Ieroboam*, (the ſecond of that name) were 900 miles.

Of Zachariah *king of Israel.*

TWelue yeares after the death of *Ieroboam*, *Zachariah* his ſon began to raigne in Iſrael, in the 38 yeare of *Azaria* king of Iuda, which was *anno mundi*, 3975, and before Chriſt 793: hee raigned ſix months, and then was miſerably ſlaine by *Sallum* his friend, 2. *Kings* 15. *Ioſeph lib. Antiq.* 9.

Of Sallum *king of Israel.*

SAllum began to raigne after he had ſlaine *Zachahrah*, in the 39 yere of *Azariah* king of Iuda: & when he had raigned ſcarce a month, he was ſlaine by *Menahem*, loſing his life & kingdome together, 2. *King.* 15.

The Trauels of Menahem.

MEnahem was borne in Thirza, in the tribe of *Iuda*; who began to raigne in the ſame yeare that he ſlew *Sallum*: he raigned ten yeares, 2. *Kin.* 10.

From Thirza he went to Samaria with his armie, which was ſixe miles: where (hauing ſlain *Sallum* his Lord and King) hee vſurpt vpon the kingdome, 2. *King.* 15.

From thence he went to Thipſa; which is 6 miles. This towne he cruelly deſtroyed with fire and ſword, and al the towns therabout, becauſe they refuſed to open their gates vnto him.

From

From Thipsa this cruell Tyrant went backe againe to Samaria, which was sixe miles; where he grieuously afflicted the children of Israel for ten yeares: wherefore the Lord being offended with him for his exceeding crueltie, stirred vp *Phul Belochus* King of Assiria, who came from Babylon to Samaria (which was 624 miles) and put King *Menahem* to such an exceeding straight, that he was constrained to buy & procure his peace with a thousand * Talents; which money hauing receiued, he suffered him to enioy his kingdome, and returned backe vnto Babylon with all his armie, 2. *King.* 15. So all the Trauels of king *Menahem* were eighteene miles.

* What this is in our money, you may reade after in the quantitie of monies.

Of Thypsa.

THipsa was a towne neere to that kingly citie Thirza, scituated in the Tribe of Manasses, 24 miles from Ierusalem towards the North. But because the inhabitants thereof denied to open their gates to this cruel Tyrant *Menahem*, therefore he vtterly destroyed it, euen to the ground. *Thipsa* signifieth the *Paschal lamb*, or a *Passeouer*; being deriued of *Pasach*, *he passed by.*

Of Pekahia *King of Israel.*

PEkahia raigned but two yeares after his fathers death; at the end of which tearme he was slaine by *Pekah*, the sonne of *Remalia*, who succeeded him in the gouernement. *Iosephus* (*lib. Antiq. 9.*) saith, that this murther was done at a banquet.

The trauels of Pekah *King of Israel.*

PEkah the sonne of *Remalia* began to raigne in Samaria, *anno mundi* 3189. and before Christ 779. in the 52 yeare of *Azaria* king of Iuda, and raigned ouer Israel 20 yeares, 2. *Reg.* 15. 16.

From the citie of Samaria he went with *Resin* king of Syria to Ierusalem, which was 32 miles, and besieged it, but could not

take it; Neuertheleſſe he ouercame *Abas* King of Iuda in a great battaile, and put to the ſword in one day aboue 120000 ſouldiers that bore armor. In this warre were taken 200000 women, children & maides, all which he carried captiues to Samaria, 2. *Ki.* 16. 2. *Chron.* 28.

From Ieruſalem he returned to Samaria with a great bootie, which was 32 miles, and at the commaund of *Obed* the Prophet, ſet at libertie all his captiues. Afterward about the end of the 20 yeare of his raigne, he was ſlain by *Hoſea* his chiefe captain, who ſucceeded him in the gouernement, 2. *Kin.* 15. So the Trauels of *Pekah* were 64 miles.

Of Hoſea the laſt King of Iſrael.

HOſea began to raigne in the fourth yeare of *Abas* King of Iuda, *anno mundi* 3209. and before Chriſt 759. Hee kept his court in Samaria, and was a cruell and wicked King: wherefore God ſtirred vp *Salmanaſſer*, Emperor of the Aſſirians, who about the end of the ſeuenth yeare of his raigne came to Samaria and beſieged it, for the ſpace of three yeares: at the end of the third yeare, with great labour he woon it, and all the countrie round about; ſo that he tooke King *Hoſea* priſoner, and led him together with a great multitude of the Iewes (amongſt which were *Gabriel* and *Raphel* the friends of *Toby* the elder) thence to Niniueh captiues, being 652 miles. From Niniueh he ſent them to a place called Rages in Medea, which was 752 miles; and in that countrey peopled many towns and cities with them; ſo that there were many of the Iſraelites which were led into captiuitie aboue 1396 miles: for ſo many miles is Rages and the cities of the Medes from Ieruſalem towards the Northeaſt. This captiuitie of the ten Tribes hapned in the yeare of the world 3227. and before Chriſt 741.

Of the cities of Rages and Niniueh you may reade in the Trauels of *Toby*, and the Angel *Gabriel*.

The trauels of the people which Salmanasser *Emperour of the Assirians sent to dwell in the Land of Israel.*

Almanasser after he had carried the children of Israel away captiue into Assiria, sent (as is said) part of them into Medea, and part of them into Persia, and so dispersed them here & there about the country. But because the land of Israel by reason of this captiuitie became desolate, & without inhabitants, therefore hee caused those people which dwelt about the riuer Cutha in Persia, to go thence & dwel in Samaria, and in all the country round about, to till the land & dresse the Vines, lest some other people that were strangers to his gouernment, should vsurpe vpon that kingdome, it being thus without inhabitants, *Ios. li. Antiq. 9.* You may read of this also in 2. *Reg.* 7. In whose place, & neere to the said riuer of Cutha, a multitude of the Iews with great shame & griefe were constrained to dwel. He also gathered a great multitude of other people out of Babylon, Hamath, or Antiochia, some out of his owne Dominions of Assiria, also out of Medea, and the people of Aua & Sepharuaim, which people are mentioned in *Esay* 37. and sent them to inhabit in Samaria, and all the cities and countries round about, because it was a fertile and pleasant countrie, and to defend it against the incursions of strangers. From whence may be gathered, that in this behalfe the policie of this Emperour was much greater than that of the Romans, for the retaining of this kingdome; but especially than that of *Titus Vespasian*, for hee hauing conquered the land, wasted it and destroyed it with fire and sword, put thence the inhabitants, and dispersed them here and there, left the countrie bare and naked, only a few garrisons were placed in the strongest Cities, to keepe it to their vse; which not beeing able enough to oppose the incursions of the Saracens, that in great troupes brake out of the desarts of Arabia Petræa, they soon lost what they had got, and the Turkes ioyning with them, they haue now gained into their possession that pleasant and fruitfull Land

of Iudea, and inhabite therein euen to this day, to the great detriment and ſcandall of the Chriſtians.

But to returne to the people ſent to inhabite in this kingdome, which as they were of diuers nations, ſo they were of diuers religions, and euery family had his particular god. Wherefore the Lord ſent a multitude of Lyons amongſt them which daily vexed them: from whence it hapned, that *Salmanaſſer* was conſtrained to ſend backe vnto them a Leuite (one of the Prieſts that had beene carried away captiue) to ſhew them the true worſhip of God. He came to Bethel, and there taught them the doctrine of the Lord, and the cuſtomes and ceremonies of the Moſaical law; whereby it hapned, that they began to worſhip God and their Idols, in neither obſeruing their auncient cuſtome. For which cauſe they became ſo abominable vnto the Iewes, that they refuſed their companie and familiaritie, (as that Samaritan woman confeſſed vnto Chriſt at *Iacobs* Well, *Ioh.* 4.) ſo that when the Iewes could call a man by any ignominious or odious name, they would tearme him a Samaritan, *Ioh.* 8. *Doe wee not ſay rightly, that thou art a Samaritan and haſt a diuell?* But of all the people which *Salmanaſſer* ſent into the holy land, thoſe that came out of the Eaſt part of Perſia from Cutha (called Cutheis) dwelt in Samaria, & got the chiefe command and gouernment ouer the reſt.

The trauels of the Kings of Syria that made war vpon the Kings of Iſrael.

The trauels or incurſions of Benhadad *King of Syria.*

Benhadad King of Syria went from Damaſcus the chiefe citie of his kingdome, and came to Samaria, and ſtraightly beſieged it in the time of *Ahab* King of Iſrael, 1. *Reg.* 20. which was 132 miles.

From thence (being ouercome and put to flight by *Ahab*) he returned backe againe to Damaſcus, which was 132 miles.

The ſecond time he came from thence and inuaded the land of Iſrael, euen vnto the citie of Apheck, 124 miles, which hee beſieged. But *Ahab* King of Iſrael ouercame him in a great battell, and put 100000 Syrians to the ſword, and when the reſt of the multitude would haue fled into the citie, the ruines of a wall fell vpon them, ſo that there died 27000. This put King *Benhadad* into ſuch a feare, that he was conſtrained to flie from one chamber to another to hide himſelfe; but at laſt was taken, and (not without the great wrath and indignation of God) by that wicked King *Ahab* pardoned and ſet at libertie, 2. *Reg.* 20.

Wherefore he went thence backe vnto Damaſcus, which was 124. miles.

Within three yeares after, hee brought a great armie againſt Ramoth in Gilead, which is 104 miles from Damaſcus towards the Southeaſt: here he woon of *Ahab* a great battel, in which *Ahab* was ſlaine with an arrow, 1. *Reg.* 22.

From thence he returned backe to Damaſcus, which was about 104 miles.

After that, he came againe from Damaſcus into the land of Iſrael with a great army, 120 miles; and there hee councelled with his Captaines and men of warre, ſaying, Here and there will wee incampe our ſelues; but the Prophet *Eliſha* diſcouered their purpoſes, 2. *Reg.* 6.

Out of the land of Iſrael, he returned to Damaſcus, which was 120 miles.

From thence he returned againe with his armie to Samaria, being 132 miles; which the ſecond time he beſieged ſo ſtraightly, that an Aſſes head was worth foureſcore pieces of ſiluer. But yet the Lord (at the feruent prayers of *Eliſeus* the Prophet, ſtrucke ſuch a feare and anguiſh amongſt the enemies, that *Benhadad* and his armie were conſtrained to flie, 2. *Reg.* 6.

Being ſore troubled becauſe he was thus put to flight, he went to Damaſcus, which was 132 miles, and there within a while after, dyed of griefe, 2. *Reg.* 9. So all the Trauels of King *Benhadad* were 1224 miles.

The trauels of the Captaines which Benhadad *King of Syria sent to waste and destroy the land of* Baesa *King of Israel.*

HIs armie went from Damascus, and came to the town of Hion, 72 miles.

From thence they went to Dan, which is 4 miles.

From Dan they went to the citie of Abel-Bethmaacha, 12. miles.

From thence they went to the land of Chineroth, which was accounted 8 miles: there they tooke certaine cities of fruit, and spoyled and destroyed them.

From Chineroth in the Tribe of Nepthaly (when they had cruelly wasted and destroyed that countrey) they returned with a great bootie to Damascus; which was 88 miles, 1. *Reg.* 15. So all their trauels were 184 miles.

The Description of the places to which they trauelled.

Hion and Dan.

HIon and Dan, are two townes neere to mount Libanus, and the fountaines of Iordan, some 104 miles from Ierusalem towards the Northeast. *Hion* signifies *a towne of the fountaine*; because it standeth neere to the towne or fountaines from whence Iordan issueth.

Of Abel-Bethmaacha you may reade before.

Of Chineroth.

THis Chineroth, or Cineroth was the Metropolitan citie of the Tribe of Nepthaly, 72 miles from Ierusalem Northward: it was scituated in a verie fruitfull and pleasant place, and for that cause was so called, for *Kinroth* being deriued of *Kinnor*, signifies *musicke*, or *mirth*.

The trauels of Naaman *the Syrian.*

Naaman came from Damascus to Samaria, which was 132 miles, to be cured of his leaprosie by *Elizeus* the Prophet, who commanded him to go to the riuer Iordan and wash himself therein seuen times, & he should be clensed.

Wherefore from Samaria he went to Iordan, 26 miles, and there (according to the commandement of the Prophet, he washed himselfe seuen times, and was clensed, 2. *Reg.* 5.

From the riuer Iordan he returned back againe to *Elizeus* the Prophet, to giue him thankes for that benefit, which was about sixteene miles.

From Samaria he returned back to Damascus, being 132 miles

So all the trauels of *Naaman* the Syrian were 296 miles.

The trauels of Hasael *King of Syria.*

HE went from Damascus (where *Eliseus* told him that hee should succeed his Lord and master King *Benhadad* in the Kingdome) to Ramoth Giliad with his armie, which was 104 miles; there he ouercame *Ieboram* King of Israel in a great battell, 2. *Reg.* 8.

From thence he returned to Damascus, 104 miles.

After he went from Damascus to the citie Aroer, which was 132 miles.

From thence hee went through the land of Giliad into the kingdome of Basan, vntill he came to Mount Libanus, which is accounted 80 miles, and conquered all that part, 2. *King.* 10.

After he returned into his own kingdom to Damascus, which is 320 miles.

Within a while after he went againe to Damascus with his armie to Gath, which is reckoned 188 miles: this city he woon.

From Gath he went to Ieruſalem, which is 32 miles, which he beſieged ſo ſtraitly, that *Ioas* King of Iudah was conſtrained to giue him great aboundance of gold to raiſe his ſiege and be gon, 2. *King.* 12.

From Ieruſalem he went backe to Damaſcus, which was about 160 miles.

The laſt journey that he went againſt the Iſraelites, was when he beſieged Samaria, at which time hee woon many cities and townes round about in the country, and made them tributaries to him, 2. *Reg.* 13. which was 132 miles.

Hauing finiſhed this expedition he returned backe to Damaſcus, which was 132 miles, and there died and was buried. So all the trauels of *Hazael* King of the Syrians, were 1384 miles.

The cities of Aroer and Gath are deſcribed before; therefore I ſhall not need to ſpeake of them againe in this place.

The trauels of Benhadad *the ſecond of that name King of Syria.*

THis *Benhadad* was the ſon of *Hazael*, & ſucceeded him in the gouernment. He went from the city of Damaſcus with a great army to Apheck, which is 104 miles. This King was 3 times one after another, ouercome by *Ioab* King of Iſraell, and loſt all thoſe cities which *Hazael* his father had formerly conquered, 2. *Reg.* 13.

From Apheck he returned to Damaſcus, which is 104 miles, and there died. So both journies were 208 miles.

The trauels of Reſin *King of Syria.*

Reſin King of Syria went from Damaſcus, and ioyning his armie with that of *Pekah* King of Iſrael, they went to Ieruſalem, and ſtraightly beſieged *Ahab* King of Iudah, 2. *Reg.* 16. which was 160 miles. At this time (which was in the

yeare

yere of the world 3206, and before Christ 762, the Prophet *Isay* foretold of the birth of our Sauiour Christ, saying, *Behold, a Virgin being great shall bring forth a child, and shall call his name Emanuel, Esay 7.*

From thence he brought his Armie through Idumæa to Elath a citie of the redsea, some 160 miles from Ierusalem toward the South, and 16 miles from Eziongaber towards the North. This citie *Resin* woon and thrust the Iewes out of it.

From Elath he went to Damascus, which was 280 miles, where he was slaine by *Tiglath Phulesser*, that mightie King of the Assirians who carried a great multitude of the Inhabitants of Damascus into the countrey of Cyren, where they endured a miserable exile, 2. *Reg.* 16. So all the trauels of King *Resin* were 600 miles.

The trauels of the Kings of Iudah which raigned in the citie of Ierusalem, and first *of the trauels of* Rehoboam.

Rehoboam the sonne of *Solomon* succeeded his father in the kingdome, and began his raigne *anno mundi* 2971, and before Christ 977; who (by reason of his extream cruelty and threats, following the councel of his yong Courtyers) rather than of his graue Senators) the same yere lost 10 of the tribes that fell from him and rebelled against him, so that he raigned ouer Iuda and Beniamin 17 yeares, 1. *Reg.* 11. 14.

A little after the death of *Salomon* he went to Sichem, being 32 miles, where he was annointed and crowned king. But the people (perceiuing that he carried himself verie proudly & arrogantly) desired him that he would ease them of the burden formerly imposed vpon them by his father, (for *Solomon* had a certaine taxe on euerie man, because he was at extraordinarie charges as long as the temple was building:) but he little regarding their request told

told them, That his little finger ſhould be heauier than the whole burthen of his father: wherefore they diſliking this ſpeech, fell all from him except *Beniamin* and *Iuda*.

Wherefore the King ſhunning the furie of the people, with all the poſſible ſpeed that he could, went from Sichem to Ieruſalem backe againe, which was 32 miles; then he fortified al the chiefe cities of Iuda and Beniamin, 2. *Chr.* 11. So the trauels of *Rehobam* were 64 miles.

But he principally fortified 14 cities in the tribe of Iuda, that with the more ſafetie he might oppoſe his enemie *Ieroboam* king of Iſraell, *viz.* Bethlehem, Etam, Thecoa, Bethzura, Adullam, Gath, Mareſa, Ziph, Adoraijm, Lachis, Aſeca, Zarea, Aialon, and Hebron; moſt of which townes, & the memorable actions done in them, are deſcribed in the former part of this Treatiſe; I wil therefore ſpeake onely of ſuch townes as haue not been heretofore ſpoken of.

Of Mareſa.

THis was a citie in the tribe of Iuda, 16 miles from Ieruſalem towards the Weſt, which *Rehoboam* repaired and fortified, 2. *Chr.* 11. where King *Aſa* ouercame the Æthiopians in in a cruel battell, 2. *Chr.* 14. Here *Michaias* and *Eliezer* the Prophets were borne, 2. *Chr.* 20. *Mich.* 1. 2. *Ioſ.* 15. *Georgias* alſo fled into this city when he was ouercome by *Iudas Macchabeus*, 2. *Mac.* 12. It was ſcituated vpon the borders of the Tribes of Iuda and Dan, as St. *Ierom* ſaith, in whoſe time the ruines thereof were to bee ſeene. *Mareſca* ſignifieth an *inheritance*, being deriued of *Moreſchah*, that is, a *poſſeſſion*.

Of Bethzura.

THis is a ſtrong caſtle (often mentioned in the Hiſtorie of the *Macchabees*) ſcituated on a mountain ſome fiue furlongs from Ieruſalem Southward, and fel by lot vnto the tribe of Iuda. This tower was as it were a bulwarke for the citie of Ieruſalem, and ſtood in the way as you go thence to Bethlem and ſo to Gaza.

Of Zareah.

THis was a citie in the Tribe of Iuda, eight miles from Ieruſalem toward the Weſt, which *Rehoboam* did alſo repaire and fortifie,

fortifie, 2. *Chron.* 11. There was another citie of this name, ſcituated vpon the border of the Tribes of Iudah and Dan, 18 miles from Ieruſalem towards the Weſt, of which you may reade in the trauels of *Sampſon.*

Of Adoraïm.

Adoraïm or *Aderah*, was a citie in the Tribe of Iuda, 44 miles from Ieruſalem towards the Southweſt, which *Reheboam* the ſonne of *Solomon* alſo fortified, 2. *Chron.* 11. It is ſcituated vpon the borders of Iudah and Arabia Petræa, betweene Cades and Caſmona. It ſignifies, *a glorious citie*, being deriued of *Adar*, *hee was glorious.*

The trauels of King Abia.

Bïjah or *Abia*, ſignifies, *the father of the Sea.* He began to raigne in the eighteenth yeare of *Ieroboam* his aduerſary, *anno mundi* 2988. before Chriſt 980. & raigned ouer Iſrael 3 yeares, 1. *King.* 15. 2. *Chron.* 17.

He went from Ieruſalem to the mount Zemeraim, which was 8 miles. After that, he went to Bethel, and conquered all the countrey from thence to Ephron, which was 36 miles.

From Ephron, he returned to Ieruſalem, which was 44 miles; there hee tooke vnto him 14 wiues, and begat 20 ſonnes, and 16. daughters, 2. *Chron.* 13.

The trauels of Aſa *king of Iudah.*

Aſa ſignifies a *Phiſitian*: He began to raigne about the end of the 21 yeare of *Ieroboam* King of Iſrael, *anno mundi* 2990, and before Chriſt 978. Hee gouerned Iudah with great commendations 41 yeares.

Hee went from Ieruſalem to Mareſa, 16 miles; where in the valley of Zephatha, he ouercame the Æthiopians in a memorable battell, 2. *Chro.* 14.

From

From thence he purſued the Æthiopians to Gerar, which was 22 miles, and recouered many cities which the Æthiopians dwelt in, 2. *Chron.* 14.

From Gerar hee went to Ieruſalem, which was 32 miles, and offered to the Lord of the ſpoiles which he had taken, 700 Oxen and 7000 ſheepe, 2. *Chron.* 15. Theſe trauels of King *Aſa* make ſeuentie miles.

The iourney and expedition of Særah *King of Ethiopia, whom* Aſa *King of Iudah ouercame in the Valley of Zephatha.*

SÆrah, or *Særacb*, ſignifieth *a noble & puiſſant Lord.* This was a mightie and warlike Prince, who gouerned Lybia and Æthiopia. The King of which country at this day we call *Presbyter Iohn*, or rather *Petro Iohannes*, who holdeth his court in a faire and goodly citie called Hamarich, the Metropolitan of all Æthiopia, and extendeth his gouernement beyond Meroes in Affrica. Many (though ignorantly) ſuppoſe he is a Prieſt, becauſe he is called *Presbyter*, though indeed he is not ſo, but rather a mightie and puiſſant Emperor. But to returne to *Særah* or *Særacb*, who in hope to extend his Empire into theſe parts, went with a great armie out of Æthiopia to the valley of Zephatha in Iuda, to fight with *Aſa* King of Iuda, 1200 miles, but loſt the day, and returned with great ſhame, 2. *Chron.* 15.

It ſeemeth that this King was the mightieſt of all his predeceſſors, and a Prince of no vulgar eſtimation, becauſe of the multitude and great aboundance of ſouldiers that he brought in his armie: for it is reported that there were 1000000 that bore armor and 300 charriots: but this great armie was diſperſed, and moſt of them died miſerably; as did that great armie of *Xerxes* which conſiſted of 1700000. From whence may be concluded, That it is not the ſtrength of man that deliuereth him, but the Lord.

The

The trauels of Iehosophat *King of Iuda.*

IEHOSOPHAT, signifies, *the Iudge of the Lord.* He began his raign in the fourth yere of *Ahab*, 1. *King.* 22. The greatest part therfore of the first yeare of this king, happened in the yeare of the world 3033. and before Christ 935, he raigned ouer Israel 25 yeres, that is, from the 35 of his age, til the 60. In the 7 yere of his raign, he went from Ierusalem to Samaria, which was 32 miles, to visit his kinsman *Ahab*, king of Israēl; for *Ioram* his sonne, some ten yeares before, had married *Athalia* king *Ahabs* sister, 2. *King.* 8.

From Samaria, hee went with *Ahab* to the warre of Ramoth in Gilead, which was 24 miles, where *Ahab* was slaine, 2. *King.* 22 2. *Cron.* 18.

From Ramoth, he went safe from the wars to Ierusalem, which was 48 miles.

From Ierusalem, hee went to the citie of Beersæba, the vtmost bounds of his kingdome, towards the South, to instruct his people in the law of the Lord, which was 42 miles from Ierusalem towards the South.

From Beersæba, passing through all his kingdome, he came to mount Ephraim, which was 48 miles, And the vtmost bounds of his kingdome towards the North, being some 8 miles from Ierusalem, 2. *Cron.* 19.

From mount Ephraim, he went to Ierusalem, which was eight miles. Thus *Iehosophat* went through all his dominions, to instruct his subiects in pietie and the true worship of God: In euery citie ordaining Iudges, and Gouernours, Magistrates, Procurators, and Assessors, committing to their discretion the disciding of all controuersies: saying to them, *Take heed what you doe, for the office which you haue taken vpon you is not humane but diuine: and as you iudge, so shall you bee iudged; for the Lord is with you in iudgement, wherefore doe all things with diligence, and in the feare of the Lord; for with the Lord there is no iniquitie nor respect of persons, neither taketh he any bribes,* And he himselfe remained chiefe Iudge in Ierusalem,

ſalem, to whom any might appeale from the inferior Iudges, that ſo there might be a iuſt end of controuerſies, 2. *Chr.* 16.

Afterward *Iehoſaphat* went forth with his armie to Tecoa, ſixe miles from Ieruſalem, where by feruent prayers, the ſounding of trumpets and other muſicall inſtruments, he obtained a memorable battell againſt the Moabites, Ammonites, and Idumæans; for the Lord turned the weapons of them one againſt another, and they wounded one another to the death. This fight hapned in a faire valley betweene Tecoa and Engædi. So *Iehoſaphat* purſued the enemie for three dayes with great ſlaughter, and returned with a mightie ſpoyle. This was called the valley of bleſſing, becauſe of this great victorie at Tecoa, and began 8 miles from Ieruſalem towards the Southeaſt, and extended it ſelfe to the tower of Engædi, neere to the banke of the red ſea, 20 miles.

From Engædi (out of the valley of Bleſſing) *Iehoſaphat* and his armie returned to Ieruſalem, which was 20 miles, and went into the temple with ſhalmes, harpes, timbrels, and great ioy, thankefully acknowledging Gods mercifull fauour towards him, in giuing him ſo great a victorie, 2. *Chr.* 20. But as there is nothing in this life that can be ſaid permanent; ſo likewiſe the felicitie of *Iehoſaphat* changed on a ſudden, the froward and aduerſe frowne of aduerſitie ſeiſing vpon his proſperity; for ioyning with that wicked and impious King of Iſrael *Ahaziah*, vpon condition to build a certaine nauie of ſhips at Eziongaber, to fetch gold from Tharſhiſh and other places in India, he diſpleaſed the Lord, for which cauſe there aroſe a great Tempeſt which brake down the works, and deſtroyed the Nauie.

From Ieruſalem he went with *Iehoram* King of Iſrael, to warre againſt the Moabites, and with them went the King of Idumæa: ſo paſſing through the deſarts of Edom, they came to Mount Seir and ſo went to Petra the chiefe citie of the King of the Moabits, which is diſtant from Ieruſalem 72 miles, 2. *King.* 3.

From Petra Iehoſaphat returned to Ieruſalem, which was 72 miles, and there he died and was buried, 2. *King.* 22. 2. *Chr.* 21. So all the trauels of *Iehoſaphat* King of Iuda were 372 miles.

The

The typicall signification of Iehosophat.

AS *Iehosophat* by prayer, and the sound of trumpets, and other instruments of musicke, ouercame and dispersed his enemies, without drawing his sword: so Christ also by the sound of his word and doctrine, without drawing weapon, ouercame the enemies of the Church.

The trauels of Ioram *King of Iudah.*

IORAM signifies, *the Exalted of the Lord.* Hee was crowned King, his father yet liuing, at such time as hee made his Expedition against *Mesa* King of the Moabites; which happened about the 5 yeare of *Ieboram* King of Israel, *anno mundi* 3055. before Christ 913. He raigned with his father *Iehosophat* two yeares, and after his decease sixe: so *Ioram* raigned eight yeares ouer Iudah, and when hee was fortie yeares old, died miserably, 2. *Kings* 8.9. About the beginning of the second yere of this Kings raigne (which was the 6 of *Ieboram* King of Israel) *Elias* the Prophet was taken vp into heauen. About the beginning of his raigne, he went from Ierusalem to mount Seire, which was 28 miles towards the South; where hee vsed such extreame crueltie towards the Edomites (that at this time were his subiects) that of a sudden they fell from him, and chose them a King of their owne, 2. *Kings* 8.

From the mountaine of Seire, he returned to Ierusalem, which is eight and twentie miles, and there cruelly put to death his own brothers. But God stirred vp against him the Philistines, and Arabians, who broke into Iudah, and destroyed it with fire and sword: They also went to Ierusalem, and tooke thence all his substance and riches, put his children to the sword all but *Ioachas*, which was also called *Ahaziah*, or *Ochorias*; and carried away his wiues captiues into Arabia Fœlix, which is neere vnto Æthiopia, one thousand and two hundred miles. Then the Lord

stroke

ſtroke him with an extreame paine in his bowels, of which, after two yeares he died, and was buried without any funerall pompe, or honorable reſpect, neere to the Kings tower; a man vnworthy to be buried in the ſepulchre of the reſt of the Kings, becauſe hee ſo much degenerated from *Dauid* his predeceſſor, 2. *Kings* 8. 2. *Chron.* 28. So all the trauels of *Ioram* were fiftie and ſixe miles.

The trauels of Ahaziah *King of Iudah.*

AHaziah (which was alſo called *Iehoachas*) ſucceeded his father *Ioram* in the gouernment of Iudah, and began his raigne in the twelfth yeare of *Ieboram* King of Iſrael, *anno mundi* 3062. and before Chriſt 906. and raigned one yeare, 2. *Kings* 8. Hee went from Ieruſalem to Ramoth in Gilead, which is accounted 48 miles, there he went to battel with *Ieboram* King of Iſrael againſt the Syrians, 2. *King.* 8. 2. *Cron.* 22.

From Ramoth in Gilead, he returned to Ieruſalem, eight and fortie miles.

Within a while after, hee went backe againe to viſit his kinſman *Ieboram* King of Iſrael, to Iezreel (for hee was wounded in the battell againſt *Hazael*, and lay there to bee cured) which was 48 miles.

With *Ieboram*, he went to meet *Iehu* the captaine of the hoaſt, who ſhot an arrow, and wounded *Ieboram*, that hee dyed in the field of *Naboth* the Iezreelite: wherefore *Ahaziah* to ſaue his life, fled with all poſſible ſpeed, taking his way to the Kings garden, that ſtood cloſe by the vineyard of *Naboth* the Iezreelite, which ſtood not farre from the cirie and tower of Iezreel. But *Iehu* followed him ſo cloſe, that he wounded him, as hee aſcended vp to a place called *Gur*, which ſignifies a *Lyons whelpe*, neere vnto the towne which is called Iiblea. Therefore *Ahaziah* feeling himſelfe hurt, he went to Megiddo, foure miles from Iezreel, and neere to Apheck vpon the Weſt: There, as *Ioſephus* ſaith, *Lib. Antiq.*

Antiq.9.) hee cauſed his wounds to bee ſearched and bound vp. This citie of Megiddo is 48 miles from Ieruſalem Northward.

From Megiddo hee went to Samaria, which was 14 miles: there hee lay hid for a while, flying from one place to another, to ſaue himſelfe, 2. *Chro*, 22.

But being found out, hee was carried backe to the citie of Megiddo, which was 14 miles; and at the commandement of *Iehu*, was there ſlaine, 1. *Reg*. 8.

From Megiddo his carkaſſe was carried to Ieruſalem, which was 48 miles and there buried, 2. *Reg*. 8. 2. *Chron*. 22. So all the Trauels of *Ahaziah* King of Iudah were 224 miles.

Of that Idolatrous and wicked Queene Athalia.

ATHalia was ſiſter to *Ahab*, and daughter of *Omri*, married to *Ioram* ſonne of that good King *Iehoſophat*, when he was but 17 yeares of age: and after the death of *Azahiah* (who was ſlaine about the 23 yeares of age) ſhee vſurped vpon the Kingdom of Iſrael (*an. M.* 3063, before Chriſt 905) and raigned with great tyrannie almoſt 7 yeares. So ſoone as ſhee had obtained the gouernment, ſhe cruelly and miſerably put to death all the children of *Ahzaiah*, and all thoſe that were next heire to the Kingdome; onely *Ioas*, who was ſaued by the policie of *Iehoſhabeath* ſiſter to *Ahaziah*, that ſtole him from among the reſt of the kings ſonnes, and put him to nourſe in her bed-chamber: and hee was with them in the houſe of God ſix yeares, all which time *Athalia* raigned ouer the land. And in the ſeuenth yeare, *Iehoiada* waxed bold and proclaimed *Ioas* King, as being next heire to the crown, and annointed him in the temple; who after *Athalia* was ſlaine ſucceeded in the gouernment, 2. *Kings*. 11. 4. 2. *Chron*. 22.

Of Ioas *King of Iudah.*

IOas began to raigne ouer Iudah when he was almoſt 7 yeres of age, and about the middle of the ſeauenth yeare of *Iehu* king of

Iſrael, *anno mundi* 3069, and before Chriſt 899, and raigned ouer Iudah 40 yeares. He did that which was acceptable in the ſight of the Lord al the dayes of *Iehoiada* the Prieſt, who crowned him king: but after his death he fel into euil courſes, and cauſed (that good Prieſt *Zachariah* (the ſonne of *Iehoiada*, who was the author of all his preferment) to be ſtoned to death in the vpper court of the Temple; which act argued that hee was verie vnthankefull and tyrannical. But the Lord (diſpleaſed with his crueltie) within a yere after the death of *Zachariah*, ſtirred vp the Syrians, who inuaded Iudæa, and ſpoiled the citie of Ieruſalem: in which warre all thoſe that ſtirred vp the king to Idolatrie were cruelly ſlaine. To conclude, within a while after ſome of his courtiers conſpired againſt him, and as he lay ſick of a grieuous diſeaſe in his bed put him to death; and buried him in Millo, the citie of *Dauid*. Thus God iuſtly puniſhed this tyrant for his vnthankfulneſſe, apoſtaſie, and cruelty, when he had liued 47 yeares, 2. *Reg.* 12.

The trauels of Amaſiah *King of Iudah.*

AMaſias, or *Amaſiah* ſignifies *the ſtrength of Iehouah*. This man was 25 yeares of age when hee was enthroniſed by his father, about the ſecond yeare of *Ioas* king of Iſraell, *ann. M.* 3108, & before Chriſt 806. He ruled the kingdom while his father was ſicke one yeare, and after his deceaſe 28: ſo all the yeares of his raigne were 29.

He went with an armie from Ieruſalem to Sælag, that is to the tower or rocke of mount Seir, 40 miles towards the South: here in the valley of Salt hee put to death a multitude of the Idumæans. And although this towne was verie ſtrongly ſcituated, yet he woon it, and called it *Iocthiel*, that is, *the eare of the Lord*; becauſe God in that place heard his prayers: being deriued of *Iakah* and *El*, which is, *God hath heard*. Neere to this towne *Amaſiah* commanded ten thouſand Idumæans which hee had taken in warre, to bee caſt downe headlong from the top of a high rocke into a deepe valley, in which fall their bones were ſhattered all to pieces,

pieces, and they dyed miſerably, 2. *King*. 14.

From Selag Ioctiel he returned to Ieruſalem, which was 40 miles; where hee began to worſhip the Gods of the Idumæans that he brought along with him, 2. *Chron*. 25.

From Ieruſalem he went to Bethſemes, & there was ouercome by *Ioas* king of Iſrael, which was 4 miles, 2. *Chron*. 25.

From Bethſemes, *Ioas* led *Amaſiah* backe againe to Ieruſalem captiue, which was 4 miles, 2. *King*. 14.

From Ieruſalem hee fled to the citie of Lachis, which was 20 miles, and there was ſlaine by his owne ſeruants, 2. *Chron*. 25.

From Lachis his carkaſſe was carried backe againe to Ieruſalem 20 miles: where it was buried in the citie of *Dauid*, 2. *Reg*. 14. 2. *Chron*. 25. So all his trauels were 128 miles.

The trauels of Azariah, *or* Vzziah *king of Iudah.*

THis man ſucceeded his father *Amaſia* (in the yere of the world 3138, & before Chriſt 830) when he was but 16 yeres of age, & raigned 52 yeares: his mothers name was *Iecoliah* of Ieruſalem. Hee did thoſe things that were vpright in the ſight of the Lord, therefore the Lord bleſſed him. And after the death of his father, built Elah, and reſtored it to Iudah.

He therfore went from Ieruſalem to Elah, 160 miles towards the South, and rebuilt that towne (it being a famous Mart towne, ſcituated vpon the red ſea) and fortified it, becauſe *Reſin* King of the Syrians in times paſt for want of due fortifications woon it, & deſtroyed it, 2. *Chron*. 26.

From Elah he returned to Ieruſalem, 160 miles.

After he went from Ieruſalem to Gath a citie of the Philiſtins, which was accounted 34 miles: this towne he woon, beat down the wals, and deſtroyed the Bulwarkes thereof.

From thence he went to Iabnia, which is 24 miles, and broke downe the wals thereof, 2. *Chron*. 26.

From thence he went to Azotus or Aſdod, which was 8 miles, 2. *Chron*. 26.

From Asdod he went againe to Ierusalem, being 22 miles.

Within a while after, he gathered an armie, and went from Ierusalem to Gur-Baal, that is, Gerar; where he ouercame the Arabians in great battel, which was 32 miles, 2. *Chron.* 26.

From Gerar he returned to Ierusalem, being 32 miles.

He went from Ierusalem the third time into the land of the Ammonites, 60 miles; which people he conquered, and made tributarie to him: so that he was made famous through all the countries thereabout, euen to the vtmost part of Egypt, because of his often victories and triumphs, 2. *Chron.* 26.

Out of the land of the Ammonites he returned to Ierusalem, which was 60 miles. But now being lift vp with the prosperitie of fortune, and not content with his regall dignitie, he endeauoured to haue chiefe authority ouer the Priests also: for which cause he went into that part of the temple where the Altar of sweet incense stood (where it was lawfull for none to goe but the Priests) and there tooke vpon him to offer sweet incense; but as he was offering the Lord strucke him with Leprosie, so that he was constrained to dwell in a house by himselfe, seperated from the congregation: And his sonne *Iotham* gouerned in his stead all the dayes of his life. But within a while after he dyed of this disease, and was buried in the Kings garden at Ierusalem, and not in the sepulchre of the kings, 2. *Reg.* 15. 2. *Chron.* 26. So all the trauels of *Azariah* King of Iudah were 592 miles.

Of the places to which he trauelled.

Of Elah.

THis was a citie scituated vpon the Red Sea, 160 miles from Ierusalem towards the South; betweene Ezion-gaber and Midian. This citie, *Resin* king of the Syrians conquered; but *Azariah* King of Iudah droue thence the Syrians, and made it so strong, that it seemed impossible to bee conquered. It tooke the name of aboundance of Oakes which (as it seemeth) grew about that place: for *Elah* or *Ilix*, signifies *a kind of Oake tree*, (of which there is great plentie in the Holy land) so called because of their strength and hardnesse.

Of Iabnia.

THis was a citie neere to Ioppa and Lidda, 16 miles from Ieruſalem towards the Northweſt. This citie taketh the name of *wiſedome* and *prudence*, being deriued of *Bin, to vnderſtand.*

Of Gur-Baal.

THis towne is alſo called Gerar, where *Abraham* and *Iſaac* ſometimes trauelled; it is diſtant from Ieruſalem 32 miles towards the Southweſt, and ſixe miles from Hebron. Here the Iewes and neighbouring Arabians afterward worſhipped the Idol Baal: and therefore this citie which in the times of the Patriarches, was called Gerar, *a Peregrination*; was after, called Gur-Baal, that is, *the perigrination of the idoll Baal*, being deriued of *Gor* which ſignifies, *he hath trauelled.*

The trauels of Iotham king of Iudah.

IOtham ſignifies *whole and perfect*. He ſucceeded his father *Azariah* when he was about 25 yeares of age, *anno mundi* 3190. and before Chriſt 778. He raigned ouer Iudah 17 yeares, vntill the 41 yeare of his age. His mothers name was *Icruſcha*, ſo called from an inheritance or poſſeſſion. He began his raign in the ſecond yeare of *Pekah* King of Iſrael, and continued it vntill the 17 yeare of his gouernment, 2. *King.* 15. 17.

When this noble Prince had rebuilded and richly adorned the porch of the houſe of the Lord, he went from Ieruſalem & inuaded the countrey of the Ammonites (which was 60 miles,) conquered their King, and made the whole land pay him tribute, euen a hundred talents of ſiluer of the common waight, & 10000 meaſures of Wheate, and 10000 of Barley yearely. This tribute continued three yeares.

From the land of the Ammonites he went back to Ieruſalem, which was 60 miles; where, after he had adorned the citie and Temple with many Princely buildings, hee died, about the 41 yeare of his age, 2. *Reg.* 15. So all his Trauels were 120 miles.

Of Ahaz *king of Iudah.*

AHAZ signifies *apprehending*, or *a possessor*. He began to raigne after the death of his father *Iotham*, about the end of the 17 yere of *Pekah* king of Israel, *anno mundi* 3206. before Christ 762. He raigned wickedly 16 yeares, 2. *King*. 16. 2. *Chron*. 28. For he was a notorious hypocrite, who out of a peruerse zeale worshipped many Idols, and burnt his sonne in the valley of Gehinnon, as an offering vnto Moloch. Wherefore he was vnhappy in his gouernement; for God stirred vp mightie enemies against him, euen *Resin* king of Syria, and *Pekah* king of Israel, who wasted and destroyed his kingdome, and (straightly besieging Ierusalem) conquered *Ahaz* in a great battell, and put to the sword 120000 of his men. After that, *Resin* returned to Elath, & tooke it: so that hee lost more than his father had gotten. Where being strucke into a great feare by reason of these aduersities, hee sent to craue the aide of *Tiglath Phulasser* king of the Assirians, who at his request sent a great armie from Niniueh to Damascus, 520 miles, and there ouercame *Resin*, and put him to death, and tooke captiue 242000 of the people of Damascus, and sent them into Cyren a countrey of Africa, 2. *Reg*. 16.

The trauels of Ahaz.

KIng *Ahaz* went from Ierusalem to Damascus, which was 160 miles, to meet *Tiglath Phulasser* King of the Assirians, to reioyce with him for his happie victorie, and giue him thankes for his aide and assistance: where when he saw the Altar at Damascus to bee verie glorious, hee sent for *Vrija* the chiefe Priest, who tooke a patterne thereof, and carried it with him to Ierusalem, where he made an Altar like vnto it, 2. *King*. 16.

From Damascus he returned backe againe 160 miles. (So his trauels were 320 miles.)

But yet *Ahaz* continued in his peruerse impietie and Idolatry, without

without any regard or feare of God, therfore he ſtirred vp other enemies againſt him, *viz.* the Idumeans, who tooke a great multitude of them captiue; and the Philiſtines, who with their Army broke into the South part of the tribe of Iuda, and tooke theſe cities following; *viz.* Bethſemes, Aialon, Timnath, Socho, Gederoth, and Gimſo, with their villages. Theſe cities for the moſt part are mentioned in the precedent treatiſe, except Gederoth and Gimſo. Gederoth, commonly called Gederothaim, is diſtant from Ieruſalem eight little miles towards the South-weſt, and ſtands neere to the caſtle of Emaus, being compaſſed about with a hedge, from whence it ſeemeth to take the name; for *Gadar* is as much to ſay as, *He hath hedged about*. Gimſo was alſo in the Tribe of Iudah, but in what place it is not certainly known. Thus king *Ahaz* al the days of his life did euil in the ſight of the Lord, for which God puniſhed him and all the land, and in the 16 yeare of his raigne he died, and was buried with his fathers in the Citie of *Dauid*.

The trauels of Ezekias *King of Iuda.*

EZekias (which ſignifies the *champion of Iehouah*) was borne when his father was but 13 yeres of age, which made many queſtion whether he ſhould ſucceed him as his lawfull heire in his kingdome, becauſe they doubted whether he was lawfully begotten. For if you doe obſerue the order and courſe of the yeares and cronologie in the Scripture, you ſhall find that from the beginning of the 13 yeare of the age of *Ahaz*, to the firſt yeare of the raigne of this King *Ezekias*, make iuſt 25 yeares. *Ezekias* therefore began to raign after the death of his father *Ahaz*, about the end of the third yeare of *Hoſea* King of Iſrael, 2. *King*. 19. *an. mund.* 3222, before Chriſt 746, being then about 25 yeres of age, a little before Eaſter, as it appeareth 2. *Chron*. 29. He gouerned that Kingdome with great commendations 29 yeares. The firſt journey that hee tooke was from Ieruſalem to Gaza, which was 44 miles, there he ouercame the Army of the Philiſtines, and recouered all thoſe cities which

his father *Ahaz* had loſt, according to that in the Prophet *Eſay*, *cap.* 15. 2. *Reg.* 18.

From Gaza hee returned to Ieruſalem, which was 44 miles; there he broke downe the places for Idolatry, and the braſen Serpent made by *Moſes* in the wilderneſſe, and called it *Nchuſtan*, a braſen thing that hath in it ſelfe nothing of the diuine nature, and could neither profit nor hurt, therefore ought not to be worſhipped. This braſen ſerpent was kept in memorie of that ſigne that God ſhewed vnto the children of Iſraell in the deſart, when they were bitten and ſtung to death by firie ſerpents, for looking vpon this braſen ſerpent they were healed. But now becauſe of the abuſe thereof by the Iewes, which turned it into idolatrie, it was broken to pieces, *Num.* 21. 2. *King.* 18. So the trauels of *Ezechias* were 88 miles.

In the 14 yeare of the raigne of *Ezekias*, and in the 38 of his age, *Senacharib* (that mightie Emperour of the Aſſirians) hauing taken many townes and cities in the Holy land, would haue alſo beſieged Ieruſalem, and for that purpoſe ſent from Lachis (which was 20 miles diſtant from Ieruſalem) *Thartan*, *Rabſarim*, and *Rabſacha*, three mightie Princes, Embaſſadors, with a great traine to attend them. Theſe men went about the citie, to ſee in what part it was moſt ſubiect to batterie, and might eaſieſt be got: ſo when they came to the conduit of the vpper poole, which is by the path of the Fullers field, between the Fiſh gate and the old gate, in that place where they might eaſileſt bee heard they called to the King: but *Eliakim* the ſonne of *Hilkiah* (which was *Hezekias* Steward) *Shebnah* the Chauncellor, and *Ioab* the ſonne of *Aſaph*, the Recorder, went vpon the wall: then *Rabſacha* vttered blaſphemous words againſt the Lord: but *Ezekias* when he had heard what the enemie had ſaid, called all the Elders of Ieruſalem together, and ſent for *Iſaiah* the ſonne of *Amos* the Prophet, and they went into the temple of the Lord and prayed. Wherefore the Lord heard their prayers, and ſent his Angel into the Campe of the Aſſirians, and loe, in one night there were ſlaine 185000 men as they lay in their tents before Gibeah (which at this time they beſieged) being diſtant from Ieruſalem ſome ten miles towards the Southweſt. This great deliuerance hapned in the yere

of

of the world 3235, and before Christ 733. About the end of the 38 yeare of the age of *Ezekias*, he fell into a dangerous disease, which so farre forth as could be gathered by all likelihoods was the plague; (for God doth oftentimes trie the patience of his Saints with sundrie afflictions) but yet at his feruent prayers hee was restored to health, and his dayes were lengthned 15 yeares: at which time the Sunne went backe ten decrees, according to the variation of the shadow in the Dyall of Ierusalem, 2. *Reg.* 20. *Isa.* 38. 2. *Chr.* 32. But at the end of the 15 yeares, which was about the 54 yeare of his age, he died, and was buried with his fathers.

The trauels of Manasses.

MAnasses or *Manasseth* signifieth *forgetting*, or *he hath forgotten*. This man was 12 yeares old when he succeeded his father *Ezekiah* in the Kingdome of Iudah: he began to raigne *anno mundi* 3251, and before Christ 717. This King was as great Idolater, and one that put the Prophets of the Lord to death, so that it was wonderfull to see what tyrannie & mischief he wrought in Israel: wherefore the Lord stirred vp the Assirians against him, who ouercame him in a great battel, & tooke him captiue, carrying him bound in chaines from Ierusalem to Babylon, euen 680 miles.

But after being humbled by his afflictions, he came to a knowledge of himselfe, and repented for his former euill; humbling himselfe with prayer and fasting vnder the hand of God: wherefore the Lord tooke compassion of him, and stirred vp the mind of the King of Babylon to mercie, so that hee loosed his bands, and sent him backe againe to Ierusalem, 680 miles. From that time forward he left idolatrie and worshipped the true God, adorned the Temple of the Lord with many faire and beautifull buildings, and in the 55 yeare of his age hee died and was buried in the Kings garden, 1. *King.* 21. 2. *Chr.* 33. So all the trauells of *Manasses* were 1360 miles.

Of

Of Amon King of Iuda.

AMon signifieth *true and faithfull*: he succeeded his father *Manasses* when hee was but 22 yeares of age, *anno mundi* 3307, before Christ 661. He raigned two yeares, & then because of his exceeding idolatrie the Lord cast him off when hee was about 24 yeres of age, neere which time some of his seruants conspired against him and put him to death.

The trauels of King Iosiah.

IOsiah signifies *a sacrifice of the Lord*: he succeeded his father *Manasses* in the gouernment, when hee was but 8 yeares of age, *anno mundi* 3309, before Christ 659. He gouerned Israell with great commendations 32 yeares, 2. *King.* 22. His mothers name was *Iedidah*, and dwelt in a towne called Bozkath, but how farre this towne stood from Ierusalem it is not set downe by any Author.

This good King went from Ierusalem to Bethel, which was 8 miles, there he burnt vpon the Alter which *Ieroboam* built, the bones of the Priests of *Baal*, as the man of God that came from Iuda had told *Ieroboam* 350 yeres before, 1. *Reg.* 13. 2. *Chr.* 23.

From Bethel he returned backe again to Ierusalem, which was 8 miles; there he celebrated the Passeouer with a solemne feast and great attendance, 2. *Reg.* 23. 2. *Chr.* 35.

In the last yeare of his raigne he went with his armie from Ierusalem to Megiddo, which was 44 miles, against *Pharaoh Necho* K. of Algypt; in which battell he was slain with an arrow, about the 39 yeare of his age, 2. *Chr.* 35.

From Megiddo his bodie was carried in a Chariot back again to Ierusalem, which was 44 miles, and there with great lamentations honourably buried, 2. *Reg.* 23. 2. *Chr.* 35. So all his trauells were 104 miles.

The

The trauels of Iehoahas *King of Iudah.*

Iehoahas signifies *the knowledge of God*: he succeeded his father *Iosiah* in the 23 yeare of his age, *anno mundi* 3340, which was 628 yeares before Christ, and raigned only three moneths, 2.*Reg.* 24. 2.*Chron.* 36. *Ieremy* (*cap.* 22.) calleth this man *Schallum*, that is, *a recompence*.

He went from Ieruſalem to Riblah, a citie in the tribe of Nepthaly, which is accounted 80 miles; where he was taken priſoner by *Pharaoh Necho*, 2.*Reg.* 23.

From Riblah *Pharaoh Necho* led him captiue bound in chaines back againe to Ieruſalem, which was 80 miles, and there appointed *Ieboiakim*, his elder brother, to raigne in his place, 2.*King.* 23. 2.*Chron.* 36.

From Ieruſalem he carried *Iehoahas* to Memphis, the Metropolitan citie of Ægypt, which was 244 miles, 2.*Kings* 23. So all the Trauels of *Iehoahas* were 404 miles.

of Iehoiakim *king of Iudah.*

Iehoiakim was the eldeſt ſonne of *Iosiah*, that good King, and ſucceeded his brother *Iehoahas* in the kingdome *anno mundi* 3341, before Christ 627: he gouerned Iudah 11 yeares. *Pharaoh Necho* made him king when he was 25 years of age, to whom he was conſtrained to pay 100 talents of * ſiluer, and a talent of gold. This money being payed, he obtained the kingdome, and continued in great impietie and idolatry; for which cauſe he was ſharply reprehended by *Ieremiah* the Prophet: but he being offended at his words, ſought to put him to death; wherefore the Lord ſtirred vp *Nabuchadnezzar* the ſecond of that name, Emperour of the Aſſirians and Babylonians, who in the 11 yeare of this Kings raigne came to Ieruſalem, and tooke him captiue, tyed him in two chaines, and would haue carried him to Babylon; but

* What this is in our money, you may reade after in the quantitie of moneys.

but his minde changed, wherefore he causeſd him to bee put to death and cast out into the fields of Ieruſalem for a prey to wilde beasts, *Ier.* 22. 2. *Reg.* 23.

Of Iehoiachin *king of Iudah.*

IEhoiachin ſignifies *the preparation of Iehouah.* This man ſucceeded his brother *Iahoiakim,* & began his raigne about the end of the 3351 yeare of the world, & raigned onely 3 moneths & 10 daies, which was about the 8 yeare of *Nabuchodonoſor* the great; at which time he was led captiue from Ieruſalem to Babylon, together with *Mordoche* and many other Nobles, which was 680 miles. This captiuitie hapned 617 yeares before Christ, 2. *Reg.* 24. 2. *Chron.* 36. *Eſter* 2. *Ier.* 52.

The trauels of Zedekiah *the laſt king of Iudah.*

AFter *Iehoiachin* ſucceeded *Zedekiah,* which ſignifieth *the iuſt man of God.* This was the ſonne of that good king *Ioſiah,* yet an impious tyrant:) who, by the permiſſion of *Nabuchadonezar* the great, was ſuffered to be King of Iudah after his brother, when he was 21 yeares of age. He began to raigne about the beginning of the 3352 yeares of the world, and before Christ 616: he gouerned tyrannically 11 yeares, 2. *Reg.* 24.

In the 11 yeare of this king Ieruſalem was taken by *Nabuchadonezar* the great Emperour of the Babylonians: wherfore *Zedekiah,* to eſcape the brunt of war, fled from Ieruſalem with all poſſible ſpeed to Iericho, which was 12 miles, *Ierem.* 39. 52.

From the plaine neere the citie of Iericho, where he was ouercome by the Princes of the Chaldeans, he was led to Riblah to *Nabuchadonezar,* which was 68 miles.

From Riblah (after the Emperour *Nabuchadonezar,* had causeſd all his children to be put to death before his face, & had put out both his eyes,) he led him captiue to Babylon, which was 600 miles, where he died miſerably, 2. *Reg.* 25. So all the Trauels of *Zedekiah* King of Iudah were 680 miles.

of

Of the deſtruction of Ieruſalem by Nabuchadonezar.

In the ninth yeare of this *Zedekiah* (which was the laſt king of Iudah) *Nabuchadonezar* began to beſiege Ieruſalem, it being then Winter, *anno mundi* 3860, vpon the tenth day of the tenth moneth Tebeth, which anſwereth to the 27 day of December, which day the Iewes til now, obſerued as a faſting day. The ſiege continued euen till the 11 yeare of this king, *Ierem.* 39. 52. 2. *Kin.* 25. And vpon the 9 day of the 4 moneth Thamus, (which agreeeth with the tenth day of Iuly) the Citie was taken, and *Zedekiah* was put to flight. Vpon the 7 of the 5 moneth Ab, *Nabuſaradem* chiefe captaine of the armie, was ſent backe by *Nabuchadonazer* into Iudæa, where he deſtroyed and burned the houſes and buildings of the citie of Ieruſalem, *Ier.* 52. vpon the tenth day of the fifth moneth, Ab, which anſwereth to the ninth day of Auguſt, being the Sabboth day, the Temple of Ieruſalem was ſet on fire, *Ierem.* 52. *de bello Iudæi lib.* 6. *ca.* 26. 27. This firſt captiuitie and deſtruction of the citie of Ieruſalem by *Nabuchadonezar* that great Emperor, happened *anno M.* 3362, and before Chriſt 606, Three hundred and nintie yeares being then fully compleat and ended, from the firſt yeare of *Ieroboam* king of Iſrael, who ſet vp the golden calues, and cauſed them to be worſhipped. For after the end of theſe yeares, according to the prophecie of *Ezekiel cap.* 4. the ſinnes of *Ieroboam* ſhould be grieuouſly puniſhed vpon the people of Iudah. In like manner, from the end of the 13 yere of *Ioſiah*, wherein *Ieremie* firſt began to prophecie, vntill this yeare, in which the children of Iſraell were carried away captiue into Babilon, are numbred 40 yeares: which by *Ezek. cap.* 4. are called the yeares of the iniquitie of Iuda, becauſe ſo long the Iewes did contemne and diſpiſe the admonition of the Prophet *Ieremie*.

Of Babylon.

HOw far this citie ſtood from Ieruſalem, you may read before which by the Chaldæans is called *Shinear*, or *Sinear*, and ſignifies, *to ſtrike vpon the teeth*, being deriued of *Schen*, *a tooth*, and *Naer*, *to ſtrike*. It may alſo bee taken for that, when a man endea-

endeauoured with all ſpeed to execute a thing, which ſeemes to reſemble the condition of *Nimrod*; for that in this place hee endeauoured to ouercome and conquer all his neighboures: from whence this land was called *Caſdim*, that is, *the countrey of the deſtroyer*. So changing M into L, it is called Chaldeus or Chaldæa. The chiefe and Metropolitan citie of which countrie, was this Babylon, built ſome thirtie yeares after the flood by *Nimrod*, or the Babylonian Saturne, the firſt great commander of the world, according to *Beroſus lib.* 4. who writeth after this manner: *Nimrod*, which was accounted the ſonne of *Iupiter Belus*, being angry with the holy prieſts of that great God Iehouah, came with his colonie and people into the field of Sinear, where hee built a citie, and layed the foundation of a great tower, 131 yeres after the flood; and raiſed this tower to ſuch a height, and withall of ſuch a hugeneſſe, that it ſeemed as if it had beene ſome great mountaine; becauſe hee would haue the Babylonian people accounted the chiefeſt and greateſt in the world; alſo their gouernor the king of kings. A little after hee ſaith, he built this tower, but before he could finiſh it, dyed, in the 56 yeare after hee began it: wherefore the citie and tower of Babylon, according to the opinion of *Beroſus*, was begun in *anno Mundi* 1788, which was 131 yeares after the flood, and before Chriſt 2180. There were two cauſes wherefore the children of men built vp this Tower; firſt, that they might get them a name: ſecondly, that they might be ſafe in caſe there came another flood to drowne the world. It was made of bricke and bittume, leaſt the water ſhould looſen it. But the Lord turned their enterpriſes into euill, and diuided their Language, ſo that they could not vnderſtand one another [whereby they were conſtrayned to leaue off their building:] from whence it happened that their mindes, manners, vnderſtandings, ſtudies, and principall actions were vtterly changed, and is the foundation of all diſcord and ſedition, where the feare of God, and the true knowledge of Chriſt doth not preuent it. From this diuiſion of tongues, it is called the citie of Babylon, this is, *the citie of diuiſion*, being deriued of the word *Balal*, *hee hath confounded or mingled together*. Of this citie you may read in *Ioſephus li.* 1. *cap.* 9. where he bringeth in a ſaying of the Sibels, which

was,

was, *That when all nations were of one language, they built an exceeding high tower, as though they would haue aſcended by it into heauen; but the Lord, with great tempeſts & diuiding their tongues, ſubuerted their enterpriſe, from whence it was called Babylon.* This Citie was the faireſt in thoſe times of all others, ſcituated in a ſpacious plaine, vpon euery ſide whereof, there ſtood pleaſant orchards & gardens: it was built foure ſquare, compaſſed about with wals of an incredible ſtrength and greatneſſe, being 50 cubits thicke, and 200 high, beautified within with goodly buildings, faire tẽples richly guilt with gold, and wonderfull to looke vpon. It was in compaſſe 380 furlongs, as *Strabo* ſaith, which make forty eight miles. Through it ran the riuer Euphrates, by which all things neceſſarie were conueyed to the citie: without, it was compaſſed with faire ditches fild with water like riuers, & in the wall there ſtood a hundred gates. *Heroditus* ſaith, that it was 480 furlongs about, which makes 60 miles Engliſh, but that is not ſo credible.

The firſt founder of this citie was *Nimrod*, who in thoſe times was the chiefe commander of the world. It is thought that hee was the ſonne of *Cham*, the ſonne of *Noah*; whoſe name ſignifies *a cruell gouernor*, or *an vnmercifull tyrant*. And that his actions might be according to the ſignification of his name, he is branded with moſt perſpicuous note of crueltie, omitting no violent action whereby he might inlarge his dominions, incroaching vpon other mens gouernments, through a thirſty and ambitious deſire of renowne, without either reſpect of equitie or humanitie. And to adde euil to euil, committed many outrages vpon ſuch as were accounted good men, and the Prieſts of the great God Iehouah, from whence there grew in him a more than humane reſolution, accounting himſelf in this world a god, and through this opinion grew into contempt of all good things; compelling ſuch as were his ſubiects and vaſſals, to do him worſhip and reuerence, as to a diuine power; which, being ingraffed into the hearts of ſuch as followed in ſucceeding ages, they countenanced it with authoritie: from whence it came to paſſe, that hee was inrolled into the number of their principal gods, giuing him the name of Saturne, whom the Hebrewes calleth Sudormin, which elegantly implyeth Saturne.

Beroſus

Berosus saith, that the Babylonian *Iupiter* succeeded this *Nimrod*, whose authoritie I am willing to follow to auoid prolixitie. This man so much inlarged the citie, that many in succeeding ages haue attributed the foundation thereof vnto him. Hee ruled ouer it sixtie and one yeares.

After him succeeded *Ninus*, or as some will haue it *Nimrod* the second, who began his raigne *anno mundi* 1909, before Christ 2061: hee did many worthie acts during his life, & added to the Empire of Babylon many prouinces; and after he had raigned 50 yeares dyed, and was buried in Babylon.

After him succeeded *Semirimis* his wife, who tooke vpon her the gouernement of the Assirian Empire, her sonne *Ninus* being then within age; and shee began her gouernment *anno mundi* 1959, before Christ 2029. Shee was one of the manlyest and resolute women that wee read of, and performed as many worthie and memorable actions. This Queene built her sepulchre ouer the most eminent gate of Babylon, in a publike and perspicuous place, vpon which shee caused to be written in golden letters, *If there bee any King of Babylon that shall come after me, & stand in need of money, let him open this sepulchre, and what soeuer he wanteth hee shall finde: but before, it will not bee good for him to touch it.* This notwithstanding, it continued till the raigne of *Darius*, who opened this monument in hope to finde what the superscription imported; but no mony was there to bee had, onely within might plainely bee seene ingrauen other letters, to this effect: *Vnlesse thou hadst beene vnsatiably couetous, thou wouldest neuer haue opened the graues of the dead, in hope of gaine.* This woman beautified Babylon with many goodly buildings, built vp the walles thereof, set a bridge ouer Euphrates, made a beautifull Orchard and a Garden in it, beautified it with many goodly Towers and fortifications, added vnto it many prouinces and gouernments: and after all, because of her owne lasciuious appetite (as *Sallust* sayth) was murthered by her son *Ninus*, who succeeded her in the gouernment.

There were many other memorable things within this citie, that were built before and after her time (as *Herodotus* saith), as that great and mightie tower before remembred, in which stood

the

the Temple of *Belus*, and his sepulchre. Not farre from that stood a Chappell, wherein was the statue of *Iupiter* all of pure gold, worth 800 * Talents of gold: without that Chappel there stood an altar of pure gold, vpon which they yerely offred 100000 talents of frankincense. There was another also something lesse, vpon which they vsed to offer their sacrifices; for it was not lawfull for them to offer any thing that had life vpon the greater altar. There stood also another statue, twelue cubits high, all of pure gold in that place.

* What this was in our money you may see after.

This citie was after taken by *Cyrus*, the first Emperour of the Persians, *anno mundi* 3432. before Christ 536. in the seuentieth yeare after the captiuitie of Israel and Iudah, according to the prophesie of *Ieremie*; at which time the citie was so great, that they which dwelt in the middle of it did not know that the enemie had entred within the walls at the further end: which might happen, because vpon that day when it was taken, the Babylonians celebrated a feast vnto *Venus*, in which, vsing extraordinarie diligence, they were lesse mindfull of such things as hapned vnto them.

Thus this citie that with great tyrannie had triumphed ouer the nations of the earth, for the space of 1600 yeares (being so plentifully furnished with all things necessarie for the maintenance of life, that the inhabitants thereof contemned all other people) was by Gods permission (for their pride and presumption) wasted and consumed by *Cyrus*, as you haue heard. And within a while after vtterly destroyed by *Xerxes*, which was the fourth Emperour of the Persians; and so continueth to this day, as *Strabo* saith. Where then O world is thy prosperitie? or riches thy glorie? since in the one thou art consumed, in the other left desolate.

Of the ruines of old Babylon that are extant at this day.

BAbylon (which, as you haue heard, raigned ouer the nations of the earth like a Queene) at this day hath nothing to present you withall, but a heape of stones; out of the ruines whereof, there was built a little towne close by where it stood, called Elugo, or

Felugo, ſcituated vpon the banke of the riuer Euphrates: not farre from which it ſeemeth there is a profitable harbour for ſhips, where Merchants oftentimes goe aſhore, and trauell thence thorough certaine woods and deſart places, vnto Seleucia, which at this day is called by the Turkes Bagadeth, diſtant thence ſome 36 miles; and is the vtmoſt towne of the Turkiſh and Perſian Empires, towards the Eaſt: being deuided in the midſt by the riuer Tygris. Some Merchants haue reported, that the place where Babylon ſtood is become ſtonie, vntruitfull, and vnpleaſant, becauſe of the ruines and deſtroyed buildings that lies in the earth: alſo that there is found a tower built of black ſtone, which to outward apparance ſeemeth to haue been a very goodly houſe, high and eminent; ſo that vpon the top thereof a man might haue ſeene through the whole citie. This tower the inhabitants of Felugo call, The tower of *Daniel*, in which was the chamber where he vſed to pray vnto the Lord, three times a day; the windowes whereof looked towards Ieruſalem, *Dan.6.* There is alſo to be ſeene diuers arches of the bridge which *Semiramis* built, ſtanding vpon the riuer Euphrates; and the foundation of that great tower, whoſe top ſhould haue reached to heauen, being in compaſſe two miles, but not very high: within the ruines whereof, there are found certaine Serpents very noiſome and venemous, about the bignes of a Lizard, hauing three heads, and ſpeckt with diuers colours, which the inhabitants call Eglones: there are ſuch a multitude of them, that no man dares to approach within halfe a mile of it at no time, but in the Winter ſeaſon, nor then neither, but for the ſpace of a moneth; in which time, theſe ſerpents for the extremitie of the cold, are conſtrained to keepe their holes. Thus as this tower was hatefull vnto God in the beginning; ſo likewiſe hath he made it hurtfull vnto man euen vnto this day.

The

The trauels of the Babylonian and Aſſirian Kings and Emperours that fought againſt ISRAEL and IVDAH.

The Trauels of Phul Belochus, *King of the Aſsirians.*

PHul Belochus (that is, *he returned waſting*) began to raigne among the Babylonians *ann. mund.* 3149. before Chriſt 819. and gouerned 48 yeares.

This King or Emperour came from Babylon to Samaria, which was 660 miles: there hee ſo ſtraightly beſieged *Menahem*, King of Iſrael, that he was conſtrained to giue him a thouſand Talents of * ſiluer to raiſe his ſiege and depart, 2. *Reg.* 15.

* What this was in our money you may ſee after.

From Samaria hee returned backe againe to Babylon, 660 miles. So the trauels of *Phul Belochus* were 1320 miles.

The trauels of Tiglat Phulaſſar *King of the Aſsirians.*

TIglat Phulaſſar ſignifies *the Aſsirian conquerour*: he was alſo called *Tiglath Phulaſſer*, 2. *Reg.* 15. which name is attributed to him, either becauſe he carried away the children of Iſrael captiue, or elſe becauſe of the conqueſt that he had of all Galile, and ouer the Tribe of Nepthaly, which he carried into Aſſiria. He ſucceeded his father *Phul Belochus*, in the gouernment of the Aſſirians. *Ann. M.* 3197. before Chriſt 771. and raigned 25 yeares.

When *Reſin* K. of the Aſſirians (ioyning his armie with *Pekah* ſonne of *Remalia* K. of Iſrael) had ſtraightly beſieged Ieruſalem, *Ahaz* was conſtrained to craue the aide of this *Tiglath Phulaſſar*, & ſent him great preſents, which he accepted kindly, & brought his armie from Niniueh to Damaſcus, which is 520 miles, there he put *Reſin* and the whole citie to the ſword 2. *Reg.* 16.

From Damaſcus he came with his armie into the land of Iſrael, which was 120 miles, where he ouercame *Pekah* in a great battel, conquered all the land of Giliad, and the tribe of Nepthaly, and put a great multitude of the Iſraelites into perpetual exile, 2. *Reg.* 15.

From thence he went back to Niniueh, which was 640 miles.

A little after this, King *Tiglath Philaſſer* went from Niniueh to Ieruſalem, which was 680 miles, where he ſo ſtraightly beſieged that wicked King *Ahaz*, that he was conſtrained to giue him great aboundance of gold and ſiluer to raiſe his ſiege and bee gon, 2. *Chr.* 28.

From Ieruſalem he returned back to Niniueh, which was 680 miles. So all his trauels were 6640 miles.

Of the citie Niniueh you may read after in the trauels of *Ionas* the Prophet.

Of Kyr, which is commonly called Cyrene.

KYr or Cyrene is ſcituated in Africa, 816 miles from Ieruſalem towards the Weſt: in which Countrey *Simon* that bore the Croſſe of Chriſt was borne, *Math.* 27. *Luc.* 23. it ſignifies in Hebrew, *a ſtrong wall*, and in Latine *a heart*.

The trauels of King Salmanaſſer.

SAlmanaſſer ſignifieth *the Aſſirian Peace-maker*. This man *Ptolomæus* (that exeellent Mathematician) calleth *Nabonaſſarus*, that is, *the Prophet of the Aſſirians*. He began to raign vpon the 26 of February, *anno mundi* 3221. before Chriſt 747, and raigned ten yeares or thereabout.

This man went with his armie from Niniueh to Samaria, which is 652 miles, where he compelled *Hoſea* the laſt king of Iſrael to pay him tribute, 2. *King* 16.

From thence he returned backe againe with his army to Niniueh, which was 652 miles.

After, when *Hoſea* K. of Iſrael (conſpiring with *So* K. of Egypt) denied

denied to pay him tribute, hee returned backe againe the ſecond time to Samaria, which was 652 miles, & after three yeres ſiege he tooke and deſtroyed it with fire and ſword, and conquered all the countrey round about.

From Samaria hee returned backe againe to Ieruſalem, 652 miles. So the Trauels of *Salmanaſſer* King of the Aſſirians were two thouſand ſix hundred and eight miles.

The trauels of Senacharib, *King of the Aſsirians.*

Senacharib, as *Melanchon* expounds it, ſignifieth *a two edged ſword:* he ſucceeded his father *Salmanaſſer*, *anno mundi* 3231. before Chriſt 737. hee raigned ſeuen yeares. This man (imitating his father) endeuoured to carry away the reſt of the people of God into captiuitie; for which purpoſe hee brought an armie from Niniueh to Lachis, which was 700 miles, which towne he beſieged and ſent his Princes to Ieruſalem, which was 20 miles, where he blaſphemed the Lord: of which you may reade more in the Hiſtorie of King *Hezekia*.

From Lachis hee went to Libnah, which was eight miles: this was a ſtrong hold, but he beſieged it ſo narrowly, that within a while after he had begun the ſiege he took it. Whiles he was before this towne, there came newes that *Taracha* (a King of the Æthiopians) had inuaded his country: wherfore he ſent the ſecond time meſſengers to Ieruſalem. But the Lord was offended with their blaſphemie, wherefore he ſent his Angel, and in one night deſtroyed 185000 of his armie.

This ſudden and vnexpected euill falling vpon him, in a great feare he returned to Niniueh, which is 692 miles, where he was ſlaine by his ſonnes in the Temple. The fame of theſe things was ſo divulged abroad, that *Herodotus* (*lib.* 2.) makes mention of them. So theſe three iourneys make 1400 miles.

Of *Lachis* and *Libnah* you may reade before.

Of Assarhaddon *King of the Assirians.*

Assarhaddon (his father *Senacherib* being slaine) succeeded in the gouernement *anno mundi* 3238. which agreeth with the 730 yeare before Christ; and raigned ten yeares in Niniueh, the chiefe citie of the Assirians. Here againe, the mutation & change of kingdomes may be obserued; for *Merodach*, a Chaldean, rebelling against *Senacherib*, continued his gouernment in Babylon 11 yeares, that is, during a part of the raigne of *Senacharib*, and all the raigne of *Assarhaddon* his sonne: in which time he conquered the Assirians, and made them subiect to the Empire of the Babylonians.

Of Merodach *the first Emperour of the Babylonians.*

Merodach signifieth a *bitter repentance.* Hee was the sonne of *Baladan* Prince of Babylon, who ruled at such time as *Senacharib* had that grieuous ouerthrow in Iudah; wherefore taking aduantage of the time, and the necessitie of this Prince, he rebelled against him and his sonne *Assarhaddon*; taking vpon him the absolute commaund of the citie and whole Empire: the beginning of whose raigne hapned in the yeare of the world 3236. before Christ 732. This *Merodach* sent to Ierusalem wise and learned men with gifts and presents to King *Ezekiah*, iust in that yeare when the Sunne went backe ten degrees, to finde out the truth of this miracle. For it was a custom amongst the nations round about Ierusalem (if any thing happened byond the expectation of man) to send thither to enquire the truth thereof. Such & so wise a people were the Iewes esteemed in those times, as may appeare out of many places of the Scripture. In the beginning of the twelfth yeare of this King, *Assarhaddon* (Emperor of the Assirians) died; after whose death he became Emperor of all Assiria and Chaldæa. He began to raigne ouer that spacious Empire, *anno mundi* 3247. before Christ 721. and raigned after that, 40 yeares.

Of Ben-Merodach *Emperour of Babylon.*

BEn-Merodach, that is, *the ſonne of Merodach*, ſucceeded his father *an. mundi* 3287, and before Chriſt, 681. he raigned 21 yeares.

Of Nabuchadnezer *firſt of that name, Emperor of Babylon.*

NAbuchadonezar, or *Nabuchadnezar*, ſignifieth, *a diuine Iudge.* He was the moſt potent King of all the Babylonians. This man obtained the chiefe command ouer the Empire of the Babylonians, *anno mundi* 3309, and before Chriſt 659, hee raigned 35 yeres, and held his Court ſometime in Babylon, ſometime in Niniueh, *Iud. cap.* 1. he made warre with *Pharaoh Necho* King of Ægypt (of which battell you may read 2. *King.* 25. and 2. *Chronicles*, 35.) in the valley of Megiddo, where *Ioſiah* was ſlaine, *Herodtus. lib.* 2. doth alſo make mention of this battell, and calles the place by the name of Magdalum: of which *Ieremie* alſo ſpeaketh; but they were townes in the tribe of Manaſſes, ſcituated neere to the plaine where this battell was fought. In which country *Mary Magdalen* was borne.

The trauels of Nebuchadnezar *the ſecond of that name Emperour of Babylon.*

NEbuchadnezar, or *Nabuchadonezar* the Great, which *Ptolomie* calleth *Nebupollaſſer*, about the end of the third yeare of *Ioachim* King of Iudah, (beeing a little before created Emperour, his father yet liuing) came to Ieruſalem, which hee beſieged ſo ſtraightly, that he conſtrained *Ioahim* to pay him tribute for thirtie ſeuen yeares. *Beroſus* ſaith, *lib.* 3. a little after, that is, *anno mundi* 3344, before Chriſt 624, he was ſent againſt the Syrians, Phœncians, and Ægyptians that rebelled: ſo he went with his armie from Babylon to Carchemis, a citie of Syria, ſi-

tuated neere the riuer Euphrates, which was 280 miles: here hee ouercame *Pharaoh Necho* king of Ægypt in a great battell, *Ier.*46. *Herodot. lib.*2.

From Carchemis he went to Ieruſalem, which was 400 miles, there he tooke *Daniel* and his companions captiue, and brought them to Babylon.

After, he went with his armie to Peluſio, being 132 miles, this he tooke, conquered all the land of Ægypt, put to death *Pharaoh Necho*, and made *Pſammetichus* his ſonne king in his place. *Ieremie* the Prophet told of this war, *cap.*25,26.

From Peluſio he returned to Babylon, which was 800 miles. Within a while after, his father died, and he ſucceeded in the gouernment, and raigned 43 yeares.

In the 11 yeare of *Ioachim* king of Iudah, hee went againe from Babylon to Ieruſalem, which was 680 miles, and by policy took that citie, and put *Ioachim* the king thereof to death, according to the prophecie of *Ieremy*, *cap.*22. 2. *Reg.*24.

From thence (after he had made *Iechonias* his ſonne King) hee returned backe againe to Babylon, 680 miles.

About three months after, he went the third time back to Ieruſalem, which was 680 miles: for hee feared that *Iechonias* would rebell and reuenge the death of his father *Ioachim*, 2. *Reg.*24.

In the eight yere of his raign he tooke *Iechonias*, *Mardocha*, and 3000 other Iewes of the Nobilitie, and carried them captiue to Babylon, which was 680 miles, 2. *King.*24. 2. *Chr.*36. *Eſt.*2.

Nine yeres after, he came the fourth time to Ieruſalem, which was 680 miles, and beſieged the citie, becauſe of the impiety and rebellion of *Zedekiah* king thereof. During this ſiege he tooke diuers townes, but chiefely Lachis and Aſeca, *Ier.*34.

But when he vnderſtood that *Pharaoh* was comming with an armie out of Ægypt to reſcue *Zedekia*, he raiſed his camp, & went about 80 miles into the country of Ægypt; which *Pharaoh* hearing, was abaſhed, and turned backe againe. In the abſence of this Emperor, *Ieremie* the Prophet being then within the citie, hauing foretold the deſtruction thereof, would haue fled thence, for his better ſafetie, into the tribe of *Beniamin*: but as he was going, hee was taken in the gate of *Beniamin*, and caſt into priſon, *Ier.*7.

Within

Within a while after (according to the prophecie of *Ieremie*) *Nebuchadnezzar* returned out of the deſart of Sur, whither he went to meet the Ægyptians, which was 80 miles, and vtterly deſtroyed the citie of Ieruſalem, carrying thence the veſſels and ornaments of the temple to Babylon, 2. *King*. 25. 2. *Chr*. 36.

From Ieruſalem he went to Riblah a citie in the tribe of Nepthaly, which was 80 miles, where he put out *Zedekiahs* eyes, and kild his children, 2. *King*. 25.

From Riblah he carried *Zedekiah* to Babylon, which was 600 miles, where he died miſerably in priſon, 2. *King*. 25.

Afterward, *Nebuchadnezzar* went from Babylon with his armie to Tyrus, which hee woon, and pittifully waſted with fire and ſword, according to prophecie of *Ezekiel cap*. 26. which was 600 miles.

From Tyrus hee went into Ægypt, and paſſed 480 miles thorough that kingdome, conquering all the countries and prouinces as he went along, euen the Ammonits, the Moabits, Philiſtins, Idumæans, and Ægypt it ſelfe, all which countries hee made tributarie to him, *Iſa*. 15, 16, 19. *Ier*. 46, 47, 48, 49. *Ez*. 25. 29.

From Ægypt he returned to Babylon, which was 960 miles. From that time till his death he was Emperor of all thoſe Kingdomes. In the ſecond yeare of his Empire *Daniel* expounded vnto him his wonderfull dreame, vnder the ſimilitude of an image, ſetting forth the condition of the foure monarchies of the world *Dan*. 2. Not long after, he cauſed *Sidracke*, *Miſack*, and *Abednego*, to bee caſt into a firie furnace, becauſe they refuſed to worſhip the golden image which he had ſet vp, *Dan*. 3. Alſo this *Nebuchadnezzar* for his extreame pride and arrogancie was by God ſtrucken mad, and into a deepe melancholie, in which diſeaſe he continued for the ſpace of ſeuen yeares, tyed in bonds and chaines, running vp and downe like a beaſt, and feeding vpon graſſe & roots, vntill he came to vnderſtand, that God the Gouernour of Heauen and earth, had the diſpoſing of kingdomes and gouernments, giuing them to whom hee liſt, and againe taking them away. At the end of which time hee was reſtored to his vnderſtanding and Empire. And after beautified the Citie of Babylon with manie goodly Buildings, faire Orchards, and pleaſant places, as

Ioſeph

Ioseph. lib. Antiq. 10. saith. And when he had raigned 43 yeres died, and was buried by his father in Babilon, *anno mundi* 3387, and before Christ 581. So all the trauels of *Nebuchadonezar*, or *Nebucadnezar*, were 7892 miles.

The description of the Cities and places whereof there hath — as yet beene no mention made.

Of Carchemis.

THis was a citie in the countrey of Syria, neere Euphrates, 400 miles from Ierusalem towards the North; and signifies *a sacrificed lambe*; being deriued of *Car*, which signifieth, *a Ram*, or *a lambe*, and *Mosch*, *he hath cut in pieces*. It may also bee taken in the third coniugation, for a lambe sacrificed to the Idol *Chemosch* or *Chamos*, the god of meetings or nightly salutations.

Of Pelusio.

THis citie Pelusio was built by *Peleus* the father of *Achilles*, from whence it tooke the name. It standeth in Ægipt, some 172 miles from Ierusalem toward the Southwest, neere to the gate of Nilus, called *Pelusiachus*, where it falleth into the Mediterranean sea. Not farre from this citie in the mountaine Casius, vpon the borders of Arabia Petræa (where the temple of *Iupiter Casius* stood) is to be seene the tombe of *Pompey* the great, beautified and adorned by *Adrianus Cæsar*, as *Capitolinus* saith. At this day this citie is called by the name of Damiata. You may read of it *Ezek.* 30.

Of Tyrus or Zor.

TYrus signifieth *Cheese*, or, *to congeale together*, as Cheese doth milke; something alluding to the Hebrew word *Zor*, which signifieth, *to make straight*, or *a rocke hauing a sharp and straight edge*. It was the metropolitan citie of Phœnicia, now the hauen or passage of Sur; but in antient time it was called Sarra, *Aulus Gellius, lib. 14. cap. 6.* It was scituated vpon a verie high rocke, compassed about with the Mediterranean sea, 100 miles from Ierusalem Northward, and a famous Mart towne for all the Holy land. By the description of *Ezekiel* it seemes to haue bin like vnto Venice both

both in ſcituation and dignitie, *Ez.*72.28.*Ierem.* *Iſa.*27.28. and many other Prophets propheſied againſt this towne, ſaying, Out of the land of Kithim (that is, from Macedonia, the deſtroyer of Tyrus ſhould come; as after happened. For *Alexander* the great (King of Macedon) beſieged that towne, and in the ſeuenth moneth after, tooke it, for the obtaining whereof, he was conſtrained to fill vp that part of the ſea (contayning 700 paces) which compaſſed it about; and made it firme land for his armie to paſſe vpon, to the walls of the citie, In this countrie that famous Ciuilian *Vlpian* was borne, as he writeth, *lib.* 1. *ff. de Cenſibus.* And vpon the borders of Tyrus and Sydon, Chriſt cured the daughter of a Canaanitiſh woman, of a diuell, *Mat.*15. wherfore you ſhal reade more of it in the ſecond tombe.

Of Euil-Merodach *Emperour of the Babylonians and Aſſirians.*

AMilinus *Euill Merodach*, ſonne of *Nabuchadonezar* the great, ſucceeded his father *anno mundi* 3388. before Chriſt 580. In the firſt yeare of his raigne, he ſet at liberty *Iechonias* king of Iudah, and attributed to him the title, dignitie, and maintenance of the King, *Iechonias* being then 55 yeares of age, and 37 after he had beene in captiuitie, 2. *King. vlt. Ier. vlt.* From whence it is concluded by moſt, That this Emperor did alſo imbrace the doctrine of *Daniel*, concerning the true God, as did *Nabuchadonezar* his father; who had before by publike edict profeſſed it to the whole ſtate, and cauſed it to be publiſhed through his dominions, and therefore ſhewed fauour and mercie towards King *Iechonias*. And from thence it is thought that thoſe which were impious Princes about him, called him *Amelinus*, that is, *the circumciſed*, being deriued of *Mol*, which ſignifies, *to circumciſe*, and *Euill*, that is, *ſimple and fooliſh Merodach.* His wiues name was *Nitocris* (according to *Herodotus lib.* 1.) ſhee was a very magnificent and wiſe woman, ſet vp many faire and goodly buildings in Babylon, and was the mother of *Balthaſar*, the laſt Emperour of the Aſſirians, *Dan.*5.

Of

Of Nirigliſſoroor *Emperour of Babylon.*

NIrigliſſoroor, whoſe ſirname was *Regaſſar*, ſonne in law to *Nabuchadoneſar* the great, hauing ſlaine *Euill-Merodach* his wiues brother, raigned ouer the Babylonians and Aſſirians 4 yeares, as *Beroſius* ſaith.

Of Labaſſardach *the laſt Emperour of the Babylonians.*

LAbaſſardach the ſonne of *Nirigliſſoroor*, ſucceeded his father. He raigned only 9 moneths, and dyed without heire male.

Of Balthazar Nabonidus *the laſt Emperour of the Babylonians and Aſſirians.*

ANno Mundi 3415. and before Chriſt 553, *Balthazar Nabonidus*, whoſe ſirname was *Labynitus*, the ſonne of *Euill-Merodach* and *Nitocris*, obtained the Empire, and raigned 17 yeares, according to *Beroſius*, with *Ioſep. contr. App. Alexand. Polyb. apud Euſebium præp. lib. 9. cap. 4. Alpha. hiſtor.* with *Euſeb.* calleth this king *Nabinidochus*. This is that *Balthazar* (ſaith *Ioſephus lib. Antiq. 10. cap. 13.*) which *Daniel* in the fift chapter calleth the ſonne of *Nabuchadonezar*, though indeed he was but his ſonnes ſonne, as may be gathered from that of *Ierem. cap. 25.* All nations ſhall ſerue *Nabuchadonezar* and his ſonne, and his ſonnes ſonne.

Balthazar ſignifies, *the hoaſt of the Lord deſtroying his enemies. Labynitus* ſignifies, *a ſhaken ſword.* This man, as hee was celebrating a great feaſt vnto *Venus* (whom they called in the Aſſyrian tongue, *Myleta*) amongſt a great multitude of his Nobilitie; and in that vſing extraordinarie exceſſe, and blaſphemy againſt the Lord; In the midſt of his feaſt and all his merriments, he ſaw a hand writing vpon the wall, which left theſe words, *Mene Mene Tekel Vpbraſin*, of which you may reade more, *Dan. 5.* Some ſay that at this very time, the citie was taken by *Cyrus* Emperour of the Perſians, and he put to the ſword in thoſe ſports and paſtimes.

But

But certaine it is, that he was ſlaine at a banquet, loſt his Empire, and was the laſt of the Aſſirian Emperours; but whether at that time, I referre it to the opinion of the Reader.

The trauells of the Kings of Ægypt, that *fought againſt the Kings of Iudah, and firſt of* Siſack *who made warre vpon* Rehoboam *the ſonne of* Salomon.

THat proud and preſumptuous Prince *Siſack* (which ſignifieth *a garment of ſilke*) in the laſt yeare of his raigne (which was the fift of *Reheboam* the ſon of *Salomon*) came with 1200 Chariots, and 60000 Horſe, from Memphis to Ieruſalem, which was 244 miles; bringing in his armie a great multitude of people of diuers nations, as Libians, Æthiopians, &c. with this companie he beſieged Ieruſalem and tooke it, waſted the citie, ſpoyled the Temple, and tooke thence the golden ſhields which *Salomon* had made, and deſtroyed the faire and beautifull houſe that *Salomon* had built; from whence that ſaying of his own was verified, *Eccl. That it is a great euill vpon the earth, for a man to take care to lay vp riches and treaſures in this world, yet knows not who ſhall inherit it*: for thoſe things which a little before he had with great labour and paines builded and beautified, within leſſe than twenty yeares after were deſtroyed and made deſolate by this King.

From Ieruſalem *Siſacke* returned with the ſpoiles of the Temple and citie, to Memphis in Ægypt, which was 244 miles; and in the yeare following hee was ſtricken by the Lord with a grieuous diſeaſe, of which he died miſerably. So theſe two journies are 488 miles.

The trauels of Pharaoh Necho King of Ægypt, who made warre vpon Ioſiah King of Iudah.

NEcho ſignifies, *a enemie or inuader*. This man was one of the greateſt of all the Ægyptian Kings; who in the 13. yeare of his raign made warre vpon *Nebuchadnezzar* the firſt, and in the valley of Megiddo neere to Magdala (which was 244 miles from Memphis) fought a great battell: in which battell *Ioſiah* King of Iudah was wounded to the death.

From the valley of Megiddo *Pharaoh Necho* went to the riuer Euphrates, which was 360 miles, where he fought a ſecond battel with *Nebuchadnezzar* vpon a Plain neere to Carchemis, where he loſt the day, and was put to flight.

From Carchemis he fled to Riblah in the land of Iſrael, which was 320 miles; where in the land of Chamath, neere to the lake Samachonites, he ouercame *Ioachas* King of Iuda, and tooke him priſoner.

From Riblah *Pharaoh Necho* led *Ioachas* bound to Ieruſalem, which was 80 miles, and made *Ioachim* his brother King in his place.

From Ieruſalem he returned to Memphis, which is 240 miles.

Within 4 yeares after, hee went the ſecond time with a great armie from Memphis to the riuer of Euphrates, which was 640 miles.

But there hee was the ſecond time ouercome by *Nebuchadnezzar*, and conſtrained to flie thence backe againe to Memphis in Ægypt, being 640 miles; but *Nebuchadnezzar* followed him with an armie of choſen men, and conquered all Ægypt, tooke *Pharaoh Necho*, and made his ſon *Pſammeticus* King in his place, who was the ſecond of that name. Of this battell there is mention, *Ier. cap. 25. & 26.* So all the trauels of *Pharaoh Necho* were 2524 miles.

The Trauels of the holy Prophets; and first of the Prophet ELIAH.

ELiah the Prophet went from Thisbe (which was in the land of Gilead) to Samaria, 24 miles, where he told the wicked king *Ahab*, That there ſhould be neither dew nor raine for the ſpace of ſeuen yeares, 1. *Reg.* 17.

From Samaria hee went to the riuer Kerith, which was 24 miles, where he was fed by a Rauen.

From Kerith he went to Sarepta, which was 100 miles; there hee ſoiourned with a poore widow that found him neceſſaries, whoſe ſonne he reſtored to life, 1. *Reg.* 17.

From Sarepta he went to mount Carmel in the land of Iſrael, being 60 miles; & by the way as he went he met *Obediah* (which ſignifieth *the ſeruant of the Lord*) and King *Ahab*, whom, becauſe of his idolatrie, hee ſharply rebuked: alſo vpon this mountaine hee put all *Baals* Prieſts to death; and prayed to the Lord, who ſent raine vpon the earth in great aboundance, 1. *Reg.* 18.

From mount Carmel he ran by King *Ahabs* chariot to Iezreel, which was accounted 16 miles.

After, when Queene *Ieſabel* threatned his death, hee departed thence, and went to Beerſæba, which was 84 miles, 1. *Reg.* 19.

From Beerſæba hee went one dayes iourney into the wilderneſſe of Paran, becauſe he thought to remaine there ſafe from the miſchiefe of *Ieſabel*, which was 20 miles from Beerſæba towards the South. Here the Angel of the Lord brought him meat as he was ſitting vnder a Iuniper tree, 1. *Reg.* 19.

By the vertue of this meate *Eliah* trauelled from thence to mount Horeb, or Sinai, which was 80 miles, and continued there 40 daies and 40 nights without meat or drinke. There the Lord ſpoke to *Eliah* as he ſtood in the entrance of a caue, his face being couered with his mantle, 1. *Reg.* 19.

From

From the mount Sinai or Horeb, he returned to Abel Mehola which was 156 miles, where he called *Elizeus* (the son of *Saphat*) to the ministeriall function and office of a Prophet, 1. *King.* 18.

From thence hee went to Damascus, which was 124 miles, where he annointed *Hazael* King of Syria, 1. *King.* 19.

From Damascus, *Elias* went to mount Carmell, where hee dwelt, which was accounted 120 miles.

From mount Carmel, hee went to Iezreel, which was sixteen miles. There in the vineyard of *Naboth*, whom *Iezabel* caused to bee stoned to death, hee sharpely reprehended *Ahab* for his impietie and Idolatrie, 1. *King.* 21.

From Iezreel, hee returned backe againe to his owne house to Carmel, which was 16 miles.

From thence, he went to Samaria, which was 32 miles; where he answered the seruants of King *Ahaziah*, whom hee had sent to inquire of *Baalzebub* the idoll of Ekron, concerning his health, Saying, Go and tell your master that sent you, that the God of Israel saith, because thou hast sent to aske counsell of *Baalzebub* the Idol of Ekron, and thinkest there is no God in Israel, Therefore thou shalt not rise off thy bed whereon thou lyest, but shalt surely die, 2. *King.* 1.

Soone after, *Elias* returned to mount Carmel, which was 32 miles, where the two captaines with their companies of 50 that were sent to take him, were consumed with fire from heauen, 1. *King.* 1.

From mount Carmel, he went to Samaria, with the third captaine, which was 32 miles, where hee propheſied of the death of King *Ahaziah*, 2. *King.* 1.

From Samaria, hee returned backe againe to mount Carmell, which was 32 miles.

From thence, he went to Gilgal, which was 52 miles.

From Gilgal, hee went with *Elizeus* to the towne of Bethel, which was 6 miles, 2. *King.* 2.

From thence to Iericho, which was 4 miles, 2. *King.* 2.

From Iericho, he and *Elizeus* went to Iordan, which was sixe miles, through which riuer they went vpon drie ground. Now as they were speaking one to another, vpon the East side of the riuer

hold

behold a fiery chariot came with fierie horses and tooke *Elias* vp aliue into heauen, after he had gouerned the Church 30 years, *an. mundi* 3056, and before Christ 912. 2. *King.* 2. So all the Trauels of *Eliah* the Prophet were 1033 miles.

Of the Cities and places to which he trauelled.

Of Thisbe.

IN this towne the Prophet *Eliah* was borne, it being scituated in the land of Gilead beyond Iordan, 48 miles from Ierusalem towards the Northeast. It taketh the name from *captiuitie*; being deriued of *Chabah, he hath led into captiuitie.*

Of Kerith.

THe riuer Kerith (where the Rauens fed *Elias*) runneth from mount Ephraim betweene Bethel and Iericho, 8 miles from Ierusalem towards the North, and so passing along towards the East, falleth into the riuer Iordan, 1. *King.* 17. The Kerithites were such as guarded the person of the king, which in the Prophet *Dauids* time were called mightie men; taking their name from striking and cutting, being deriued of *Charath, he hath smitten*, or *cut in sunder.*

Of Zarpath, or Sarepta.

THis was a citie of the Sidonians, where they found much mettall of diuers kindes; lying betweene Tirus and Sydon, 112 miles from Ierusalem towards the North; and taketh the name from *Zoraph*, which signifies *to trie*, or *burne with fire*. There is at this time but eight houses in all the towne, although by the ruins it seemeth to haue beene in times past a very faire citie. The inhabitants thereof take vpon them to shew the chamber wherein *Elias* the Propht sometimes liued, when hee raised the widowes childe to life. Before the gate of the citie also there is shewed a certaine Chappell, where (they say) *Elias* first spake with the widow, 1. *King.* 17.

Of Abelmehola.

THis was a towne in the Tribe of Manasses, on this side Iordan in the mid-way betweene Sichem and Salem, some 38 miles from Ierusalem Northward. At this day it is called Abisena; where there are found certain ruines of Marble pillars, by which may be gathered, that in times past it hath beene a very beautifull citie. It seemeth to haue taken the name from a great *lamentation* or *mourning*: for *Abel* signifieth *to lament and bewaile*; and *Machol, a companie*.

The typicall signification of Elias.

ELias, according to the interpretation of Saint *Ierom*, signifieth *the minister of Iehouah*: but as others would haue it, *Eliah* is as much as *my God Iehouah*. He was a type of Saint *Iohn Baptist*, who was sent before to prepare the way of our Lord and Sauiour Christ Iesus. Of this you may reade more *Malach.* 4. *Matt.* 11. 17 *Isa.* 40. &c.

The trauels of the Prophet Elisæus *or* Elisha.

ELisha followed *Elias* through diuers countries, and became as it were his seruant, pouring water vpon his hands, and ministring to him, 1. *King.* 19. 2. *King.* 3.

Elisha went with *Eliah* from Gilgal to Bethel, which was sixe miles, 1. *King.* 19.

From Bethel they both went to Iericho, which was 4 miles.

From Iericho he went beyond Iordan, 6 miles, where his Master was taken from him vp into heauen, and his spirit was doubled vpon him, 2. *Reg.* 2.

From thence he returned backagaine to Iericho, which was 6 miles, passing thorough the riuer Iordan vpon drie ground; by which miracle the children of the Prophets (*viz.* such as studied diuinitie at Iericho) did certainly know that the spirit of his master *Elias* rested vpon him. Neere to this towne, he flang salt into a riuer, by which the water was made sweet, 2. *Reg.* 2.

From

From Iericho *Elisha* returned to Bethel, which was foure miles: here the children that mockt him, saying, *Come vp thou bald pate, &c.* in contempt of his age and office, were deuoured by 2 Bares, 2. *Reg.* 2.

From Bethel he walked to Mount Carmel, which was fifty six miles.

From thence he went to Samaria, which was about thirty two miles.

From thence he went to the three Kings, *viz. Ioram* King of Israel, *Iehosaphat* King of Ierusalem, and the King of the Idumæans, into the desart of Arabia *Petræa*, which was 104 miles: heere he prayed vnto the Lord, and hee sent them water lest they should haue perished with thirst, 2. *Reg.* 3.

From the Desart of Arabia *Petræa* he returned backe to Samaria, which was 104 miles, where hee relieued a certaine widdow woman that was afflicted with pouertie and want, miraculously by a Cruse of Oyle, 2. *Reg.* 4. *Iosephus lib. Antiq.* 9. supposeth this woman to bee the widdow of *Obediah* the Kings Steward, of whome you may reade before, who did hide and maintaine a certaine number of the Prophets of the Lord in a Caue, 1. *Kin.* 18.

From Samaria *Elisha* went oftentimes to a Towne called Sunem, as he returned to Samaria to Carmel, which was 16 miles distant. Here a certaine rich woman obseruing his often passage to and fro by that Towne, built him a little chamber wherein he might rest himselfe after his journie; to which place he often resorted, and in recompence of this benefit (although she had been long barren) he prophecied, that within a yere she should haue a sonne, which accordingly shee had to her great ioy and comfort, 2. *Reg.* 4.

From Sunem he went to Carmel, which was 16 miles.

From thence he returned backe again to Sunem to the woman where hee vsed to lie, which was 16 miles: here hee restored her sonne to life, 2. *Reg.* 4.

From thence he went to Gilgal, which is distant from Sunem 36 miles towards the South: here he fed 100 men with 20 barlie loaues, 2. *Reg.* 4.

From Gilgal he went to Samaria, which is accounted 10 miles: to this place *Naaman* the Syrian came to him to be healed of his leaprosie, 2. *King.* 5.

From Samaria he went to Iordan, which was 8 miles. Heere he made a Hatchet of yron that fell into the water, to swimme, 2. *King.* 6.

From Iordan he went to Dothan, where the children of *Iacob* sould their brother *Ioseph* to the Midianites, which was 8 miles: heere the Angells of the Lord compassed him and his Seruant about, lest they should haue bin taken by the armie of the Syrians, and God strooke the Syrians with blindnesse, 2. *King.* 6.

From thence he led the armie of the Syrians (being thus made blind) to Samaria, which was 12 miles, and deliuered them to the King of Israell, vpon condition, that hee should giue them meate and drinke to refresh themselues, & suffer them to depart in peace which he did, 2. *King.* 6.

From Samaria he went to Sunem, which was 16 miles: here he aduised the woman where he vsed to lie, to trauel thence to some other place, because of the famine that should follow and continue for seuen yeares, 2. *King.* 8.

From Sunem he went to Damascus, which was 132 miles: there he told *Hazael*, that hee should succeed his Master *Benhadad* in the gouernment of the Syrians, 2. *King.* 8.

From Damascus he returned to Samaria, which was 132 miles, where soone after he fell sick & died; his body was buried neere to Samaria, where the Lord a long time after his death shewed a wonderfull myracle, for a dead man being throwne into his Sepulchre, was restored againe to life by touching of his bones, 2. *King.* 13. This man gouerned the Church of God amongst the children of Israel 60 yeares after the death of *Elias*.

So all the trauels of *Elisha* were 730 miles.

Concerning the townes and places mentioned in his Trauels, you may read before.

The typicall signification of Elisha.

ELisha or *Elischa* signifieth, *The saluation of God*; being deriued of *El*, that is, *God*; and *Iaschag*, *He hath saued*: from hence Iesus

Iesus, a *Sauiour*; becauſe this Prophet was a notable type of our Sauiour Ieſus Chriſt: for as *Eliſha* was annointed Prieſt by the Prophet *Eliah*; ſo Chriſt was the annointed Prieſt of the father: and as *Eliſha* did many workes of mercie and myracles, to make euident Gods power & prouidence; ſo our Sauiour Chriſt went from place to place, ſhewing mercie to the blind, lame, and impotent, vpon them working wonderful miracles, that thereby his Doctrine might be made euident to the world, and all ſuch as truſt in him be made capable of eternall happineſſe.

The trauels of the Shunamite, whoſe ſonne, Eliſha *had raiſed from death to life.*

FRrom Sunem ſhe went to mount Carmel, and beſought *Eliſha* to come and raiſe her ſonne from death to life, which was 16 miles, 2. *Reg.* 4.

From thence ſhe and *Eliſha* returned back againe to Sunem, which was 16 miles; and there he deliuered her ſonne vnto her aliue, 2. *King.* 4.

From Sunem (hauing buried her husband) ſhee trauelled into the land of the Philiſtines, becauſe of the famin that was to come ſuddenly after, being 56 miles, 2. *King.* 8.

From the land of the Philiſtins, ſhe returned to Samaria, which was 40 miles, 2. *King.* 8.

From Samaria ſhe returned to Sunem, which was 16 miles. So all her trauels were 144 miles.

Of the Prophet Isaiah *or* Ieſaia.

IEſaia, or *Ieſchaia*, is all one in ſignification with *Eliſha*, that is, *a Sauiour*. Hee was the ſonne of *Amos* (which ſignifies *ſtrength*) and by conſequence *Ozia* king of Iudah was his coſin German, as may appeare by this Genealogie following.

Ioas King of Iuda.

Amasiah King of Iuda.

Ozias King of Iuda.

Iotham King of Iuda.

Ahas King of Iuda.

Ezekias King of Iuda.

Manasses King of Iuda, who caused *Isaiah* to be slaine.

Amos, *Isaias* father.

Isaias had two daughters,

Sear Iasub, that is, *the rest remaining*: and was a signe of the rest of the posteritie of Iuda that should remaine and dwel there, *Isa.* 7.

Mahez Schalal, that is, *a suddē destruction*: for this 2 d daughter of *Isay* did denote the immediat desolation of the kingdomes of Syria and Samaria.

From whence it plainely appeareth, that the Prophet *Esaias* was of the stock of *Dauid*, and linage of Christ; for which cause in the fift chapter of his prophecie, hee calleth him his beloued. He began to teach publiquely in the yeare of the World 3167, and before Christ 800, and gouerned the Church eightie yeares and more, vntill the time of *Manasses*, who caused him to bee cut in pieces with a saw.

In *anno mundi* 3190: before Christ 778, *Isay* saw the Lord sitting vpon a high Throne in great maiestie, the lower part whereof filled the Temple, and the Seraphins compassed him round about, *Esa.* 6. Cherubines are glorious and bright shining Angels, of a fierie nature: For *Saraph* signifieth, *Hee hath turned to fire.*

His doctrine was two fold, that is, partly concerning the Law, partly the Gospell, as may appeare by his Prophecie: in the first fortie chapters whereof, the doctrine of the Law is set forth with sharpe reprehensions for sinne: in the first foure of which, are grieuous accusations of sinners for breach of the first commandement; the other for the most part prophecie of horrible punishments, mutations, and change of gouernement; but principally, of the Iewes, Babylonians, Assirians, Syrians, and Ægyptians. From the fortieth to the end of the booke is contained the doctrine of the Gospell, and of the kingdome of our Saviour Ie-

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ſus Chriſt, which he hath ſetforth with ſuch excellẽt eloquence, figures, and amplifications, that hee may bee compared with the beſt Orator that euer wrote.

The trauels of the Prophet Ieremias.

IEremias or *Ieremiah*, ſignifieth, *the exalted of the Lord*: hee was borne in the Tribe of *Beniamin*, in a citie of the Prieſts called Anathoth, and from thence came to Ieruſalem, which was two miles, and continued there for 40 yeares, teaching and prophecying.

From Ieruſalem he was ſent to Euphrates, where in the cliffe of a rocke he hid his girdle, *Ier.* 13., which was 400 miles.

From the riuer Euphrates, hee returned back againe to Ieruſalem, 400 miles.

A little after the Lord ſent him back againe to Euphrates (400 miles) to fetch his girdle, and loe it was putrified.

From thence he returned back againe the ſecond time to Ieruſalem, 400 miles.

From Ieruſalem he was led captiue bound in chaines with other priſoners to Ramath, a citie in mount Ephraim, which was 8 miles: there *Nabuſaraden* the chiefe Captaine cauſed him to bee ſet at libertie.

From Ramath he went to Mizpah, which is 8 miles: where he continued a while with *Gediliah* Prince of the Iewes, which man had the chiefe command of certaine cities in Iudæa vnder *Nabuchadnezzer*.

But in the ſeuenth yeare of the captiuitie of the people of Iſrael, *Iſhmael* that was of the ſtocke and progenie of *Dauid* (hoping to obtaine the gouernement of Iuda) made warre vpon *Gediliah*, and put him to death; wherefore *Ieremy* went from thence with *Iohn* the ſon of *Kareach*, Prince of the Iewes, to Bethlem Euphrata, which was 8 miles, *Ier.* 41. Now when he had ſtayed a while in a village neere Bethlem called Geruth Ghimeham were ſometime *Chimeham* the ſonne of *Barzillai* liued, 2. *Sam.* 19. hee pro-

phecied, saying, *If you stay in this land you shall doe well, neither shall any euill hap vnto you; but if you depart hence into Ægypt, they shall deuoure you with famine and with the sword, Ier.* 42.

But *Iohn* & the rest of the Princes would giue no credit to the words of *Ieremy*, but went into Ægypt, and compelled the Prophet to goe along with them: so they went from Bethlehem to Tachpanes, which was 172 miles. Here the second time *Ieremie* prophecied vnto them, saying, *Behold*, Nabuchadnezzer *shall come hither and wast and destroy all the countrey of Ægypt, beat down the Images of Bethsenes*, (or Heliopolis) *and carrie away the Ægyptians into perpetuall captiuitie Ier.* 43. But the people of Israel being moued to anger because of his words, stoned him to death. So the Trauels of the Prophet *Ieremiah* were 1786 miles.

Concerning the townes and places mentioned in the Trauels of this Prophet, you may reade of them before, except Geruth-Chimcham, which stood close by Bethlehem: it taketh the name from *a stranger*, or *traueller*; being deriued of *Gor*, which signifieth *Hee hath trauelled*; and *Tachpanes*, which was a Citie of Ægypt, some 180 miles from Ierusalem; where the Prophet *Ieremy* was stoned to death; it is oftentimes called by the name of Taphnis.

The trauels of Vrijah *the Prophet.*

VRias, or *Vriah*, signifieth *illuminated*, or *inlightned of the Lord* Hee was borne at Kiriath iearim, a mile from Ierusalem towards the West: from thence he came to Ierusalem, and there prophecied of the destruction of the Citie.

After, when king *Ioachim* went about to take away his life, hee fled thence into Ægypt, 160 miles.

But the king sent messengers into Ægipt & fetcht *Vrijah* back againe to Ierusalem, 160 miles, and there cut off his head, and caused his bodie to bee throwne into the sepulchre of a poore despised man, that it might not be knowne that he had beene a Prophet of the Lord. So all his Trauels were 321 miles.

Of

Of Hananias *the false Prophet.*

Hananias or *Chanania* signifieth *the grace of God.* This false Prophet was a Gibeonite, and came from Gibeon to Ieruſalem, which was foure miles; where he took the wooden yoakes from the necke of *Ieremiah* the Prophet: But *Ieremiah* cauſed yron yoakes to be made in their places, and told *Hananias* that for his falſhood, that yere he ſhould ſurely dy, as after he did

Of the Prophet Ezekiel.

Ezekiel or *Iechezkel*, ſignifieth *the ſtrength or fortitude of God.* He was carried captiue with 3000 others of the Nobility of the Iewes from Ieruſalem to Babylon, which was 680 miles the ſame yeare that *Nebuchadnezzer* put king *Ioachim* to death: within fiue yeares after (a little before Eaſter) the Booke of the Law was found, 2. *Chron* 3. Hee began to prophecie in Babylon *anno mundi* 3356, before Chriſt 612; at which time hee ſaw his firſt viſions, neere to the Riuer Chebar.

Of the riuer Chebar.

THe riuer Chebar was neere Babylon in Chaldæa, vpon the borders of Meſopotamia, falling into Euphrates; and was oftentimes called Aborras, according to the opinion of many learned men. *Strabo* in the ſeuenteenth book of his Geography ſaith, that there is another riuer between Tygris and Euphrates, called Baſilius: Aborras paſſeth along by the citie of Athemuſia, & is a verie faire ſtreame, from whence it is called Chebar, which ſignifies *a ſwift and ſpacious riuer.* Neere to this riuer the Prophet *Ezekiel* ſaw the glorie and maieſtie of our Lord Ieſus Chriſt in a bright ſhining cloud. In this place alſo dwelt manie Iewes, to whom he prophecied and foretold the deſtruction of Ieruſalem by *Nebuchaanezzer*, and the captiuitie of *Zedekiah.*

The

The trauels of the Prophet Daniel.

Daniel signifies, *the Iudge of God.* In the raigne of *Ioachim* King of Iudah, he was carried away captiue from Ieruſalem to Babylon, by *Nabuchadonezar*, which was 680 miles, and there with his fellowes learned the arts and Language of the Chaldæans, for three yeares. Hee was then but young, about ſome 19 or 20 yeares of age, and liued in exile 91 yeares, vntill the third yeare of *Cyrus* Emperour of the Perſians; about which time, hee ſaw his laſt viſion, and a little after dyed, when hee was about 110 yeres of age, as may be gathered by the circumſtances of Hiſtories and times.

From Babylon he went to Suſan in Perſia, *an. M.* 3418, before Chriſt 550, being then 94 yeares of age, which was 252 miles, where neere to the flood Eulæus, hee had a viſion of a ram and a goate; which ſet forth the ſtate of the ſecond Monarchie (which was that of the Græcians.) In this viſion Gabriel the Archangell, appeared to *Daniel*, *Dan.* 8. This was in the third yeare of king *Balthaſar*.

From Suſan *Daniel* returned to Babylon, which was 252 miles; Heere hee interpreted to *Balthaſar* the meaning of theſe words, *Mene, Mene, Tekel Euphraſin, Dan.* 5.

From Babylon, he went to the riuer Tygris or Hidekel, which was accounted 36 miles: here in the third yeare of *Cyrus* king of Perſia, he ſaw his laſt viſion, which is deſcribed in the 10, 11, and 12 chapters of his prophecie.

From Tygris, he returned to his owne houſe at Babylon, which was 36 miles. Sometimes alſo in his three laſt yeares of his life, he vſed to goe to Egbatan, the Metropolitan city of the Meades, which was accounted 464 miles from Babylon, towards the Northeaſt: Heere *Daniel* built a faire and artificiall temple, ſo ſtrongly, that it remained vnperiſhed, and retained the auncient beautie many ages, to the great admiration of all the ſpectators: In it the Kings of the Meades, Perſians, and Parthians, were for the moſt part honorably buried: the gouernement whereof was com-

committed to a Priest of the Iewes as *Iosephus* saith, *lib. Antiq.* 10. *cap.* 4.

From Egbatan, hee returned backe againe to Babylon, which was 464 miles, and there dyed *anno M.* 3445, and before Christ 533. So all the trauels of the Prophet *Daniel* were 2184. miles.

Of the places to which he trauelled.

Of Susan.

SVsa or Susan, is so called from a sweet smelling flower; but chiefely a rose or a lillie, because it is scituated in a faire and pleasant place. It was a goodly citie, lying on both sides of the riuer Eulæus, some 200 furlongs (that is 25 miles English) about, as *Policletus* saith. And of this citie al the countrey round about is called Susana: bordering towards the North vpon Assiria, towards the West vpon Babylon, towardes the South vpon the Gulph of Persia, and ioyneth vpon the East part of Persia towards the East. There are but two cities that are eminent in it, that is this, and another called *Tariana*. The aire in the Winter season is verie temperate, at which time the earth bringeth forth many pleasant flowers and fruites; but in the Summer it is extreame hot, by which heat al things are scortched and burned away, and by reason of the putrifaction of the aire (as some think) in that season there doe breed toads, lyzards, and other noysome serpents in great aboundance; so that the inhabitants are constrained (partly because of the heat, partly because of the loathsome and dangerous creatures) to build their houses all of earth, long and narrow, the walls & rookes being at least a yard thicke, that so the heat might not pierce through them, or serpents breed in them, *Strabo lib. Geograph* 5., saith, that one *Tython* (the brother of *Laomedon* king of Troy) did first build this citie, about such time as *Thola* iudged Israel. After him his sonne *Memnon* beautified it with a faire and goodly castle, calling it after his own name *Memnon* (Of this man *Homer* speaketh.) This castle was such a goodly thing, that a long time after his death, the towne was called *Memnon*, as *Strabo* obserueth: but in *Hester* and *Daniels* times, it was called Susa, and the inhabitants Susans. The Persian Em-

rors in those times keeping their courts there for the most part, and did greatly beautifie the citie with faire buildings. The first of these Emperours that liued here was *Cyrus*, who after hee had conquered Babylon, Assiria, and many other Kingdomes and countries lying neere to the citie Susa; that hee might with more ease and better safetie retaine them in his gouernment, remoued his court from Persepolis (which lay vp in the East part of Persia) to this towne, where all the winter season, for the most part, he liued, and in the Summer went to Egbatan the chiefe citie of Media, because there at that season the aire was verie temperate: His successors after him obseruing the same course for their better conueniencie, and to make euident their greater magnificence, repaired the Castle of Memnon, ioyned to it many fayre and goodly buildings, and close by it planted a pleasant orchard of diuers and sundrie sorts of trees and hearbes. It is reported that the gate whereby they entered into this orchard, was very curiously built, supported with pillars of polished marble, imbossed with siluer and gold verie rare to looke vpon: ouer it was a banqueting house, beautified with liuely pictures, costly furniture & beds of gold & siluer couered with rich tapestry, wrought with silke, siluer, and gold; vpon these they vsed to eate their banquets: it was paued with Porphire Marble, and Hyacinths, in such sort, as it greatly delighted such as beheld it. The Queene had a priuate garden to her self. In which were great aboundance of trees of diuers kinds, & many sweet flowers and hearbes: In which Garden *Ahashuerus* walked to qualifie the heate of his wrath that hee had conceiued against that wicked and perfidious *Haman*, who through enuie and ambition sought the destruction of the whole nation of the Iewes; least by giuing place vnto anger, hee should transgresse the bounds of clemencie and justice: wherfore it becommeth euerie King, Prince &, Iudge to imitate thexample of this Emperor, who in the heat of his anger, would determine nothing of so wicked a man, for long and often deliberation becommeth euerie wise man before hee doth any thing, *Est.* 7.

Not farre from the Emperours pallace, in a faire and pleasant Garden, there stood a colledge of the Magi, that is, such as the Persians

Persians accounted wise and learned men: these were of such account for their knowledge and vnderstanding, amongst that people, that some of them in succeeding ages were chosen for kings and gouernors in that countrie. They studied for the most part the Mathematickes, Historie, Phylosophie, and Diuinitie, and as many haue thought, the Prophecies of *Daniel*, *Ezechiel*, & others: wherefore as is sayd before, many are of opinion, That the Wisemen which came into Iudæa to see Christ, were of this Colledge and towne, because it stood East from Ierusalem. It is at this day called Cusistan, as *Ortelius* and *Sebastian Munster* witnesses, and in their times was vnder the gouernment of one *Caliphus* Emperour of the Sarasens. This *Caliphus* was strongly besieged by one *Allan* the great King of Tartaria, in this Towne, *anno Dom.* 1250. But because of his exceeding couetousnesse and parcimonie, he lost the citie and was famished to death.

Of the riuer Eulæo.

VLai, which *Strab. li.* 15. calleth Eulæa, passed through the city of Susa, and as *Plinie* saith *lib. 6. cap.* 27. tooke the beginning at Media, and so fell into a hole or cauerne of the earth, & passed vnder the ground till it came neere to the citie Susa, where it brake forth againe, and compassed about the tower of Susa, and a temple in that citie dedicated to *Diana*. The inhabitants hold this riuer in great estimation, insomuch as the Kings drink of no other water, and for that purpose carrie it a great way. *Strabo* according to the testimonie of *Polycletus*, saith, that there are two other Riuers of good account, which passeth through Persia, *viz.* Choaspes & Tigris, but neither of them are in like estimation as this is.

Of Elam.

PErsia in antient times was called after this name, from *Elam* the sonne of *Sem*. But after *Perseus* had obtained a large and spacious gouernment in that countrie, it was after his name called Persia. *Elam* signifies *a youth*, or *a young man*.

Of

Of Egbatana or Egbatan.

THis is the metropolitan citie of the Medes, & is distant from Ierusalem 1136 miles towards the Northwest, built by *Deioce* King of the Medes, as *Herod. lib.* 2. saith. Here *Daniel* built a faire Temple, of which you may read more in his trauels. Of this towne you may read more after in the trauels of *Iudeth.*

The typicall signification of Daniel.

D*Aniel* signifies the *Iudge of God*: tipically representing Christ who is appointed by that eternal Iehouah to be Iudge of all things both quicke and dead, and rescueth his Church, which is (as a rose compassed about with thornes) oppressed with the tyranny and crueltie of euil and wicked men, casting those false iudges and mercilesse gouernors into eternall exile and the pit of destruction. And as the Prophet was innocently condemned, cast into the Lyons den, and had the dore sealed vpon him, and to the iudgement of man, no hope of life, or meanes to escape was left him, yet by the prouidence of God was deliuered out of this danger, and came thence safe and vntoucht, *Dan.* 6. so our Sauiour was innocently condemned, cast into the graue, sealed vp among the dead, and to common iudgement left as a man out of minde; yet early in the morning at the appointed time, by the power of his Deitie he raised himselfe vp from this pit of hell (the graue) and gloriously triumphed ouer it and Death.

Of the Prophet Hosea.

THis Prophet *Hosea* was borne in a towne called Bemeloth, or Bethmeloth, (as *Dorotheus* sometime Bishop of Tyre sayth) which was a towne in the tribe of Issacher, not farre from Bethulia, some fiftie two miles from Ierusalem toward the North, neere to which place *Holofernes* afterward pitched his Tents, extending thence to the field of Esdrelon, and the towne Chelmon, from whence it seemeth this towne taketh the name.

He

He propheſied in Iſrael eight hundred yeares before Chriſt; his name ſignifieth *a Sauiour*, being deriued of *Hoſchiag*, the third coniugation of *Iaſchag*, that is, *he hath ſaued*, *Matt.2.*

Of the Prophet Ioel.

Ioel ſignifies, *Gods owne*, as Saint *Ierome* expounderh it. Hee propheſied eight hundred yeares before Chriſt, both in Iſrael and in Iudah. He was borne in a village which was called Bethomeron, not farre from Sichem, in the tribe of Manaſſes, as *Dorotheus* the Biſhop of Tyre ſayeth.

Of the Prophet Amos.

THis mans father dwelt at Tekoa, a poore man, and a keeper of kine, and vſed to gather wilde figges, as appeareth in the firſt and ſeuenth chapters of *Amos*. In this towne *Amos* was borne, and followed the profeſſion of his father, but the Lord called him to be a Prophet; and then hee went to Bethel, which was twelue miles diſtant. Here he reprehended *Ieroboam* King of Iſrael, for Idolatrie, and worſhipping the golden calfe; after, hee was accuſed by *Amaſia* the chiefe prieſt of the Idols in Bethel, and bound in chaines, and at length *Vria* the ſonne of this *Amaſia* ſtroke him vpon the head with a ſpeare, whereby he was mortally wounded.

From Bethel, being ſicke, hee was carryed backe to Tecoa, which was twelue miles: where a little after he dyed, as Saint *Ierome* witneſſeth: in whoſe time his monument was to bee ſeene. *Amos* ſignifieth, *a burthen*, as in deed hee was to the wicked Iſralites, he ſo ſharply reprehended them in his ſermons of the law. He liued eight hundred yeares before Chriſt. So his trauels were 24 miles.

Of the Prophet Obediah.

OBediah signifies, *Gods obedient seruant*, of *Abad*, *hee hath serued, or beene obedient*. He liued sixe hundred yeares before Christ, about the time of the captiuitie of Babylon. Saint *Ierome* saith, that in his time there were to be seene in the citie of Samaria, the monuments of three Prophets, that is, of *Elisha*, *Obediah*, and *Iohn Baptist*. But some thinke that *Obediah* the Prophet lay not buried in Samaria, but rather it was the sepulchre of that *Obediah* which liued in the time of *Ahab*, that hid a hundred of the Lords Prophets, 50 in one caue, and 50 in another, betweene which there were 300 yeares difference.

The trauels of the Prophet Ionah.

THe Prophet *Ionas* was borne in Gath Hepher, which was a towne in the tribe of Zebulon, from whence to Samaria is accounted thirty two miles: here he propheſied to *Ieroboam* (second of that name) King of Israel, that hee should recouer Hemath and Damascus, and so to the plaine of the Red sea, 2. *Kings* 14.

From Samaria to Ioppa or Iapho a port towne vpon the sea shore (to which *Ionas* went when he fled from the Lord) was 38 miles: But the Lord stirred vp a great wind when *Ionas* was vpon the sea, that the Marriners cast him out, and he was deuoured of a whale, *Ion.* 1.

That Whale which had deuoured *Ionas*, with a continuall course and great violence, in three dayes and three nights swam to the Euxine sea, and there cast him vpon the shore, which was 600 miles, *Ioſ. Antiq. li.* 9.

From the shore of the Euxine sea, *Ionas* went to Niniueh, which are eight hundred miles: Here *Ionas* preached repentance to the Niniuites, *Ion.* 3. 4. So all the Trauels of *Ionas* were 1470 miles.

of

Of Gath Hepher.

IN this towne the Prophet *Ionas* was borne, it was ſcituated in the tribe of Zebulon, ſixtie miles from Ieruſalem towards the North, and foure miles from Nazareth toward the South. It ſeemeth to take the name from abundance of grapes: for *Gath Ghepher* ſignifieth *a wine Preſſe*.

Of Iapho.

IApho or Ioppa, was a citie or hauen towne ſcituated vpon the ſea, where all ſuch ſhips landed that went into Iudea. At this day the Turkes & Saracens call it Iafa, lying vpon the Mediterranean ſea, in the tribe of Dan, *Ioſ.* 19. in a certaine mountaine 20 miles from Ieruſalem towards the Northweſt. *Pliny* ſaith, *li.* 5. this citie was built before the flood; and in ſaint *Ieromes* time, there was to be ſeene the ſtone to which *Andromeda* was bound, when hee ſhould haue beene deuoured of a monſter of the ſea. The Poets faine this woman to be the daughter of *Cepheus*, and deliuered by *Perſeus* King of the Perſians, whom after ſhee married. It is called Iapho becauſe of the beautifull ſcituation. Some ſay, it was ſo called of *Iapheth* the ſonne of *Noah*, who firſt cauſed it to be built.

Of Tharſis.

FRom Ioppa, as is ſaid, the Prophet *Ionas* deſcended into a ſhip, that he might flie vpon the ſea: The Latine and Greeke texts read it *Tharſin*, from whence it happened that many haue thought that *Ionas* fled from Tharſis a citie in Cilicia, in which countrie Saint *Paul* was borne: but *Luther* in his expoſition of the Propheſie of *Ionas*, doth vtterly diſallow of this as falſe; for the Hebrew text reades it not *to* Tharſin, but *in* Tharſin, that is, into the Sea. For the Hebrew tongue hath two words or ſillables which ſignifies the Sea, which are, *Iam*, and *Thar ſis*. *Iam*, ſignifies not onely a great Sea, but the meeting together of waters, or a Lake. So in *Luk.* 5. the Sea of Galile, in which Chriſt and his diſciples ſailed, is called a lake: yet *Iohn ca.* 6. and the reſt of the Euangeliſts,

liſts, calls it a ſea. So alſo *Moſes* (in *Gen. cap.* 1.) calleth the meeting together of the waters *Iam*; which may ſignifie a ſea, and a Lake. But *Tharſis*, or *Tarſchich*, doth denote a great ſea, and no Lake or a high and troubleſome ſea, as the Mediterranean ſea is. In this *Paul* trauelled, & there ſtandeth many Iſlands, or Rhodes, Cyprus, Sicilia, and others; all which are at this day ſubiect to the Turkes, Venetians, and Spaniards. It extendeth it ſelfe from Ioppa and Cilicia, to the ſtraites which is betweene Spaine and Mauritana. Into this ſea *Ionas* was caſt when the Whale deuoured him. In like manner the Red ſea, and all other that are Ocean ſeas, are called *Tharſis*; as it appeareth in the 72 Pſalme, where it is ſaid, *The Kings of Tharſis and of the Iſles ſhall bring preſents:* Here the kings whoſe Empires extend themſelues along the ſea coaſt, are vnderſtood. But the citie Tharſis (the countrie of the Apoſtle *Paul*) is not a kingome, neither euer had a King, much leſſe many Kings. So *Solomon* ſent his ſhips by Tharſin (that is, by ſea towards the Southeaſt, into the Red ſea and Eaſtern Ocean,) that they might bring gold, pretious ſtones, and ſweet gummes from Arabia. But the ſhips could not ſaile by the red ſea vnto the towne of Tharſis, vnleſſe they would haue ſailed ouer the land, which was vnpoſſible; becauſe Tharſis lyeth into the land from the red ſea, as all Coſmographers agree. So alſo the Pſalmiſt ſaith *Thou breakeſt with thy ſtrong windes the ſhips of Tharſis*, that is, of the ſea; beſide many ſuch like ſpeeches. From whence ſaint *Ierome* concludeth, That Tharſis may better ſignifie the ſea, than the city Tharſis.

Of the Euxine Sea.

THe Euxine Ocean, is that great and troubleſome ſea, that beginning not farre from Conſtantinople, runneth from Boſphorus in Thrace, towards the Eaſt and North; containing to the Longitude eight hundred miles, but to the Latitude two hundred and eightie. Towards the South, it toucheth vpon Aſia the leſſe; towards the Eaſt, vpon Calcos; towards the Weſt, Thracia and Walatia; but towards the North, it is ioyned to the Poole of Maeotides. This ſea in times paſt was called *pontus Axenus*,

Axenus, that is, *the inhospitable countrie*; becauſe (as *Strabo* ſaith in *li.* 1. of his Coſmographie) the inhabitants neere about the ſea ſhore did vſually ſacrifice thoſe ſtrangers which they could get, or elſe caſt their bodies vnto dogs to be deuoured, making drinking cups of their skuls. But after, when the Ionians had buile certain towns vpon the ſea coaſt, & had reſtrained the incurſion of certain Scythian theeues, which vſually preyed vpon merchants that reſorted thither; at the command of *Pontus* their king (who had obtained a large and ſpatious kingdome in that countrie) they called it *Pontus Euxinus*, which is as much to ſay, as *the hoſpitable countrie*. *Ouid* teſtifieth almoſt the ſame, concerning the originall of the name of this ſea, ſaying after this manner:

Frigida me cohibent Euxini littora Ponti,
Dictus ab antiquis Axinus ille fuit.

The chilly ſhores of th' Euxine ſea conſtraines me to abide:
In auncient time call'd Axinus, as it along did glide.

Of Ninus, or Niniueh.

NInus, or Niniueh was a citie of Aſſyria, where the Emperours of that countrie vſed to keepe their Courts. It was firſt built by *Ninus*, that great Emperour of the firſt Monarchie, three hundred yeares after the floud, and two thouſand before Chriſt, about the time when the Patriarch *Abraham* was borne. It continued in great glorie for the ſpace almoſt of fifteene hundred yeares, and was diſtant from Ieruſalem towards the North-eaſt, ſixe hundred eightie foure miles: vpon the Eaſt ſide ioyning to the riuer Tygris; on the North, to the Caſpian ſea. It taketh the name from the beauty of it, being derined of *Naueh*, which ſignifieth *a comely place*, ſpatious and pleaſant. There are many that are of opinion, that in many things it exceeded Babylon; as, for the ſumptuouſneſſe of the buildings, the ſtrength of the walls, and the extent. The walls were ſo thick, that three chariots might haue met vpon them without danger, and beautified with a hundred & fifty towers. *Ionas* being ſent of God to this city

was three dayes going through it; that is (as *Esther* expounds it) through euerie ſtreet of it; in which time hee conuerted a hundreth and twentie thouſand to repentance. *Arbaces* (who was alſo called *Arphaxad*) was then Emperour. This *Arbaces*, *Iuſtine lib.* 2. calleth *Arbactus*; he was a Captaine of the Medes, who perceiuing the effœminate diſpoſition of *Sardanapalus* the then Emperour, taking aduantage of the times and this mans weakeneſſe, conſpired with ſome of his companions to vſurpe vpon his gouernment: and that he might make them hate & loath his looſneſſe, brought them into a room where they might ſee him ſitting amongſt his Harlots, tyred in womans apparell, and carding wooll. This ſight greatly diſpleaſing them, and before being encouraged by *Arbactus*, they ſeiſed vpon the citie, and beſieged *Sardanapalus* in his Pallace. But to preuent the miſerie of a ſhamefull death, after he had gathred all his riches together, ſet fire of his pallace, where hee, his companions, and treaſure periſhed. This fire continued fifteene dayes, and hapned 823 yeares before Chriſt: about which time *Arbactus* ſucceeding *Sardanapalus*, began to raigne, and continued his gouernment eight and twentie yeres. But the Medes held not the Aſſirian Empire long, for *Phul Belochus*, who at this time raigned in Babylon, and his ſucceſſor *Figlath Phulaſſer*, are called Kings of Aſſiria, betweene whom there hapned many great warres, 2. *Kings*, 15. 26. From whence may bee gathered, That after the death of *Arabactus* theſe Emperours dwelt in Niniueh, and ſucceeded in the Empire.

Thus was this citie greatly defaced with continuall euills, the Lord before hand giuing them many admonitions & gentle corrections (if it had been in them to haue conceiued it) to win them to repentance; but they continued ſtill in their ſinnes, therefore according to the former prophecies, *Cyaxares* king of the Medes beſieging this Towne, tooke it and deſtroyed it euen vnto the ground, as *Euſebius* ſaith. This deſolation hapned 13 yeres before the deſtruction of Ieruſalem, in the 11 yeare of *Sadyattis* King of the Lydians, who was grandfather to *Craſus*, *anno mundi* 3349, before Chriſt 619.

After

After this destruction it lay for a long time desolate, but at length some part of it was restored, though with much trouble; and then when it was at the best estate, constrained to suffer many changes; and at length vtterly destroyed the second time by *Tamberlaine* the great, *anno mundi* 3390. After this, the inhabitants of that countrey (vpon the East side of the riuer Tygris) began the third time to build it. But whether this third restoring of this citie, was at the command of some Prince that had the gouernement of the countrey thereabout, or because of the situation, or for priuat profit, it is not set downe: neuertheless it is againe repaired, standing vpon the borders of Armenia, beautified with goodly buildings, with faire and spatious streetes, compassed about (as other cities of the East are) with wals & ditches, sufficiently strengthened to oppose the enemie. But in respect of the former Niniueh, it seemeth a small village. It hath a bridge built of ships, lying vpon the East side of it, ouer the riuer Tygris: and vpon that side of the riuer there stand many faire Gardens and Orchards; and the land there also is very fertile & pleasant: but vpon the West of Tigris the soile is nothing so fruitfull. At this day it is called by the name of Mossel: so that although it standeth in the same place, yet doth it not retaine the same name. To this town there is a great resort of Merchants, which bring vp their commodities by the riuer Tygris hither, and from hence conueyes them to Bagadeth, and many other parts of the world. The inhabitants thereof are for the most part Nestorians, of whom you may reade before in the description of the Sects that remaine in Ierusalem at this day. They are had in great account and estimation amongst the Turkes, because it is imagined that one of this sect, helpt *Mahomet* to compose the alcaron. This *Nestorius* liued *anno domini* 429, and taught in Constantinople: but after he was condemned at Ephesus for an heritick, he was constrained to steale from Constantinople, and to flie to Thebes in Ægypt: where God laid his grieuous punishment vpon him; for his tongue began to rotte in his head, and to consume with vermin, of which he died miserably.

The spirituall signification of the Prophet Ionas.

Ionas signifies *a Doue*, and typically representeth Christ in his name: For Christ was that gratious and innocent Doue, who hath made euident to man his singular mercie and clemencie, without any shew of bitternesse or wrath. Then in his affliction; for as *Ionas* thrust himselfe into the sea of calamitie, and there was swallowed vp of a Whale; which might be well resembled to the graue: so Christ our sauiour was cast into the sea of affliction, the miserie & calamitie of this world; and after that, thrust into the iawes of death, the graue, where (as *Ionas* did in the Whales belly) he lay three dayes, and then arose againe, the earth being vnable any longer to containe his body.

Of the Prophet Micah.

THis Prophet was borne at Maresa, a towne of Iudea, 16 miles from Ierusalem towards the West; it signifieth *a bitter field*. In Saint *Ieroms* time, the ruines of the wall of this citie was to be seene. *Micah*, or *Micheas* signifies *humble* or *lowly*. This man was held in great estimation, because hee was the first that named the countrey where our Sauiour Christ should be borne, *viz.* in Bethlehem, 800 yeares before his natiuitie. He liued *anno mundi* 3200.

Of the Prophet Nahum.

NAhum signifies a *comforter*. He was borne in a towne of Galile, called Elcosch, as hee saith in the beginning of his Propheſie. This village was shewne vnto Saint *Ierom*, by those that trauelled with him through the holy land in his time: it was but a small village, called by the name of Elcos; and scituated (as *Dorotheus* Bishop of Tyre saith) on the further side of Bethabara, sixteene miles and something more from Ierusalem towards

ward the Northeast. This Prophet liued 750 yeres before Christ & prophecied of the destruction of Niniueh, which after came to passe.

Of the Prophet Habacucke.

H*Abacuck*, or *Chabacuck* signifies, *one that embraceth*, or *a louer*, from *Chaback*, that is, *he hath embraced*. For as a Nurse embraceth and kisseth her infant, so also this Prophet embraced and comforted his people with comfortable doctrine, lest by the destruction of Ierusalem (which hee prophecied should after happen by the Chaldæans) they should be driuen to desperation. *Paul* tooke the foundation of his Epistle to the Romans out of this Prophet, reciting a saying of his, which was, *That the iust shall liue by faith*. Hee began to preach a little before the Prophet *Ieremie*, 650 yeares before Christ, aboue 100 yeares before *Daniel* was cast into the Lions den. From whence most of the learned conclude, that this could not bee that *Habacuck* which brought meat to *Daniel* as he was amongst the Lyons; but they rather thinke it a fragment of some spirituall Comedie, and therfore worthie to be called Apocrypha.

Of the Prophet Zephania.

Z*Ephania* signifies *the secretarie of the Lord*, being deriued of *Zaphan*, that is, *he hath hid* or *kept secret*. Hee liued in Ierusalem and Iudæa in the time of *Iosiah* King of Iuda. He was borne (as *Dorotheus* Bishop of Tyre saith) in a Towne called Sabarthaca in the tribe of *Simeon*.

Of the Prophets Haggai *and* Zacharia.

H*Aggai* or *Chaggai* signifies, *a Priest celebrating the feast of the Lord*, beeing deriued of *Chagag*, *hee hath celebrated a feast*. And *Zacharias*, or *Zacharia*, doth denote, *such a man as re-*

membreth the Lord: being derived of *Zachar*, that is, *hee hath remembred* or *recorded*. These two Prophets prophecied in Ierusalem in the second yeare of *Darius* the son of *Histapis*, 519 yeares before Christ, *ann. mundi* 3449. *Haggai* began his prophecy vpon the first day of the sixth month *Elul*, which answereth to the 28 day of August. He sharply reprehended the people, because they neglected the house of the Lord, and built vp their own houses. In the 8 moneth Marhusuan (which for the most part answereth to our November) *Zacharias* in the same yeare began to prophecie, and in his sermon exhorted the People to repentance, adding the promise of our Sauiour, and that hee would turne vnto them that would turne vnto him, *Zachar.* 1. These two Prophets lie buried 20 miles one from the other. For as *Dorotheus* Bishop of Tire saith, *Haggai* lies buried in Ierusalem among the Priests; but *Zacharias* neere to a towne in the field of Betharia, 20 miles from Ierusalem towards the West: but in the time of *Theodosius* the Emperor, was remoued and preserued as a holy relique. Concerning that fable and figment inserted into the historie *Nicephori*, I doe vtterly disallow.

Of the Prophet Malachi.

THis Prophet prophecied after the captiuitie of Babylon, and dwelt in the town of Ziph, as *Dorotheus* Bishop of Tire saith. *Malachi* signifies *an Angel sent*; and in Greeke *a messenger*; for this Prophet preached so comfortably, as if he had been an Angel of God; but principally of Christ and S. *Iohn Baptist*, who should go before him to prepare his way, and make his paths strait. S. *Ierom* in his Epistle to *Paul* and *Eustochium*, writeth, That there are some of the Hebrewes which suppose this *Malachi* to haue bin *Esdras* the Scribe, who was sent by *Artaxerxes Longimanus* Emperour of the Persians, to restore the commonwealth of Israel, in the yeare before Christ 457.

An Instruction how the Prophets *may rightly be vnderstood.*

FIrst looke into the Cosmographicall Table at the beginning of this booke, and diligently obserue the countries and cities that are there set downe, and how they lie scituated from Ierusalem.

Toward the South of Ierusalem, the Idumæans, Ismaelites, Arabians, and Ægyptians dwell.

Towards the East, the Moabites, Ammonites, Chaldæans, Babylonians, and Persians.

Towards the North, the Phœnicians, Syrians, Assirians, and Armenians.

Towards the West lieth the Mediterranean Sea, Græcia, Italie, Spaine, and the Isles of the sea.

Secondly, this rule is to be obserued, that as often as the Prophets speake of the Tribes of Israel, they vse these names, *viz.* Israel, Samaria, Ephraim, Ioseph, Iesreel, Bethel, and Bethauen; these are the names of the kingdom of Israel. But to the kingdom of Iuda these names are attributed, *viz.* Iudah, Ierusalem, Beniamin, the house of *Dauid*. But when the Prophets ioyne these two Kingdomes together, they call them by the names of *Iacob* and Israell.

Thirdly, when thou readest in the Prophets the name of any countrie and citie which is not sufficiently knowne vnto thee, search this Alphabeticall Table here following, and thou shalt find the whole matter declared vnto thee.

An

An alphabeticall Table of all the Countries and Cities mentioned in the PROPHETS.

A

ABARIM, that is, *a bridge* or *a passage ouer*. It was a mountaine of the Moabites, where the Israelites pitched their Tents, *Num.* 33.

ACHOR, *the valley of trouble*. Here *Achan* was stoned to death for his theeuerie: it stood not farre from Gilgal toward the North, 12 miles from Ierusalem, *Iosh.* 7. *Is* 6.

ADAMA, *red earth*. This was one of the cities that were destroyed with fire and brimstone from Heauen.

AI, *hilly*. This citie *Ioshuah* burnt with fire. It lay 8 miles from Ierusalem towards the North, *Iosh.* 8.

AIATH, *idem*, *Isay*, 10.

AR, or ARI, *a Lyon*. It was a city of the Moabits lying beyond Iordan in the Tribe of Beniamin, called Ariopolis, scituated vpon the banke of the riuer Arnon, twentie foure miles from Ierusalem toward the Northeast, *Deut.* 2. In *Isay* 15 it is called ARAR *a destroyer*.

ARAM, *noble* or *mightie*. Armenia and Syria are so called, of *Aram* the sonne of *Sem*, the chiefe citie of which countrey is Damascus. *Plinie* saith, *lib.* 6. 17. The Scythians were also in antient times called Aramites.

ARNON, a famous riuer of the Moabites in the Tribe of Reuben, which falls into the dead sea, 20 miles from Ierusalem, Eastward. In *Isay* 16 it is called RANAN, *he hath shouted for ioy*.

AROER, by vsurpation, *an ewe tree*. This is a citie of the Moabites, neere to the riuer Arnon, in the tribe of Gad beyond Iordan, 24 miles from Ierusalem towards the East, *Ier.* 40. There is another citie so called, neere to Damascus in Syria, *Isay* 7.

ARPAD, *the light of redemption*. This was a citie in the land of Damascus,

Damaſcus, *Ier.49.* This is another flouriſhing citie of that name, which may compare with Antiochia for greatneſſe, *Iſa.10.* but where it is ſcituated it is vncertaine.

ARVAD, was a part of the land of Canaan: ſo called of *Aruad* the ſonne of *Canaan*, *Gen.10.*

ASCANES, or Tuiſcones, are a people deſcended of *Aſcenite*, the ſonne of *Gomer*, the ſonne of *Iapheth*, which ſometimes dwelt in Armenia, but now haue their abiding in Germanie, 2. *Gen.10. Iſa.51.* So that of *Gomer*, they are called Germans: and of *Aſcanes* Aſcanians, or Tuiſcons.

ASSECA, *fortified round about.* Neere to this town *Dauid* killed *Goliah*, it ſtood eight miles from Ieruſalem towards the Weſt.

ASSVR, or ASSIRIA, *a bleſſed countrey*; being ſo called of *Aſſur*, the ſonne of *Sem.*

AVEN, *iniquitie.* Bethel was ſo called after *Ieroboam* had there ſet vp a golden calfe, *Hoſ.10.*

B

BABEL, *confuſion.* Babylon is the metropolitan citie of Caldea, 280 miles from Ieruſalem towards the Eaſt.

BATH, *Domeſticall.* It was a towne of the Moabites in the tribe of Reuben, beyond Iordan, *Iſa.16.*

BAZRA, *a grape gathering.* It was a citie of the Edomites, ſcituated vpon the banke of Iordan, on the further ſide, neere to Bethabara, 20 miles from Ieruſalem towards the Northeaſt, *Iſa.24. 36. Ierem.48.* Here is to be noted that the countrey of the Moabites in times paſt was ſubiect to the Edomites, and then this citie was in their iuriſdiction; but after the Moabites got into their hands againe, and held it. It was one of the ſixe townes of refuge mentioned, *Ioſh.29.*

BEROTHAI, *a Cypreſſe tree.* This towne ſtood neere Hemath or Antiochia, 280 miles from Ieruſalem, towards the North, *Hezek.47.* In this citie *Dauid* king of Iſrael tooke *Haddaeſer* king of Zoba, or Sophena, and conſtrained him to giue him a great deale of braſſe (as is thought) yearely for tribute: for neere that citie there were many braſſe mines.

BETHAVIN, *the houſe of iniquitie.* Bethel was ſo called, of *Hoſ.6.* It

6. It ſtood eight miles from Ieruſalem towards the North.

BETH-CHÆREM, *the houſe of the vines.* It was a towne not far from Ieruſalem, towards the North, *Ierem.* 6.

BETH-DIBLATHAIM, *the houſe of dried figs.* It was a citie of the Moabites, *Ierem.* 48.

BETHIESIMOTH, *the houſe of deſolations*: this was alſo a city of the Moabites in the tribe of Reuben beyond Iordan, *Ioſ.* 13. *Ezek.* 25. 20. miles from Ieruſalem.

BETH-GAMVL, *the houſe of reſtitution.* This was a citie of the Moabites, *Ierem.* 48.

BETH-BAALMEON, *the houſe of habitation for the Idol Baal.* It was a citie of the Moabites, 24 miles from Ieruſalem towards the Eaſt, not farre from Aroer, *Ezek.* 25. 1. *Chro.* 5.

BVTZ, *a caſtle of prey.* It was a citie of the Iſhmaelites in Arabia Petræa, 80 miles from Ieruſalem towards the Southweſt, *Ierem.* 25.

BEL and NEOB, two Idols of the Babylonians, *Iſa.* 45. BEL ſignifieth, *the god of mixture or confuſion*, NEOB *the god of prophecie.*

C

CALNO, *his perfection.* This is Seleuſia, ſcituated vpon Tygris beyond Babilon, 316 miles from Ieruſalem toward the Eaſt. theſe times it is called Bagadeth, *Gen.* 10. *Iſa.* 10.

CANNE, *a firme foundation.* It was a citie of the Syrians, *Ezech.* 27.

CAPHTHOR, *a little ſphere*, or *a round globe like vnto an apple* or *pomegranat.* Alſo Capadocia, a countrey of Aſia the leſſe, 600 miles from Ieruſalem towards the North.

CARCHEMIS, *a ſacrificed lambe.* This citie was ſcituated too neere Euphrates in Syria, 400 miles from Ieruſalem towards the North, *Ierem.* 25.

D

DEEDAN, a citie of the Idumeans, ſo called of *Dedan* the ſonne of *Eſau*, *Ierem.* 25. *Iſa.* 21.

DIBON, *a miſt.* This was a citie of the Moabites neere Heſ-

kon

bon in the tribe of Ruben, 28 miles from Ieruſalem towards the Northeaſt.

DIBLATH, *a bunch of figs.* It was a citie in the tribe of Nepthaly, neere to the lake of Samoconites, 80 miles from Ieruſalem towards the North, *Ezek.6.* Here *Zedekiah* had his eyes put out, 2. *King.25. Ierem.39.52.*

DIMON, *bloudie.* This is a city in the tribe of Reuben, which as S. *Ierome* ſaith is 28 miles from Ieruſalem toward the Northeaſt.

DVMA, *Silence*, a citie of the Iſraelites ſo called of *Duma* the ſonne of *Iſmael.* It ſtood in Arabia *Petræa*, 80 miles from Ieruſalem towards the Southweſt, *Eſay* 25. 21.

E

EGGBATHANA, the metropolitan citie of the Medes, diſtant from Ieruſalem 1136 miles towards the Northeaſt.

EDEN, *pleaſure*, a citie of Syria ſcituated neere Euphrates, 400 miles from Ieruſalem towards the Northeaſt, *Eſay* 7. This is thought to haue beene a part of Paradice.

EGLAIM, *a round drop*, it was a towne of the Moabits, *Iſay*, 15. 16.

ELAM, *a young man*, ſo called of *Elem* the ſonne of *Sem*, *Iſay*, 10, 21. After *Perſeus* had got in this countrie a great gouernment, he called it after his owne name, Perſia.

ELEALE, *the aſcention of God*: it was a citie beyond Iordane in the tribe of Reuben, betweene Iacza and Hehbon, 26 miles from Ieruſalem towards the Northeaſt, *Num.32.*

ELIM, *a hart.* This was a lake ſo called in the land of the Moabites, *Eſay* 10.

ELISA, *the lambe of God.* So were the Æolians called in Græcia, of *Eliſa* the ſonne of *Iaban*, the ſonne of *Iapheth*, *Ezech.7. Gen.10.*

ENAGLAIM, *the fountaine of calues*: it was a towne or a caſtle neere to the Red ſea, *Ezek.10.*

EPHA, *the land of obſcuritie*: it was a part of Arabia *Petræa*, ſo called of *Epha* the ſonne of *Midian*, the ſonne of *Abraham*, *Gen.25. Iſ.60.*

G

GEBIM, *a ditch*: This was a Towne in the Tribe of Iudah, *Isa.*10.

GEBAH, *a hill.* It was a hill in the citie of Kiriath-iearim: there was a towne also of the same name standing within a little of it. This was a little more than a mile from Ierusalem towards the West, *Esa.*10.

GEBAL, *a bound or limit.* It was the bounds and limits of Syria, bordering vpon the Mediterranean sea. This citie Gibal or Gebal was 160 miles from Ierusalem towards the North, 1. *Reg.* 5. *Psal.*82.

GIBEAH, *a hill.* It was also called Gibeon, where *Saul* dwelt, 4 miles from Ierusalem towards the North, *Esa.*10.

GILGAL, *a roundle*, or *the compasse of a hill.* Here *Ioshua* pitcht his tents: it stood betweene Iericho and Iordan, 12 miles from Ierusalem towards the Northeast.

GOG, the Turkes are thus called because they liue in Tents, *Ezech.* 48.

GOSAN, a land and riuer in Mesopotamia called after that name, 2. *King.*17. *Esa.*37.

H

HADAD RIMMON, *a pomegranate.* This was a towne neere to Megiddo, where *Iosia* King of Iuda was wounded to death, sixe and fortie miles from Ierusalem towards the North, *Zach.*12.

HADRACH, *the land of gladnesse*: so the Prophet *Zachary* calleth Syria, *cap.*19.

HANES, *an ensigne of grace.* This was a citie of Ægypt, bordering vpon Assiria, *Esa.*30.

HARAM, *the Syrian libertie.* It was the Metropolitan city of Mesopotamia, where *Abraham* dwelt, *Gen.*11. distant from Ierusalem 440 miles towards the Northeast.

HAVERAN, *a casement.* It was a citie in Syria, not farre from Damascus, 160 miles from Ierusalem towards the Northeast, *Ezech.*47.

HAZOR-

HAZOR-ENON, *the gate of a fountaine.* It was a citie in Syria.

HAZOR-TICHON, *the middle porch.* It was a towne in Syria not farre from Haueran, *Ezek.* 47.

HAZOR, *the land of Hay*: so the Ishmaelites called their countrie.

HEMATH, *anger*: so the Prophets called Antiochia the Metropolitan of Assyria which was distant from Ierusalem 280 miles towards the North.

HERMON, *accurst*: it was a mountaine beyond Iordan, neere vnto Libanus, 122 miles from Ierusalem towards the Northeast. There is another mountaine of this name neere to Naim, and not farre from mount Thabor, foure and fortie miles from Ierusalem towards the North, of which the Psalmist speaketh, *Ps.* 89. *Thabor and Hermon praise thy name.* The mountaine beyond Iordan is oftentimes called by the name of mount Gilead.

HESBON, *a ingenious cogitation.* It was a citie of the Moabites in the tribe of Reuben, 28 miles from Ierusalem towards the Northeast.

HENAH, and IEVAH, were two Idols, *Isa.* 37.

HEVILAH, *sandie*: so India is called, and a certaine part of Arabia Petræa, of *Heuilah* the son of *Chus*, *Gen.* 10. These countries are very dry and sandy.

HETHLON, *he hath roled together*: it was a citie in Syria neere to Antiochia, *Ezek.* 47.

HOLON, *a window*: it was a town of the Moabites in the tribe of Reuben, which is also called Helon, *Num.* 2. *Ier.* 47.

HORONAIM, *the Syrian liberties*, two townes of the Moabites, *Isa.* 16.

I

IACHZA, *the priuitie of God*: a citie of the Moabites in the tribe of Reuben, 24 miles from Ierusalem towards the East.

IAESER, *the helpe of God*: a citie of refuge belonging to the Leuites, in the tribe of Gad beyond Iordan, 40 miles from Ierusalem towards the Northeast.

IAVAN

IAVAN GRECIA: ſo called of *Iauan* the ſonne of *Iapheth*, which was diſtant from Ieruſalem 800 miles towards the Weſt.

IEZREEL, *the ſeed of God.* This is the citie where Queene *Iezabel* was deuoured of dogs, it ſtandeth 48 miles from Ieruſalem towards the North.

IRHERES, or Heliopolis, *a citie of the Sunne.* This was a citie of Ægypt, 224 miles from Ieruſalem towards the Southweſt.

K

KEDAR, *blackneſſe.* This was a deſart of the Iſhmaelites, called Sur, 80 miles from Ieruſalem towards the Southweſt.

KIR PARIES, *a wall:* this was Cyrene a great citie in Africa, which was 816 miles from Ieruſalem towards the Weſt. There was a towne of his name in the land of the Moabites in the tribe of Reuben, *Iſa.* 16.

KIR-HAZERETH, or Kir-Hares, *a mud wall:* it was a citie of the Moabites in Arabia Petræa, otherwiſe called Petra, 72 miles from Ieruſalem towards the South, *Iſa.* 16.

KIRIATHAIM, *a citie.* This towne was in the tribe of Reuben, 22 miles from Ieruſalem towards the Eaſt, *Iſ.* 16.

KIRIAH, or Kirieth, *ibidem.*

KITHIM, *a ſhining iewell.* Macedonia is ſo called of *Kithim* the ſonne of *Iauan* the ſonne of *Iaphet*, *Gen.* 10. *Iere.* 2. *Macc.* 1. For if you do but diligently obſerue the deriuation of names, you ſhall find that of *Kithim* comes *Maketis*, and ſo by continuance of time and change of words, Macedonia: it lyeth 920 miles from Ieruſalem towards the Northweſt.

L

LACHIS, *a continuall walking*, or as ſome will haue it, *a pleaſant walke.* This was a citie in the Tribe of Iuda, 20 miles from Ieruſalem towards the Weſt, *Ier.* 34.

LAISA, a *Lioneſſe.* So was Cæſarea Philippi ſometimes called. It was alſo called Dan, ſcituated neere to the fountaines of the riuer Iordan, not farre from mount Libanus, 104 miles from Ieruſalem towards the Northeaſt.

LIBNA, *Frankincenſe*: it was a towne in the Tribe of Iuda, 10 miles

miles from Ieruſalem towards the South-Weſt.

LVD, that is, *Lydia*, a countrey in Aſia *minor*, ſo called of *Lud* the ſonne of *Sem*.

LVIT, *greene graſſe*; it is alſo a mountaine in the tribe of Reuben, *Eſa.6.*

M

MAAGOG, *dwelling vnder a ſhed or tent*. The Turks are ſo called, *Ezech.38.*

MARESA, *an inheritance*. In this towne the Prophet *Micah* was borne, *Micah* 1. it was ſcituated in the Tribe of Iuda, diſtant from Ieruſalem 16 miles towards the Weſt.

MEDAI, *a meaſure*; the Kingdome of Media was ſo called, of *Medai* the ſonne of *Iaphet*, *Gen.* 10.

MEDBA, *warme water*: it was a city of the Moabits in the tribe of Reuben, 28 miles from Ieruſalem towards the Eaſt, *Eſay 16.*

MEDEMENA, *a dunghill*: it was a towne in the tribe of Iudah, neere Beerſeba and Gaza, 44 miles from Ieruſalem towards the Southweſt, *Ioſh.* 15. There was alſo another towne of the ſame name in the tribe of Beniamin, not farre from Ieruſalem, *Ioſh.* 10. *Ierem.*48.

MEGIDDO, *a wholeſome apple*. Here *Ioſia* king of Iuda was ſlaine in war; it ſtood 46 miles from Ieruſalem Northward, *Zach.*12.

MEPHAATH, *the ſplendor of waters*: it was a citie belonging to the Prieſts in the tribe of Reuben, ſubiect to the Moabites, 24 miles from Ieruſalem towards the Eaſt, *Ier.*48.

MESECH, *the tract of ſowing*: ſo the Muſcouites and Ruſſians are called, of *Meſech* the ſonne of *Iaphet*, *Gen.* 10.

MIDIAN, *a meaſure*: a town lying vpon the red ſea, 160 miles from Ieruſalem towards the South; ſo called of *Midian* the ſon of *Abraham* by *Keturah*, *Gen.*25.

MIZPE, *a Watch*. This citie ſtood in the land of Giliad, beyond Iordan, eight and fortie miles from Ieruſalem towards the Northeaſt. There is another Towne of this name alſo not farre diſtant from Ieruſalem in the Tribe of Beniamin, *Hoſea* 5. *Ierem.* 40.

MOAB, *a father.* The countrie of the Moabites, ſcituated betweene the Red ſea and the mountaines Abarim, *Ezech.* 9.

MEVSAL, *running ſwiftly*: it was the name of a people that tooke their beginning from *Vſal* the ſonne of *Iokſan*, *Gen.* 10.

N

NABAIOTH, *the countrey of the Prophets*: this countrey beginneth in the Tribe of Gad beyond Iordan, and extendeth to the Eaſt part of the dead ſea, and ſo by the land of the Moabites to the Red ſea. It taketh the name of *Nabaioth* the ſonne of *Iſhmael*: for all the tract of Arabia Petræa, from the Red ſea to the Gulph of Perſia, of him is called the land of Nabathæa, *Diodorus Siculus* ſaith as much, and further, That it extendeth towards the Eaſt vnto the Indian ſea, *Gen.* 25.

NEBO, *Propheſying*. It was a citie of the Moabites in the Tribe of Reuben, neere to mount Piſga, twentie miles from Ieruſalem towards the Eaſt, *Ier.* 48.

NIMRIM, *a Leopard*. This was alſo a citie in the Tribe of Gad beyond Iordan, thirtie two miles from Ieruſalem towards the Northeaſt, *Iſa.* 16.

NO, *a hinderance*, ſo was Alexandria a citie in Ægypt in auncient times called, diſtant from Ieruſalem 288 miles towards the Weſt, *Ezek.* 30.

NOPH, *a honey combe*; ſo the Prophets call Memphis the Metropolis of Ægypt, being diſtant from Ieruſalem 244 miles towards the Southeaſt, *Iſa.* 18. *Ierem.* 2. *Ezek.* 30.

O

ON, *opulencie*. So *Ezech.* 6. 30. calleth Heliopolis, a citie of Ægypt, which is 224 miles diſtant from Ieruſalem towards the Southweſt.

OREB, *a Crow or Rauen*. Neere to this place in mount Ephraim Prince *Oreb* was ſlain: not far from Iericho, twelue miles from Ieruſalem towards the North, *Iudg.* 7. *Pſal.* 83.

OPHIR, *a Pallace*: it was the proper name of the ſonne of *Iokſan*, the poſteritie of *Sem*, of whom in times paſt India was called Ophir. You may reade of this, *Gen.* 10. 1. *King.* 9.

PATHROS

P

PATHROS, or PETRA, the metropolitan citie of Arabia *Petræa*, 72 miles from Ieruſalem towards the South. It is a Countrey alſo of Ægypt neere Taphnis, 180 miles from Ieruſalem toward the Southweſt, *Iſa.* 11. *Ezech.* 29.

PARATH, *fruitfull.* A name of the riuer Euphrates, *Ier.* 2. 13.

PRAZIN, *a breach.* It is a valley neere Ieruſalem, where *Dauid* ouercame the Philiſtines, 2. *Sam.* 5.

PHVT Is Africa, ſo called of *Phuth* the ſonne of *Cham*, *Gen.* 10.

R

RABBA, *a multitude.* Philadelphia the metropolitan of the Ammonites is ſo called, 96 miles from Ieruſalem towards the Northeaſt.

RAEMA, *thunder*: ſo they called Æthyopia, of *Raema* the ſon of *Chus*, *Gen.* 10.

RAMA, *high.* This citie ſtood eight miles from Ieruſalem towards the North, *Iſa.* 10. There were other cities alſo of the ſame name and ſignification.

REZEPH, *a cole*; it was a citie in Syria, *Iſa.* 37.

BIBLATH, *an inueterate anger.* This was a citie in the Tribe of Nepthaly, neere to the lake of Samoconites, 80 miles from Ieruſalem towards the North. Antiochia alſo was ſometimes called Riblah, 2. *King.* 25. *Ier.* 39, 52.

RIMMON, *a pomegranat.* This was a citie in the Tribe of Iudah not far from Gerar, 32 miles from Ieruſalem towards the South-Eaſt.

S

SABA, *the ſtone Achates.* This was the Metropolitan Citie of Æthyopia, called alſo Meroe, 960 miles from Ieruſalem towards the South. The two famous Queenes (one that came to ſee *Solomon*, the other mentioned *Act.* 8.) dwelt in this towne.

SANIR, *a cleere light.* So Mount Hermon beyond Iordan was called of the Ammonites: it ſtood 112 miles from Ieruſalem towards the Northeaſt.

SARION, *the Danes ſong*. So the Edomites called Mount Hermon that ſtood beyond Iordan.

SAROM, *a faire plaine, or a greene place*. So is that plaine between the ſea of Galile and Mount Ephraim called, *Iſ.* 35. There are ſome that thinke there is a Mountaine ſo called.

SELA, *a Rocke*: this is Petra a citie of Arabia, *ante*.

SEPHARVAIM, *a citie of the Scribes*: it ſtood in Aſſiria, *Iſ.* 37.

SIBARIM, a citie of Syria neere to Damaſcus, *Ezech.* 47.

SIBMA, *a poſſeſſion*, a citie built by the ſons of *Reuben*, 24 miles from Ieruſalem towards the Eaſt, *Num.* 32.

SICHOR, *blacke*. It is a brooke or riuer called Rhinocorura, which falleth into the Mediterranean ſea, neere to the towne Rinocorura, ſcituated vpon the vtmoſt borders of the Holy land towards the South, 72 miles from Ieruſalem towards the Southweſt. The riuer Nilus in Ægypt is alſo called Sichor, *Ierem.* 2.

SIMRI, *Gardians*. They were Arabians dwelling vpon an Angle of Iſthumus of the red ſea.

SINEAR, *a blow vpon the teeth*. Chaldea is ſo called, *Iſ.* 11.

SION, or SCAION, by *Schin*, not by *Zade*, *tranquilitie* and *ſecuritie*: the mount whereon Ieruſalem ſtood is not ſo called, but mount Hermon beyond Iordan, *Deut.* 4.

SIENE, or SEVENE, *illuſtrous*: it was a citie in Affrica, vpon the borders of Ægypt and Æthyopia, 516 miles from Ieruſalem towards the South. *Ionius* ſaith, that the inhabitants at this day cal it Guagheram.

T

TACHPANES, or TAPHNIS, *a couered or hidden enſigne*. It is a City in Ægypt, 180 miles from Ieruſalem Southweſtward, *Ierem.* 2. 43.

THAMAR, *a plaine*. This towne was built by *Solomon*, & ſtood 360 miles from Ieruſalem towards the Northeaſt.

THELASSER, *a Princes tombe*: it was a country vpon the borders of Aſſiria, *Iſay* 37.

THEMATH, wonderfull: a city of Arabia *Petræa*, *Ier.* 25. ſo called of *Thamat* the ſonne of *Iſmael*, *Gen.* 25. it ſtood 40 miles from Ieruſalem Southward: it is called *Theman*, *a Citie of the South*

THOGARMA, *perfection.* Tartaria was ſo called of *Thogarma* the ſonne of *Gomer* the ſonne of *Iaphet*, *Gen.* 10. *Ezek.* 27.

THVBAL, a people bordering vpon the Muſcouites, ſo called of *Thubal* the ſonne of *Iaphet*, *Gen.* 10. *Ezekiel*, *cap.* 27. & 38. maketh Meſech, Thubal, Gog, and Magog, all one people: from whence may be gathered, that theſe people dwelt towards the North, and were gouerned by one Prince. In the 38 Chapter he calles them Gog, that is, the Turke, who is Prince and gouernor in Meſech and Thubal. Therefore without doubt the people of Ruſſia in times paſt were called *Thubal*, which people dwelt neere to Muſcouia: and this opinion ſeemes to be more probable than theirs that imagine the Italians and Spaniards, which haue their dwellings neere vnto the riuer Iberia, to be the offspring of *Thubal*.

V

VPHAR, *the countrey of gold.* It is called alſo Ophir and India. 1. *Kin.* 9. *Ier.* 10. *Dan.* 10. *Pſal.* 119.

Z

ZEB, *a Wolfe.* The wine-preſſe of *Zeb* was in Mount Ephraim, not far from Iericho, 12 miles from Ieruſalem towards the North, where *Zeb* the Prince of the Midianites was ſlaine. There is another towne of this name, neere to the riuer Iaboch, beyond Iordan, 48 miles from Ieruſalem towards the Northeaſt.

ZEBOIM, *pleaſantneſſe.* One of the fiue cities that were burnt with fire from Heauen, *Gen.* 14. 19. *Hoſea* 11.

ZENAN, *a ſheepfold*: it was a citie in the Tribe of *Iuda*, *Mich.* 1.

ZOAN, *mouing.* Tanis a city in Ægypt where *Moſes* wrought all his miracles before *Pharoh*, was ſo called: it ſtood 232 miles from Ieruſalem towards the Southweſt.

ZOBA, *preſumptuous.* This was alſo called Zophena: it is the countrey of Armenia, 600 miles from Ieruſalem towards the North, which *Dauid* conquered, 2. *Sam.* 8. 1. *Chr.* 19.

ZOR, *a rocke.* Tyrus is ſo called; it ſtood 160 miles from Ieruſalem towards the North.

Thus (gentle Reader) for your better eaſe and vnderſtanding, haue I collected a ſhort Alphabeticall Table, and therein briefly deſcribed all thoſe countries and cities mentioned in the Prophets: that ſo by your diligent care and obſeruation, you may the better vnderſtand the meaning of ſuch texts of Scripture wherein they are mentioned.

Of Eſdras *the Lawyer.*

Eſdras ſignifies *a helper*, of *Aſar*, *he helped*. Hee is a type of our Lord Ieſus Chriſt, who is our helper and Sauiour, which hath brought vs into that holy land, eternall life; and is the reſtorer of religion, and the Chriſtian Common-wealth.

This *Eſdras* was ſent to Ieruſalem, to reſtore the Common-wealth of the Iewes, *anno mundi* 3511, before Chriſt 457 in the ſeuenth yeare of *Artaxerxes Longimanus*, that good Emperour of the Perſians. So hee went from Babylon to Ahæua, a certaine riuer neere Babylon; to which place hee aſſembled a great multitude of Iewes, and from thence ſent to Caſpia to fetch a certaine number of Leuites, (this land was in Chaldea not farre from Babylon.) Theſe being here met together, celebrated a faſt vnto the Lord, and with ſolemne prayers beſought his aide and furtherance in their enterpriſe: then they went thence to Ieruſalem, which was 608 miles, and there reſtored the Iudaicall gouernment, inſtituting Eccleſiaſticall officers, chiefe Prieſts, Princes and other gouernours.

Of the land of Caſpia.

THe land of Caſpia ſignifieth *the land of ſiluer*, being deriued of *Keſaeph*, that is, *ſiluer*. It was ſo called, becauſe they vſed to dig ſiluer in that place (ſee Lyra) it was a countrey neere Babylon, where the prieſts and Leuites were in captiuitie; and ſtood 680 miles from Ieruſalem towards the Eaſt.

Of

Of Nehemia.

IN the 20 yeare of *Artaxerxes Longimanus*, which was *anno M.* 3524, and before Christ 444, *Nehemias* went from Susan to Ierusalem, which was 920 miles; there hee repaired the walls and gates in 52 dayes, *Neh.* 1. 2. 6.

When he had gouerned Iudæa 12 yeares, he returned backe againe to Susan to *Artaxerxes Longimanus*, which was 920 miles, *Nehem.* 3.

Afterward *Artaxerxes* about the end of his raigne suffred *Nehemia* to returne backe againe to Ierusalem, which was 920 miles, *Nehem.* 17. So these journeys of *Nehemia* make 2760 miles. Of this citie Susan you may read before.

Of the name and typicall signification of Nehemiah.

NEhemia signifies *the consolation of God*, beeing deriued of *Nicham, he hath comforted*. This man was a type of our Lord Iesus Christ; for as *Nehemias* was a comfort vnto the dispersed Iewes, in that he was sent to restore them into their own country, and to rebuild Ierusalem; so Christ our comforter was sent by his Father from that euerlasting throne of heauen, to refresh & comfort vs by his doctrine, and gather the dispersed members of his Church into one communion, that he might bring them into that heauenly Ierusalem which he hath built, and where he hath prepared a place for vs.

The trauels of Serubabel.

Serubabel carried the People of Israel from Babylon to Ierusalem, which was 680 miles, in the first yeare of *Cyrus* Emperor of Persia, *ann. M.* 3433, before Christ 535.

In the 17 yeare of his gouernement hee went from Ierusalem to Susan 920 miles, 3. *Esd.* 3. 4.

From Susan he went to Babylon, which was 242 miles, 3. *Es.* 4

From Babylon in the same yere he returned to Ierusalem, 680 miles

miles, where the next yeare after, in the beginning of the second moneth, which answers to the 21 of May, in the 3 yere of *Darius Ahasuerus*, *Zerubabel*, and *Iosua*, the chiefe Priests of the Iewes, began to build the Temple, and finisht it in the sixt yere of the same King, 1. *Esd.* 6. So all the trauels of *Zerubabel* were 2280 miles.

The Booke of Ester.

Mordochius was led prisoner with *Iechoniah*, to Babylon, which was 680 miles.

From Babylon hee went to Susan, which was 252 miles; there he brought vp *Ester* his brothers daughter, & taught her honest discipline and the feare of God. This maid was verie beautifull and comely, wherefore at such time as *Darius Ahasuerus* (the sonne of *Hystaspis*) had caused all the beautifull Virgins of his Empire to be brought before him, that from amongst them he might chuse him a wife; *Mordochius* adorned this virgin with goodly apparel, and she also went with them: in whose presence (by his instruction) she behaued her selfe so well, that the Emperor chose her from among the rest, and made her his Queene, she being at that time but a poore maid, and of small abilitie. They were married in Susan in the second yere of his Empire, *an. mund.* 3454, and before Christ 514. From whence it is euident, *That preferment commeth neither from the East nor from the West, but from the Lord.* So these two journeys make 932 miles.

The Types and Allegories collected out of the Booke of Ester.

Mordochius, or *Mordochai* signifies *bitter* and *contrite*, beeing deriued of *Marah*, *Hee was bitter*, and *Dachah*, *Sorowfull and contrite*. A fit resemblance of that true *Mordochius*, Christ Iesus, who for our sinnes and offences was constrained to drinke of that bitter cup of afflictions, the necessities of this world, suffering in his bodie more than tollerable torments, as you may read

read in his passion; therefore iustly called *Mordochius*, that is, *bitter and contrite.*

Ester and *Alma* haue both one significarion, that is, *a virgin*, or *one kept from the bed of a man.* Therefore she was a notable image of the Church, who keepeth her selfe chast and vndefiled, auoyding the societie of euill men; and although she seeme to be desolate and forsaken in this world, in respect of the wicked (who flourish like a flower, and glorie in voluptuousnesse and pleasure,) yet hath shee her *Mordochius*, her Spouse, her dearely beloued, which prouides for her, euen Iesus Christ that immaculat lambe who died for her saluation, and will cloath her in white, put into her hand a regal scepter, crowne her with glorie, and set her with him in the Throne of eternall happinesse.

Ahasuerus signifies, *a noble Captaine*, and typically represents God the Father: for as the Emperour had the command of 127 Prouinces, and in them did principally rule; so God our heauenly father is the Emperor and gouernor of all Kingdomes, and all creatures both in heauen and in earth be obedient to his will; he sitteth in that euerlasting Pallace of heauen, that place of ioy, and that eternal Paradice, from whence he looketh downe to behold vs miserable and distressed creatures vpon earth; of his merciful goodnesse electing and chusing vs to bee heires of that eternall Kingdome, and purifieth vs with the graces of his holy Spirit, so that we might bee made capable to sit with him in eternall felicitie.

The disdainfull Queene *Vasthy* may be a fit Type and Effigies of this world, not onely in respect of her pride, but her excesse in drinking; taking her name from *Schatha*, which signifieth, *to drinke*: so this World liueth in all manner of prodigalitie and luxurie, and contemneth the Lord and King thereof, that Almightie God which sitteth in the heauens; and therefore is iustly throwne downe from that eternall Kingdome: whereas on the contrarie, humble *Ester* (that is, the Church) is taken vp into dignitie, and crowned in that euerlasting Kingdome of Heauen.

Haman signifies *a rebellious and proud man*: beeing deriued of HAMAH, *He hath stirred vp a tumult*: typically representing the

the Diuel, whom God in the beginning made a good Angell, exalted him in the heauens, and made him much more glorious than others; yet notwithstanding glorying in himselfe, hee contemned his Maker, & nothing would content him but to become like vnto him, yea he desired to be worshipped of our Lord Iesus Christ, *Mat.* 4. And as *Haman* endeauoured to ouerthrow not only all the people of the Iewes, but Queene *Hester* also; so the Diuell doth not only endeauour to ouerthrow the whole Church, but if it were possible the head of the Church Christ Iesus.

Of that holy man Iob.

Iob was a holy and good man: hee dwelt in the land of Vz, so called of *Vz* the sonne of *Aram* the son of *Sem*, as S. *Ierom* vpon *Genes.* obserueth. This *Vz* was that great man which built (as was thought) Damascus in Syria, & all the land which extendeth from Damascus to Iordan, after his name was called Vz, that is, *the land of councell*, for so Vz signifieth. There were two townes in this countrey, where *Iob* is said to haue dwelt, that is, Astaroth-Carnaim, and Batzra: Asteroth-Carnaim was distant from Ierusalem, 52 miles towards the Northeast, the inhabitants of which towne worshipped the goddesse *Venus*, and called her by the name of *Astaroth*, of which you may read before: S. *Ierom* saith, That the sepulchre of *Iob* was to bee seene in his time in that towne; and later writers testifie as much for their times. This towne at this day is called Carnea.

Batzra is mentioned in the 36 of *Genesis*, it signifieth *a grape gathering*. In this towne it was thought that *Iob* was borne, it lay beyond Iordan in the Tribe of Reuben, 20 miles from Ierusalem towards the Northeast. All this country in those times was subiect to the King of the Edomites or Idumæans; but after it was ioyned to the land of the Moabites, they hauing conquered the kings of Edom: you may read more of it in the 6 of *Isay*, also *Ios.* 20. where is shewed, that it was one of the six cities of refuge, appointed by *Ioshua*. Heere *Iob* for the most part continued and held

held this towne in great honour and reputation.

He liued about the time of *Bela*, first king of the Edomites: and according to the opinion of Saint *Ierom*, *Augustine*, *Ambrose*, *Philo*, and *Luther*, was for his excellent vertue & singular pietie, chosen King of that countrey, which he greatly inlarged, making all the countries & neighbouring Princes neere adioyning, tributary vnto him: wherfore (as *Ierom* saith, in *locis Hebraicis*) hauing obtained so large an Empire, he remoued his seat from Batzra to Astaroth Carnaim, which was a strong and well defenced citie, where in those times (as *Moses* witnesseth, *Gen.* 14.) there inhabited mightie men, and noble Heroes; that so by their vertue he might with the greater facilitie suppresse and conquer other Prouinces.

There are many thinke him to be of the stock of *Abraham*, and of the family of *Esau*, because he is mentioned in the 36 of *Genesis* where it is said, *That when Bela died, Iobab the sonne of Zerah of Bozra or Betzra raigned in his stead.* And Saint *Ierom* in his Preface vpon the booke of *Iob* sheweth, that he was but fiue degrees remoued from *Abraham*: for

Abraham had

Ishmael	*Isaac*
Basmath, who was the wife of *Esau*, mother of *Reguel*, grandmother to *Sarah*, and great grandmother to *Iob*. So that by the mothers side *Iob* descended from *Ishmael*, and by the fathers side from *Esau*.	*Esau*
	Reguel
	Serah
	Iob or *Iobab*, king of Idumæa, *Gen.* 36.

Notwithstanding, there are some that are of opinion, That he descended from *Nahor Abrahams* brother; and was of the family of *Vz*, *Nahors* sonne: which opinion also Saint *Ierom* mentioneth in his Hebraicall questions. But most of the auncient fathers hold this nothing so probable.

Luther vpon the 36 chapter of *Genes.* saith, That hee was King long time before *Moses* carried the children of Israel out of *Ægypt*.

gypt. For *Iuda* and *Aſer* the ſonnes of *Iacob*, had children before they went into the land of Ægypt, *Gen.46.* therefore it is not impoſſible for *Reguel* the ſonne of *Eſau*, to haue children alſo, ſince he was married long before his brother *Iacob*. From hence then it may be gathered, that *Iob* was King of Idumæa before *Iacob* and his ſonnes went into the land of Ægypt. For although the fourteene ſonnes of *Eſau* gouerned the land of Edom, like ſo many Princes (of which number *Reguel* the grandfather of *Iob* was one) becauſe they held it as their inheritance; yet to auoyd ſedition and diſtractions, which oftentimes happen where there is not a certaine head and principall commander, therefore they elected *Bela* the ſonne of *Beor* to bee their King: after whoſe death they choſe *Iob*, becauſe he was a holy man of God, and in his actions iuſt and vpright; who without doubt raigned amongſt the Edomites a long time. For he liued after his afflictions (which God impoſed vpon him to trie him) 140 yeares. *Plato* ſaith, hee married *Dina* the daughter of *Iacob*: but Saint *Ierome*, That he married the daughter of an Arabian, by whom hee had *Enon*. Both theſe may be true; for his firſt wife being dead he might marrie an Arabian.

After the death of *Iob*, the Gyants & Heroes in Aſteroth Carnaim fel againe from the Idumæans; for when *Moſes* brought the children of Iſrael out of the deſart of Arabia *Petræa*, and that they had conquered the land beyond Iordan, the city Aſtaroth-Carnaim had a King called *Og*, who gouerned all the Kingdome of Baſan. This Gyant was of a mightie ſtature; he had a bed of yron * nine cubits long, and foure broad, *Deut.3.*

* Foure yards & a half long, & two broad.

Of Eliphaz.

ELiphaz the Themanite was the brother of *Reguel Iobs* grandfather. This *Eliphaz* had a ſonne called *Theman*, who built a citie, and after his owne name called it Theman, where *Eliphaz* his father dwelt with him. From whence it hapned that he was called *Eliphaz* the Themanite, *Iob.2.* It was diſtant from Ieruſalem forty miles towards the South, & therefore it was called a citie

a citie of the South: you may read of *Eliphaz* in *Ier.ca.*25. Hee had a Concubine called *Thimnah*, becauſe of her beauty & comely proportion: by her he had *Amaleck*, of whom came the Amalekites, betweene whom and the children of Iſraell were cruell wars, *Exod.*17.

The trauels of Eliphaz *the Themanite.*

FRom Theman he went to Aſtaroth-Carnaim, where *Iob* dwelt, which is accounted 92 miles, to comfort his Friend *Iob*, *Iob* 2.

From Aſteroth-Carnaim hee returned backe to his owne houſe, which was 92 miles. So the trauels of *Eliphaz* were 184 miles.

Of Bildad, Iobes *friend.*

BEyond Iordan and the ſea of Galile not farre from Aſtaroth-Carnaim, there is at this day found a town called Suah, where (as it is thought) *Bildad* the friend of *Iob* dwelt. Neere to this towne (as *Sebaſtian Francus* obſerueth in his Coſmographie) there was yerly in the Summer ſeaſon a great mart kept in certain tents and tabernacles erected for that purpoſe, of diuers colours. *Bildad* ſignifies an *antient friend*, and Suah taketh the name from deſolation, being deriued of *Scho*, *he hath made deſolate.*

Of Zophar *the friend of* Iob.

ZOphar dwelt in the citie of Naema, *Ioſh.*15. but how farre it ſtood from Ieruſalem is vncertaine. *Zophar*, of *Zaphar*, ſignifieth *ſwift*. *Naema* ſignifies *pleaſant and delectable*, of *Naem*, *courteous and comfortable.*

Of

Of Iobs *daughters.*

THe Lord gaue vnto *Iob* after his affliction, and that hee had tried his faithfulneſſe, three daughters, ſo faire, that there were none fairer to be found in all the land. The name of the firſt was *Iemmima*, that is, *as faire as the day*, of *Iom*, which ſignifies *a day*. The ſecond *Kazia*, that is, *ſuch a one as giueth a pleaſant ſauor like vnto the gum Caſſia*. The third, becauſe of the excellencie of her countenance was called *Keren Hapuch*, that is, *caſting forth rayes or beames, Iob* 42.

APOCRYPHA.

The Booke of Iudeth.

Of Egbatana.

AFter the death of *Arbactus* or *Arphaxad*, which ſignifies *a mightie Lyon*, to whom *Ionas* prophecied, as is ſaid before; there ſucceeded in the Empire of the Meades, *Mandanes*, *Sarſomenes*, *Artecarnis*, *Cardiceas*, and *Deioces*; who being enthroniſed in that Empire, called himſelfe *Arphaxad* or *Arbactum*, the ſecond. This man built Egbatana the metropolitan city of the Medes, and beautified it with verie faire buildings & goodly walls, made all of foure ſquare ſtone cut and poliſhed, 70 cubits high, and 30 broad; towers ſtanding vpon it 100 cubits in hight, as wel thoſe that were for the defence of the town, as thoſe where the gates were. The aire in that countrie was temperate, inclining rather to cold than heate, becauſe it lay toward the North: it ſtood 1136 miles from Ieruſalem Northeaſtward. Here (for the moſt part) this Emperor kept his Court, till (as *Herodotus* ſaith) he was vtterly conquered by *Nebuchadnezzar*, Emperor of the Babylonians. This was that *Nebuchadnezzar* which

ſent

ſent *Holofernes* with a mighty armie againſt Iudæa, Bethulia, and many other cities and countries, and would be worſhipped as a god, *Iudeth* 3.

of Hydaſpes.

HYdaſpes is a riuer that ariſeth in Media, which running thorough a part of Parthia, extendeth it ſelfe into India; and not farre from the citie Niſa falleth into Indus, according to the opinion of *Pliny*, and *Strabo lib.* 15. Neere this riuer *Nabuchadnezzar* ouercame *Dieoces*, otherwiſe called *Arbactus*, *Iud.* 1.

The deſcription of the countries conquered by HOLOFERNES.

Of Kedar.

KEdar (the wilderneſſe of Zur was thus called:) ſtood in the land of the Iſhmaelites, 80 miles from Ieruſalem towards the Southweſt: and tooke the name of *Kedar* the ſonne of *Iſhmael*, *Gen.* 25.

Of the mountaines of Ange.

THe mountaines of Ange, lay betweene Pamphilia and Cicilia; to the latitude of that famous countrie of Cilicia in Aſia minor, 320 miles from Ieruſalem towards the North; not farre from Anchiale a citie of Cilicia, from whence it ſeemeth to take the name.

Of Cilicia.

CIlicia is a prouince of Aſia minor; ſo called of *Cilice* the kings ſonne of Syria and Phœnicia: the Metropolitan citie of which countrey was Tharſus, where the Apoſtle *Paul* was borne it was diſtant from Ieruſalem 304 miles towards the North.

Of Mallos.

MAllos a citie of Cilicia, was ſo called of *Malo*, that is, *plenty of all things*. *Stephanes* ſaith, that it took that name of *Mallo*, who firſt built it. It is a citie to this day, and of moſt of the inhabitants of that countrey called Mallo, as *Geſner* obſerueth.

Of

Of Geſem.

GEſem ſignifies, *fruitfull*. The land of Goſen in Ægypt was ſo called, beeing deriued of *Guſch*, that is, *a turfe*: it ſtood 174 miles from Ieruſalem towards the Southweſt.

Of Æthiopia.

THis country ſtands beyond Ægipt, 800 miles from Ieruſalem towards the South, where the Sun is ſo extreame hot, that it turneth the complexion of the inhabitants to blackeneſſe: heere breed great aboundance of Dragons and cruell beaſts.

Of Eſdrelon.

ESdrelon was a plaine lying betweene the mountains, Thabor, Hermon, and Gilboa, extending it ſelfe from the cities of Megiddo and Apheck, to the ſea of Gennezareth or Galile. In this great field, which was called the plaine of Galile, and the field of Megiddo and Eſdrelon, there were many cruell battels fought; for heere *Gideon* ouercame the Midianites: here *Saul* was put to flight by the Philiſtines, from whence aſcending into Mount Gilboa he killed himſelfe. *Ioſias* alſo, King of the Iewes, was in this place put to flight by *Pharaoh Necho*, and wouned vnto the death. The camp of *Holofernes* was ſo great that it tooke vp all the plain, which contained 16 miles in length. In ſome parts it was wonderfull fruitfull, and brought forth wine, oyle, and many other commodities in great aboundance. It ſtood 52 miles from Ieruſalem towards the North, and was ſo called of *Ceder*, that is, *a hid order* and *diſpoſition*: for *Alam* is as much to ſay as, *he hath hid*.

Of Sobal.

SObal was a countrey vpon the borders of Siria, where Sophena was ſcituated, neere to the riuer Euphrates; which countrie *Saul* and *Dauid* Kings of Iſrael ſomtime conquered: it ſtood 600 miles from Ieruſalem towards the North, and ſignifies, an *eare of corne*.

Of Apamea.

THis was a famous citie in Tetrapolis of Syria, two hundred and eightie miles from Ieruſalem towards the North, built by

of *Seleucus Nicanor* King of Syria; and was so called of *Apamea* his wife.

Of the citie of Bethulia.

BEthulia was scituated within foure miles of Dothan, and two of the Galilean Sea, 44 miles from Ierusalem towards the North. About foure miles from this Towne (that is in a mountaine a little beside Dothan) lay the Tents of *Holofernes* in the sight of Bethulia, *Iudeth cap.* 7. betweene which and Bethulia, lay the plain of Esdrelon, in the middest whereof there ran a pleasant riuer, which in times past watred it. Heere *Iudeth* (according to the custome of the Iewes) washt her selfe. The place where Bethulia stood, is to be seene at this day; the ruins of the towne, and many houses still remaining. It was scituated vpon a goodly high Mountaine, strongly fortified by nature, and (as it seemeth) by art also. A man might haue seene it through the greatest part of Galile; but aboue the rest, a certaine Castle in the end of the mountaine, made for the defence of the citie. They shew at this day (in the Mountaine and field neere Dothan) the place where *Holofernes* campe stood, and the reliques of their Tents; also the brooke where *Iudeth* washed her selfe. *Bethuliah* signifieth *the handmaid of God*; being deriued of *Bethulah, a Virgin*, and *Iah, God*; *Holofernes, a prophane Captaine*; of which sort are those tyrants that persecute the Church of God.

The Booke of TOBIAS.

The trauels of Tobias *the elder.*

TObias the elder, was carried captiue out of the tribe of Nepthaly, where he was borne, to Niniueh the Metropolitan Citie of Assiria, being 600 miles. At such time as *Salmanasser* King of the Assirians, carried away the ten Tribes of Israel into Assiria, captiue; in the yeare before Christ 742, 2. *Reg.* 17. *Tob.* 1. from that time hee continued in Niniueh. Hee was then about seuen and twentie yeares of age, and numbred amongst the

young men that went into exile; for hee was borne about such time as *Romulus* and *Remus* was born, which was *ann. mund.* 3209 and before Christ 798, *Tob.* 1.

About the 39 yeare of his age, hee went from Niniueh into Media, which was 752 miles, and there came to a citie called Rages in that countrey, to visite the banished Israelites: at which time he lent to *Gabel*, by bond, 10 talents of siluer, which amounteth in our money, at v.s.vj.d. the ounce, to 2062 li. and 10.s. or thereabouts.

From Rages he returned backe againe to Niniueh, 752 miles. So all his trauels were 2104 miles.

The trauels of the Angel Raphel, *and young* Tobias.

IN the yeare before Christ 708, the Archangell *Raphel* went from Niniueh to Rages in Media with *Tobias* the younger, which was 752 miles.

From Rages in Media, they returned backe-gain to Niniueh, 752 miles. So these iournies were 1504 miles.

The description of the places mentioned in their trauels.

Of Nepthalie.

THis was the chiefe citie of the Tribe of Nepthaly, 84 miles from Ierusalem towards the North. It stood in Galile, and in times past was a strong towne: here *Tobias* the elder was born. It is to be seene at this day (as some say) but much decayed; and is now called by the name of Sirin, scituated in a mountain, so steep and strongly fortified by nature vpon the West side, that it is impossible to ascend vpon it. In a valley some two miles from this towne towards the South, Naason spoken of in the first Chapter of *Toby*, is scituated. Vpon the left side whereof there stood a towne called Sophet: but now there is nothing to be seen but a Castle, where, in auncient times the Knights Templers kept their abiding, and at this day is in the custodie of the Turks. This castle is scituated vpon a high mountain, fortified verie strongly both

both by art and nature, and standeth within a mile of Nepthaly, vpon the Southwest. At such time as *Iosephus* that great Historiographer (who was the sonne of *Matthia* of *Marathia*, a Priest of the Iewes) was chosen chiefe commaunder of the Tribe of Nepthaly, hee gathered an armie of 100000, and fortified this Castle, and Nepthaly, and many other townes thereabouts; continuing a long and sharpe Warre against the Romans, vntill Nepthaly was taken, and hee constrained to yeeld himselfe captiue. In the taking in of which town, *Titus* the sonne of *Vespasian* did first ascend the walles, and there did make manifest his noble resolution and valour, *Vide. Ios. de bell. Iud. Lib.* 3. *&* 4.

Of Rages a citie of the Medes.

RAges is so called of *a great congregation*: beeing deriued of *Ragasch*, that is, *Hee hath assembled a great companie*; for it was a verie populous citie. It was also called (as *Strabo lib.* 11. *Cosmogra*, saith) Rahga: but after being rebuilt and fortified by *Nicanor*, it was by him called Europus, being distant from Ierusalem 1396 miles towards the Northeast. The Persians call it Arsacia. Saint *Ierom de tradit. Hebr.* would haue Ediſſa (a citie of Mesopotamia, or rather, as *Pliny* saith, of Cœlosyria) to bee Rages, which standeth but 448 miles from Ierusalem towards the North, and from Niniueh 188 miles towards the West. There are diuers others that haue wrote of this towne of Ediſſa: but that this and Rages should bee both one, I cannot see how it should agree with *Toby*; for that hee himselfe hath set it downe to stand in Media, and the cities of the Medes lyeth distant from Ierusalem 1396 miles: therefore gentle Reader I referre it to thy better consideration.

Of Iesus the sonne of Syrach.

SYrach signifieth *an illustrious Prince*, being deriued of *Sarach*, *Hee hath shined forth*. Hee was of that noble familie of *Dauid*; that is, the sonne of *Syrach* the sonne of *Iesu*, and cousin Germane to *Amos Syrach*, who (as *Philo* saith) was the

chiefe prince and captaine of the children of Iſraell, in the time of *Ptolomais Philodelphus* king of Ægipt; and is inserted into the Genealogie of Chriſt, *Luk.* 3. Hee was borne 230 yeares before Chriſt, in the citie of Ieruſalem: from whence (about the 38 yeare of his age) hee went to Alexandria, a Citie of Ægypt, which was 288 miles, *Energetes Ptolomais* the ſonne of *Philodelphus*, being then King of that countrey, where he gathered out of that flourithing librarie, ſet vp at the charge of *Ptolomais Philodelphus*, his booke of *Eccleſiaſticus*, as Bees from diuers flowers gather ſweet honie.

of the great citie of Alexandria.

ALexandria was a citie of Ægypt, diſtant from Ieruſalem 288 miles towards the Weſt; in ancient time called No, that is, *a hinderance.* But *Alexander* the great taking affection to this citie, in the yeare 330 before Chriſt, began to rebuild it (for by the continuance of time, it was much decayed) and within the ſpace of ſeuenteen dayes made it a goodly citie, much greater than it was before. To which that hee might adde the greater grace, hee called it after his owne name, Alexandria: And there hee lyeth buried, after he had gouerned the Empire of the Græcians ſeuen yeares. For although hee dyed in Babylon the chiefe citie of the Chaldæans, yet *Ptolomais* (one of his chiefe princes remoued his bodie thence in a golden charriot to Memphis in Ægypt, and 20 yeares after to Alexandria. The ſcituation thereof is verie delectable; bordering to the North, vpon the Medeterranean ſea; and to the South, vpon the Poole of Maretidis as *Strabo* ſaith *lib.* 17. It was ten miles about, ſtrongly fortified with Walls, beautified with goodly buildings, ſcituated in a verie fruitfull countrey; And to giue a greater delight vnto the inhabitants, without the Walles there ſtood many goodly Orchards and Gardens, plentifully furniſhed with fruits and flowers of diuers kinds, as Pomecitrons, Figs, &c. During the time of *Ptolomais Philodelphus* it was a famous and flouriſhing Citie: For this Prince being a great louer of learning, inſtituted an Academie (as is thought) in it, and added thereto a ſtately librarie, wherein were 400000 Bookes; the fame, where of beeing publiſhed through

thorough the world, many people of diuers nations resorted thither to see it, then *Eleasar* also the high priest of the Iewes, at the request of *Ptolomais* sent 72 interpreters to translate the Bible out of Hebrew into Greeke; which was (as *Eusebius* obserueth, in the 3 yere of his raigne, before Christ 268. In recompence of which curtesie, he sent to be dedicated in the Temple of Ierusalem a table of gold, richly adorned with carbuncles, smatagdes, & other precious stones, 2 stately cups, and 30 boules of pure gold, as it appeareth in *Iosephus lib. Antiq.* 12. The Accademie continued there till after Christs time, as you may reade, *Acts* 6. But the Librarie was consumed 47 yeres before Christ, and the citie greatly defaced. For *Iulius Cæsar* at that time making warre vpon *Pompey* the younger, who continued with his sister *Cleopatra* in this city, caused the Kings nauie to be set on fire, and the Librarie standing neere to it, the flame tooke hold of it, and burnt it downe to the ground with all that was in it, and defaced also a great part of the citie,

Iosephus writing of this citie, compares it with the faireſt cities of those times; being strongly fortified both by sea and land, so that it seemed to be inuincible: but at this day it is but a smal city; the incursions of forreine enemies hauiug wasted and destroied the greater part, left the lesse to be a wonder to the world, the heapes and ruines of goodly buildings making euident lamentable destructions. *Thus man with his deuises perisheth, but the Lord indureth for euer.*

Vpon the Booke of MACCHABES.

The trauels of Antiochus Epiphanes.

ANtiochus *Epiphanes*, that is, *an illustrious aduersarie*, in the yere of Christ 380 was sent out of Syria by *Antiochus* the great, to Rome, which was 1600 miles, where he remained as an hostage for his father and his brother *Seleucus Philopater*, 17 yeares, 1. *Macchab.* 1.

After the death of his father, hee stole secretly from Rome, and went backe againe to Antiochia in Syria, which was 1600 miles; and there succeeded his brother *Seleucus Philopater* in the gouernment. He began to raigne 173 yeres before Christ.

In the third yeare of his raigne, hee went from Antiochia to Tyrus, which was 60 miles; in that iourney he conquered all the lower part of Syria and Phœnicia.

From thence hee went aboue one hundred and twentie miles through Galile and Iudæa, conquering all the cities and countries that lay in his way; and would haue also gone downe into Ægipt, but when hee heard that his nephew *Ptolomais Philometor* had proclaimed an assemblie and parliament, and would not acknowledge him for his protector, hee sent *Apolonius*, one of his Princes, vpon the day of the meeting, into Ægypt, and hee himselfe returned back againe to Ioppa, 2. *Mac.* 4.

From Ioppa, he went to Ierusalem, which was 20 miles, where *Iason* the high priest, and all the people receiued him with great honor. At that time *Antiochus* placed a guard in the castle or tower of Ierusalem, which was the beginning of their intollerable seruitude.

But for that yeare (which was the fourth of his raigne) hee returned through Phœnicia to Antiochia in Syria, which was 280 miles.

In the fifth yere of his raigne, he went from Antiochia with a great armie into Cilicia, which was 80 miles, there hee appeased the vprores of the inhabitants of Tharsus and Mallotus, and conquered all Cilicia, 2. *Mac.* 4.

From Cilicia he returned back againe to Antiochia, 80 miles.

In the sixt yeare of his raigne, *Antiochus* went with a great armie both by sea & by land (wherein there were many Eliphants) to Peleusio which was 400 miles: this citie hee conquered, and ouercame the Alexandrians in a nauall battell, 2. *Mac.* 4.

From Peleusio (after hee had built a bridge ouer Nilus) he went with his armie to Memphis, conquering all the Countries, and strong cities as he went, which was about one hundred and fortie miles, and brought thither a mightie and great prey: where according to the saying of the prophet *Daniel*, in the eleuenth

chapter.

chapter, he dealt subtilly with *Ptolomais Philometor*.

From Memphis hee went to Alexandria, where the citizens would not suffer him to enter the gates, wherefore hee besieged it, but to small purpose, which was 120 miles.

From Alexandria, hee returned to Pelusio, which was 160 miles, there he left a great garrison, to retain what he had gotten in Ægypt, 1. *Macc.* 4.

From Pelusio, hee returned to Antiochia with a great prey, which was 400 miles. In the mean time *Ptolomais* king of Ægypt and his sister *Cleopatra* brought in the ayde of the Romans, *Liui. Decad. lib.* 45.

In the next yeare (that is) in the seuenth yere of *Antiochus Epiphanes*, there was seene in the aire as if there had beene men fighting, a Comet also appeared; this happened in the yeare before Christ, 167.

This yeare in the spring, *Antiochus* went the second time from Antiochia with his armie into Alexandria in Egypt, which was 560 miles, so passing through Coelosyria and Iudæa, hee came into Egypt, which he inuaded with open warre, endeauouring to get that by force which he could not get by intreaty: but the Romans sent *P. Popillius*, with other Embassadors, into Egipt, who, hearing that *Antiochus* was come to Lensia, which was within a mile of Alexandria, the Romanes went thither to him. Where when hee had welcomed them, and shewed all the curtesie hee could to *P. Popillius*, *P. Popillius* deliuered him certain tables that hee had about him written. And first of all commanded him to read them, which hee did: and then he counselled with some of his friends, what was best to be done in the businesse; while hee was thus in a great studie, *P. Popillius*, with a wand that he had in his hand, made a circle about him in the dust, saying, *Ere thou set a foote out of this circle, returne thy answere, that I may tell the Senate whether thou hadst rather haue warre or peace.* This he vttered with such a fit me countenance, that it amazed the King; wherefore, after he had paused a while, quoth hee, *I will doe what the Senate hath written, and shall think fit.* So doing little or nothing in Egypt, hee returned backe againe; *Iustin. Lib.* 34. *Decad. Lib.* 4. *cap.* 5.

Ioſ. lib. 12. cap. 6. Theſe things hapned *ann. vrb. Rom.* 585. *L. Æmilius Paulus*, and *Caius Licinius Craſſus*, being then Conſuls. In which yeare the Moone was totally eclipſed, *Æmilius* ouercame *Perſius* king of Macedon, and reduced Macedonia into a Prouince *Liu. Decad. 4. lib. 5.*

From Leuſia *Antiochus* (fearing leaſt the Ieweswould forſake his Empire and rebell) went to Ieruſalem, which was 288 miles. But the inhabitants of the towne ſhut him out of the citie, wherefore he beſieged it, and (by the treaſon of *Menelaus* chiefe Prieſt, who for that purpoſe conſpired with the guard that was in the Caſtle) quickly got it, and entred the gates. In euerie place where he came he put the citizens to the ſword, & for the ſpace of three dayes did little elſe but cruelly maſſacre the people. He went alſo with *Menelaus* into the Temple, where he polluted the ſacred things thereof, and tooke thence the veſſels of ſiluer and gold, or whatſoeuer he found precious or worthie: ſo that the prey hee took away amounted to 1800 talents, which make almoſt eleuen runne of pure gold: all which were partly gifts dedicated to the Temple, and partly treaſure that was left there (as in a ſafe and ſure place) to the vſe of poore diſtreſſed Widdowes and Orphants.

After that *Antiochus* had robbed the Temple of all the ſiluer and gold that hee could find, had baniſhed *Iaſon*, had placed a ſtrong garriſon in the Tower of *Acropolis* (the Captaine of which was one *Philip* a verie cruell man) and ordained *Menelaus* to bee high Prieſt, with al this bootie and ſome number of captiues, hee returned to Antiochia, which was 280 miles. In the yere following (that is before Chriſt 166) *Lu. Æmilius Paulus* triumphed for the warres of Macedonia. Not long after, *Antiochus* (miſdoubting the fidelitie of the Iewes) ſent *Apolonius* with an armie of 22000 to Ieruſalem, who entred the Citie vpon the Sabboth day, and committed many outrages.

Then *Antiochus* hauing ſpent a great part of the gold and ſiluer which he had got from Ieruſalem, about the eleuenth yere of his raigne made his expedition from Antiochia to Perſepolis (it was alſo called Elymaides) in Perſia, which was 196 miles.

Here

Heere he tooke the Temple of *Diana*, ſpoyled all that countrey round about, and with ſtrong hand, gathered together a great maſſe of gold and ſiluer, to maintaine warre againſt *Iudas Macchabeus*. But a multitude of citizens diſliking his ſacriledge, banded themſelues together, and put *Antiochus* and his ſouldiers to flight, before he could take the citie of Perſepolis, 1. *Macchab.* 6. 2. *Macchab.* 9.

Wherefore being driuen from thence, he fled with his army to Egbatana, a citie in Media, which was 209 miles. Here hauing certaine intelligence by letters, of the noble exploits of *Iudas Macchabeus*, and that hee purged the Temple of ſuch things as were profaine; hee fell into an extream griefe, and like one diſtracted, railed againſt the Iewes, and ſwore to be reuenged of them, 1. *Macch.* 9.

In this extreame anger, hee went from Egbatana to Babylon with his armie, which was 464 miles. But as he went, his chariot was ouerthrown; in the fal whereof he was ſo extreamly wounded, that they were conſtrained to carry him in a bed to Babylon, where ſhortly after he died miſerably. So all his Trauels were 8153 miles.

Thus may we ſee with what difficulties & dangers this wicked Prince obtained his victories, and paſt away his life; ſomtimes in trauell, his Iourneys long and troubleſome; ſometimes in proſperitie, ſometimes in aduerſitie, againe ſometimes afflicted with troubleſome cogitations, ſometimes with extreamitie of anger, ſeldome in peace, and then alſo his actions ſauouring of violence and filthineſſe: From whence it appeareth, that the wicked with more ſorrowes, troubles, and vexations, gaine eternall damnation; then the iuſt (though they ſuffer many grieuous afflictions) obtaine euerlaſting Saluation. For amongſt all the Patriarches, good Kings and Prophets, there is not found any that had ſo manie long and tedious journies as this *Antiochus*, who continually oppreſſed his mind and conſcience with vnprofitable vanities & wicked thoughts, and at length had a miſerable and terrible end.

of

Of the cities and places mentioned in his trauels.

Of Antiochia.

ANtiochia, where *Antiochus Epiphanes* kept his court, was anciently called Chæmath, or Riblah: it was ſcituated in Syria, 180 miles from Ieruſalem towards the North, neere to the cities Seleucia, Laodicea, and Apamea, which foure cities (as *Strabo* ſaith in the ſixteenth Booke of his Geographie) was built by *Seleucus Nicanor* firſt king of Siria. This man was a mightie Prince, and obtayned the name of *Nicanor* (which ſignifieth *victorie*) becauſe he proſpered in his warres, and conquered his aduerſaries. For when (within 13 yeares after the death of *Alexander* the great) he had got the kingdome of Syria, hee became ſo great in the 31 yere of his raigne, that he obtained the Empire of all the Eaſt; and beſide as (*Strabo* ſaith) re-edified and built vp theſe foure Cities, calling one of them Antiochia after the name of his father, another Laodicea, after the name of his mother, a third after his owne name Seleucia, and the laſt Apamea after the name of his wife; theſe foure cities becauſe they were built al by one man, and at one time, were called ſiſters: but Antiochia was much fairer than the other, and in thoſe times was a greater citie then any other called after that name, yea it was equall to Alexandria in Egypt, for glorie and excellencie of building. It was diuided into foure parts, and thoſe parts ſeperated with foure walles: the firſt which was aunciently called Hemath, (*a violent anger*) of *Chamathai* the ſonne of *Canaan*; was after Riblath, from the multitude of the inhabitants; and the third time by *Seleucus* after his fathers name, called Antiochia. In this part, *Seleucus* to dignifie the Citie kept his court, it being compaſſed about with goodly walls. In the ſecond part the citizens of Syria inhabited; in the third, *Seleucus Callimicus* (afterward King of the Syrians) kept his court, and greatly beautified it: but in the fourth (where afterward many Chriſtians inhabited) *Antigonus Epiphanes* continued, and did greatly adorn it and ſet it forth with goodly buildings and ſumptuous houſes. Cloſe by the Citie there ſtood a

pleaſant

pleaſant wood, watred with many cleere fountaines and delightfull ſprings, to which there reſorted a great multitude of Fowles of diuers ſorts, which ſung very pleaſantly among the trees, to the great content and delectation of the citizens. In the midſt of this wood ſtood the temple of *Apollo* & *Diana*, goodly things and verie curiouſly built: it was called the wood of *Daphne*, becauſe it was full of Laurell trees. From this wood all the counttey thereabouts is called Epidaphne. Not farre off ſtandeth the riuer Orontes, which beginneth in Cœloſyria & paſſeth vnder the earth till it commeth neere to Apamea, where it riſeth and watreth all Antiochia, ſo paſſing thence it runneth ſome ſixteene miles, and ſo falls into the Mediterranean ſea. Here *Paul* preached, and kept a Synod, *Euſeb. lib. 7. cap. 24. 25.* There was another Synod kept here by the Arrians, *Trip. Lib. 4. 9.*

Stephanus reckoneth vp many other cities of this name, as Antiochia Liſidia, in Galatia, where *Paul* preached, *Act. 3.* and is diſtant from this 384 miles. Antiochia in Meſopotamia, which is alſo called Mygdonia, & Niſibis; in which *Apollophanes* the Stoick, and *Pharnuchus* that wrote the Perſian Hiſtorie are ſaid to be borne. Antiochia betweene Syria and Arabia, built by *Semiramis*. Antiochia in Cilicia, ſcituated neere to the riuer Pyramus. Antiochia in Pieria, alſo called by the Syrians, Arados. There is alſo a citie called Antiochia, neere to mount Taurus in the countrey of Cammagena. Antiochia ſcituated vpon the Lake of Callichan. Antiochia in Scythia. There was another in Caria, called alſo Pithapolis. Antiochia Marigiana, built by *Antiochus Soter*. And many authors call Tharſus in Cilicia by the name of Antiochia. Antiochia ſignifieth *an aduerſarie*.

Of Rome:

ROme ſtandeth 1528 miles from Ieruſalem towardes the Weſt. Of this citie you may read more in the trauels of the Apoſtle *Paul*.

Tyrus, Ioppa, Memphis, Peluſio, Mallo, & Alexandria, are before deſcribed.

Of

Of Tharsus.

TArsus or Tharsus, signifieth *a Hyacinth stone:* and was so called (as some thinke) of *Tharsis* the sonne of *Iauan* the sonne of *Iaphet* the sonne of *Noah Gen.* 10. It was distant from Ierusalem 304 miles towards the North.

Of Persepolis

PErsepolis was the Metropolitan city of Persia, distant from Ierusalem 1240 miles towards the East: So called of *Perseus*, that mighty king of the Persians, who re-edified it and gaue it that name; which is as much as if hee should say, the citie of the Persians, who also of him were so called. The Astronomers, because he was greatly affected to such as were skilfull in that Art, attributed his name and his wiues name to two constellations in the Heauens, of which *Ouids* fable is contriued of *Pegasus* and *Andromache.*

This citie of Persepolis was so faire, that it exceeded al the cities of the East, both for statelinesse and beautie, & so continued from *Perseus* time, vntill *Alexander* the great had conquered *Darius:* at which time, this great Emperour hauing got into his hand the whole Empire of the Persians, came to Persepolis, in the yere before Christ 329, and there celebrated a great feast in triumph of his victories, to which there resorted many women, not such as were of the better sort, but of them that followed the campe and liued dissolutely, amongst whom was that notable curtizan *Thais*; who perceiuing the king inclined to mirth, and full with wine, began to flatter him in his cups, and amongst other things to commend and dignifie his noble exploits; withall giuing him to vnderstand, how acceptable it would be to the Græcians, to see that royall pallace of the Persians fired, who had so often afflicted Græcia. No sooner had she vttered these words, but another seconded her, and then a third: after the whole assembly cryed out, Shall we reuenge the iniuries of Græcia, and burn the citie? with that they al rose in great fury, the king himself (being crowned) beginning first to fire the pallace, wherein was great abundance of Cædar, from whence it happened that suddenly the fire

spread

ſpread it ſelfe a great way; which, when the armie that lay a little without the wals perceiued, with all ſpeed came to the Citie to ſtay the burning of it, for which purpoſe manie brought water with them: But when they beheld the King himſelfe buſie in this tragedie, laying aſide their water, they alſo (in hope of bootie, & to imitate the ſteps of their Prince) fell to firing their citie, & according to the cuſtome of Souldiers in ſuch maſſacres, made a prey of what they could get, increaſing the fire with drie ſtuffe, and other combuſtable matter; whereby it came to paſſe that the whole citie was therewith fired and burnt to the ground. This was the end of that mightie citie which ruled ouer ſo manie nations, where ſo many mightie Princes gouerned, that was the ſcourge of Græcia, and the greateſt part of the World, that ſent forth a nauie of 10000 ſhips, and an armie of an infinite number; there being at this day nothing to be ſeen, vnles the riuer Araxes that ran cloſe by it remaineth. Thus was that conſumed in a furie, which the king and all his armie before endeauoured to ſpare: But after it turned to the great ſhame of the Macedonians, that their King ſhould fire ſo famous a Citie in the middſt of his cups: and *Alexander* himſelfe after hee had ſlept, repented of what hee had done.

You ſhal find in 2. *Macch. cap. 6.* that *Antiochus Epiphanes* beſieged a certain citie in Perſia, called Perſepolis, from whence becauſe of his exceeding couetouſneſſe and ſacriledge, he was forced by the inhabitants dwelling about the town, to raiſe his ſiege and be gone: therefore ſome may gather, that this Perſepolis before mentioned, was rebuilded, becauſe it likewiſe ſtood in Perſia. But if you read the firſt of *Macchab. cap. 6.* you ſhall find, that this Citie ſo beſieged by *Antiochus*, was alſo called Elymais, wherein ſtood the Temple of *Diana*, beautified with goodly ornaments ſhining with the ſplendor of fine gold wherewith it was guilt: in which Temple, as *Ioſephus* ſaith, (*lib. antiq.* 12.) *Alexander* the great left his armor and other things. From whence may bee gathered, that this towne was not the Perſepolis which hee cauſed to be burnt, but rather ſome other towne built out of the ruins of that citie (according to the opinion of *Quintus Curtius*) or elſe ſome village ſtanding neere vnto it, which being built vp and inlarged

larged, might of some be called new Persepolis, though indeed it was anciently called Elymais; and all the East part of Persia beyond Susa of that towne called Elymatica, hauing some affinitie with Elam the auncient name of Persia; being so called of *Elam* the sonne of *Sem*, *Gen.* 10. wherefore it may well bee concluded, that that Persepolis burnt downe by *Alexander* the great, was neuer restored, but lyeth wast to this day.

Thus the Empire of the Persians (after they had ruled ouer the nations of the earth 260 yeares) was conquered by the Græcians, who held it 129 yeares: at the end of which time, *Demetrius Nicanor* the last Emperor of the Græcians in Syria and Asia, going with a great armie out of Syria towards the East; *Arsaces* king of the Medes & Parthians, being ayded by the citizens of Elymais, the Persians, and Bactrians, meeting him in those parts gaue him many sharpe and cruell battels, and in the end (vnder pretence of peace) tooke him prisoner the yere before Christ 137: so frō that time the Parthians were gouernors of Persia and Græcia, and opposed the Romans in many cruell battels.

Afterward, that is to say in the yeare of our Lord 226, *Artaxerxes* that mightie Lord of Persia, ouercame *Artabanus* king of the Parthians in a mightie battell, and tooke his crowne from his head; the same yeare entring vpon the gouernment of Persia, 548 yeares after the death of *Alexander* the great, from which time *Artaxerxes* and his posteritie raigned in Persia, for the space of 314 yeares; in which space there succeeded 28 kings, *viz. Artaxerxes* the first, *Sapores Ormisdates Vararanes*, *Vararanes* the second *Vararanes* the third, *Narses*, *Misdates*, *Sapores* the second, *Artaxerxes* the secōd, *Sapores* the third, *Vararanes* the fourth, *Cermazat*, whose syrname was *Isdigertes*, *Vararanes* the fift, *Vararanes* the sixt *Perozes*, *Valens*, *Cauades Zambades*, *Cauades* the second, *Cosroes*, *Hormisda*, *Cosroes* the second, *Siroes*, *Adbasir*, *Sarbaras*, *Bornarim*, *Hormisda* the second, who was last king of the Persians: for (being ouercome by *Humarus*, *Amiras* of the Saracens, and third Emperour of the Mahumetans) hee was throwne out of his Kingdome *anno domini* 640. After which time it continued long in the gouernment of the Saracens and Turkes.

Where

Where that holy Priest Mattathias *the father of* Iudas Macchabeus *dwelt.*

M*Attathias* and *Dorotheus* haue both one signification, that is, *the gift of God*; being deriued of *Matath*, *a gift*, and *Iah*, *God.* this *Mattathias* was a holy Priest of the Tribe of Leui, the sonne of *Iohn* the sonne of *Simon*, of whom all that family was called the posteritie of *Simon*, of the stocke of *Ioarib*, of whome you may read 1. *Chron.* 15. He dwelt in a towne called Modin, 14 miles from Ierusalem towardes the Northwest, scituatdd in a mountaine close by the way as you goe to Ioppa, in the tribe of *Dan.* Modin signifies a measure, being deriued of Madad, *hee hath measured.* In this place seeing the cruelrie of *Antiochus Epiphanes*, and the insolencies of his souldiers, he killed one of his captains, and afterward in the Synagogue put to death an idolatrous Iewe, ouerthrew the altar set vp by *Antiochus*; after, called forth al the inhabitants of Modin and other towns neere adioyning, to withstand the fury of this King: so they brought their goods out of the citie into the wildernesse, where they incamped themselues; and after, so manfully opposed *Antiochus*, that he deliuered all the cities and townes thereabouts out of his bondage, and from Idolatrie. But being now growne old (after he had admonished his sonnes to constancie in the seruice of God, and courage in the defence of the countrey) he died in the yeare before Christ 164, and was buried in Modin, where afterwards his sonnes were buried. *Simon* his third sonne, high Priest of Ierusalem, did maruelously beautifie this sepulchre, for he made a vault of white Marble, compassed about with faire pillars which supported an admirable, curious arch, to see to as if it had beene on stone. Ouer this vault, in conuenient places, he built seuen Pyramides in memory of his father, mother, his four brethren, & himself. In the circumference of this monument, hee set vp faire Marble pillars, vpon which, hee caused to bee ingrauen ships, so artificially, that they which sayled vpon the Sea might see them, and vpon these hee placed the armes of his father and of his brethren: you may read more of this, 1. *Macc.* 13. *Ioseph. Antiq. lib.* 12. *cap.* 9.

The

The trauels of Iudas Machabeus.

IVdas *Macchabeus* succeeded his father *Mattathias* in the yeare before Christ, 164, *anno mundi* 3804 & ruled sixe yeares. Immediatly after his fathers death (who, as is said, was buried in Modin) hee led his army against *Apollonius*, chiefe captaine of *Antiochus*, who at that time was in Samaria, which was 30 miles: here he ouercame *Apolonius* and kild him with his owne sword, 2. *Macch.* 2. 3.

When *Seron* (which was also one of the chiefe Captaines of King *Antiochus* in Syria the lower) heard that *Iudas Macchabeus* had ouercome *Apolonius* and put him to death, hee was verie angrie, and said, *I will goe and conquer* Iudas Macchabeus, *& those that are with him, that so I may get my selfe a name, and bee famous through the whole kingdome*: so he came out of Syria, & pitched his Tents neere Bethoron the lower in the tribe of *Iuda*, thirty two miles from Samaria. But *Iudas* went downe to him to Bethoron, where he broke into his camp, ouercame his whole armie, & put him to the sword, and eight thousand of his men, but the rest fled into the land of the Philistines, 1. *Macc.* 3. These two victories he obtained in the first yere of his gouernment, by which hee made the name of the Macchabees famous through that kingdom: this battell was fought eight miles from Ierusalem.

Antiochus Epiphanes, hauing certain intelligence of that which had happened, in the next yeare made an expedition into Persia, that hee might gather money in those East parts to make an offensiue warre against the Iewes: and gaue authoritie to *Lysias* (whom hee made gouernour in his absence) to suppresse this faction sprung vp amongst them. Wherefore *Lysias* sent 40000 foot and 7000 horse in to Iurie; and appointed *Ptolomais*, *Nicanor*, and *Gorgias*, to bee generals of the armie; who so soone as they had entred Iudæa after Hostile manner, they pitched their Tents neere to a towne called Emaus, *Ioseph. lib. Antiq.* 13. *cap.* 10. This towne standeth sixe miles and somewhat more from Ierulem;

ſalem; but *Iudas Macchabeus* aſſembled his armie in Mizpah, ſcituated in the Tribe of Beniamin not farre from Ieruſalem, ſixe miles from Bethoron, 1 *Macc.* 3.

After *Iudas Macchabeus* had implored Gods aſſiſtance in his warres, and performed many religious ceremonies, he went with his armie to Emaus, which was foure miles: where comming vpon the enemie in the night & vnexpected, he ouercame *Nicanor*, put him to flight, and kild three thouſand of his men. This victorie happened in the third yeare of *Iudas Macchabeus* his gouernment, 1. *Macc.* 4.

From Emaus he purſued the enemie to Gexeron Azotus, Aſſerimoth, and Iamniah, vpon the borders of Idumæa, which was eight miles.

After he returned back from purſuing the enemie with his armie to Emaus, which was eight miles, that hee might oppoſe the armie of *Gorgias*; but *Gorgias* vnderſtanding of the ouerthrow of *Nicanor*, and burning of his Tents, fled.

Iudas Macchabeus obtained his fourth victorie in the third yere of his gouernment, which was 62 yeares before Chriſt, and in the 148 yeare of the gouernment of the Græcians in Syria, 6 miles from Emaus, neere to the Caſtle or fortreſſe of Bethſura, which ſignifies *the houſe of the Rock*, being a very ſtrong place, ſcituated in the top of a high rock, ſome halfe a mile from Ieruſalem, in the way which leadeth to Bethlehem. Neere to this caſtle *Iudas Macchabeus* ouercame *Lyſias*, *Antiochus* his chiefe Generall of Syria, who had 20000 foot, and 5000 horſe in his army, carrying away a great victorie, and put to the ſword 5000 of his men. *Lyſias* being thus ouercome, mediated a peace with the Iewes, which was concluded vpon the fourth day of the moneth Dioſceris which anſwereth vnto the ſeuenth day of our moneth of Iune, 2. *Macchab.* 10.

From Bethſura *Iudas Macchabeus* brought backe his armie to Ieruſalem, which was almoſt a mile; where he cauſed the Temple of the Lord to be clenſed of the abhomination of the Gentiles, & broke downe the ſtature of *Iupiter Olimpus*, which had continued there for the ſpace of three yeares: and on the fift day of the moneth Caſlew, which is our December, celebrated a ſolemne Paſſ-

ouer, and built vp a new Altar, and dedicated it vnto the Lord.

In the yeare after, being the fourth yeare of his gouernment, he repaired the towne of Sion, & fortified Bethsura against the Idumeans, which nation all this yeare made war vpon the Iewes: But after, *Iudas* gathered an armie and went 40 miles into Idumea, and inuaded those that were in Arabathnes, and in the land of the sons of *Bean* (which people troubled the Israelites with continuall robberies) and put them to flight, so that they were constrained to take their castle; where he fired them and it together, 1. *Macc.* 5. 2. *Macc.* 10.

From Idumea, he returned backe againe with his armie to Ierusalem, which was 40 miles.

Afterward he lead his armie against the Amonites, which lay 60 miles from Ierusalem towards the Northeast, 1. *Macc.* 5.

From thence he went to Iaeser in the tribe of Gad, which was 24 miles; which he tooke and all the castles thereabouts. This towne *Moses* in times past conquered, as you may reade before 1. *Macc.* 15.

From Iaeser he returned to Ierusalem, which was 40 miles.

From thence he went to Ioppa, which was 20 miles; and there he burned their hauen (for Ioppa was a hauen towne) and those which scaped the fire he kild with the sword, 2. *Macc.* 12.

From Ioppa he went to Iamnia, which was accounted 4 miles; where in the night he fired their hauen, burnt their ships, & spoiled their towne, insomuch as the inhabitants of Ierusalem which were 16 miles off might easily see the fire, 2. *Macc.* 12.

From Iamnia, *Iudas* went with his army against *Timotheus* chiefe captaine of *Antiochus Eupator*, who continued at the citie Caspin, which was something more than a mile, where he ouercame him and 5000 Arabians, which were strengthened with 500 horse, & tooke the citie, 1. *Macc.* 12.

Afterward *Iudas Macc.* with his brother *Ionathan*, lead an armie to Characa vnto the Iewes that were called Tubieni, which was 96. miles, against *Timotheus* gouernour of the Ammonites: but he was gone thence and had done nothing, but left a garrison in a strong hold. Wherefore *Dositheus* and *Sosipater* (which were captaines with *Macc.*) went forth and slew those that *Timotheus* had

had left in the fortreſſe more than 10000 men; *Timotheus* himſelfe alſo fel into their hands, but by reaſon of his faire ſpeeches they ſuffered him to depart with life, 2. *Mac.* 12. 1. *Mac.* 5.

From thence he went to Bozor a faire citie which was ſituated beyond Iordan neere to Bethabara, in the Tribe of Reuben, it was alſo called Bazra, which was 24 miles: this town he tooke and burned with fire, *Iſa.* 64. 1. *Mac.* 5.

From Bozor he went to Mezpa, where *Ieptha* ſometime ſacrificed his daughter, which was 32 miles. In that journy *Iudas Macchabeus* reſcued the caſtle of Datheman, draue thence *Timotheus*, and put to the ſword 8000 of his armie. After, hee went thence to Mizpa, woon the town, burnt it with fire, and put to the ſword all the male children, becauſe the inhabitants had vexed the children of Iſraell with continuall robberie. After that, hee woon many other townes and cities thereabouts, 1. *Mac.* 5.

From Mizpa *Iudas* paſſed the riuer, and went to Aſtaroth-Carnaim, which in the ſecond of *Macchabes* is called Carnion, which was eight miles: here hee deſtroyed the temple of *Venus*, which the inhabitants call Aſtaroth, and put 25000 of the inhabitants to the ſword. He went alſo to Atargation, a towne not far off, and tooke it, and deliuered all the Iſraelites from the greateſt to the leaſt, which were in captiuitie amongſt the Giliadites, 1. *Macch.* 5. 2. *Macc.* 22.

From Aſtaroth-Carnaim, he went to Ephron, which was 16. miles: this citie *Iudas Macchabeus* deſtroyed, becauſe the inhabitants thereof denied him paſſage, and went through it ouer the dead bodies, 2. *Mac.* 5. Here *Gideon* Iudge of Iſraell ſometime dwelt; it tooke the name from the riſing vp of the duſt, being deriued of *Aphar*, that is, *he hath made a duſt.*

From Ephron *Iudas* paſſed ouer Iordan into the great field of Galile, and ſo went to Scythopolis, which in antient time was called Bethſan, which was 4 miles.

From Bethſan or Scythopolis, he returned to Ieruſalem, which was 44 miles, a little before Penticoſt, in the fourth yeare of his gouernment, in the yeare 161 before Chriſt, 1. *Macch.* 5. 2. *Maccab.* 12.

After the feaſt of Penticoſt he went from Ieruſalem to Mareſa, which was 16 miles; here he ouercame *Gorgias* gouernour of Idumæa, in a great battell, 2. *Mac.* 12.

From Mareſa he went with his armie to Odullam, which was 6 miles. Here ſometime *Dauid* hid himſelfe.

From Odullam he returned to Ieruſalem, which was 8 miles, 2. *Mac.* 12.

From Ieruſalem hee brought his armie to Hebron the metropolitan citie of the Idumæans, which was 22 miles: this towne he woon, and all the townes and caſtles neere adioyning, 1. *Macchab.* 5.

From thence he went to Samaria, which was fiftie ſixe miles, 1. *Mac.* 5.

From Samaria he led his armie againſt Azotus, which was 44 miles. This was a city of the Philiſtius, which he deſtroyd, broke their Alters, & burnt their Idols in the fire, 1. *Mac.* 5. After that, he conquered two caſtles in Idumæa, 1. *Mac.* 10.

After that, he returned to Ieruſalem, which was accounted 22 miles, 1. *Mac.* 5.

From Ieruſalem he went to meet *Timotheus* chiefe captaine of the Syrians, who came with a great armie to inuade Iudæa. But when the battell waxed hot there appeared to the enemies from heauen, fiue comely men vpon horſes with bridles of gold, two of which led the Iewes, and tooke *Macchabeus* betweene them, and couered him on euerie ſide with their weapons, that none could hurt him; but againſt their enemies they ſhot Darts and lightnings, ſo that they were confounded with blindneſſe, and beaten downe: whereby the Iewes obtained a great victorie, and put to the ſword 20500 foot, and 600 horſe; the reſt ſeeing this great ſlaughter, fled. So *Iudas* praiſed the Lord, and purſued the enemies to Gazara, which was 16 miles. Heere *Timothius* hid himſelfe in a caue; but the Iewes tooke the citie, found him out, and put him to death, together with his brother *Charea* and *Pollophanes*, 2. *Mac.* 10.

From Gazara *Iudas Macchabeus* returned to Ieruſalem, which was 16 miles.

In

In the yere following, which was the fift of his raign, and 160 before Christ, *Iudas Maccab.* besieged the tower of Sion in Ierusalem, because those that were in the garrison had put to the sword some of the Iewes that were sacrifising in the temple. But *Antiochus Eupater*, the son of *Antiochus Epiphanes*, hearing of it, at the instigation of *Menelaus* chiefe priest of the Iewes, brought a great armie to their rescue, wherefore *Iudas Maccabeus* hearing of his comming, left the siege, and went from Ierusalem to Modin to meet him, which was 14 miles: Here he ouercame *Antiochus*, destroyed his Elephants, and put 4000 of his souldiers to the sword, 2. *Macc.* 13.

When King *Antiochus* had felt a taste of the boldnesse of the Iewes, he went with his armie through bye waies, and secret passages to the castle of Bethsura, which he besieged, whither *Iudas* followed him, which was 12 miles; incamping himselfe a mile from Bethsura, in a straight place called Bethzachara. Here *Antiochus* betimes in the morning (thinking to take the armie of the Iewes at an aduantage) set vpon them: But the Iewes and their leaders behaued themselues so manfully, that they put *Antiochus* the second time to flight, and kild 600 of his men. In this battell *Eliazer* the brother of *Iudas Maccabeus* was slaine by an Eliphant, *Ios. lib. Antiq.* 12. *lib.* 16. 1. *Macc.* 6.

From Bethzachara he returned back to Ierusalem, which was 2 miles. And when the king had taken the town of Bethsura (for they were constrained to yeeld by reason of famine) he followed *Iudas*, with whom he ioyned the third time in battaile, but *Iudas* ouercame him, and put to the sword many of his armie. Wherefore hauing certaine intelligence that *Philip* (whom he had made ouerseer of the affaires at Antiochia) rebelled, hee made a peace with *Iudas Macchabeus*, was appeased towards the Iews, did sacrifice, adorned the temple, and shewed great gentlenesse towards the people. So *Antiochus* departed out of Iudea, and tooke *Menelaus* that seditious high Priest along with him captiue. 1. *Macc.* 6. 2. *Macc.* 13.

After in the 6 yeare of his gouernment, *Iudas* went with his armie through all the borders of Iudea, and executed iustice vpon all such as were offenders and contemners of the true religion.

After, when *Iudas* had certaine intelligence that *Nicanor* (whom *Demetrius* king of Syria had sent against Ierusalem) went about by fraudulent courses, and vnder pretence of friendship, to take away his life, 2. *Macc.* 14. he went priuily from Ierusalem, and came to Caphar-Salama, scituated 12 miles from Ierusalem towards the North. Here *Nicanor* and he ioyned battell; But *Iudas* discomfited his armie, and put to the sword about fiue thousand of his men, himselfe not escaping without great danger, 1. *Macc.* 7.

From Caphar-Salama *Iudas* came to Samaria, which was 28. miles: here he rested himselfe, and refreshed his armie a while, 2. *Macc.* 15.

In the yere before Christ 128. he went from Samaria to Adarsa, which was 28 miles; and there (vpon the 13 day of Adar, which answereth to the 13 day of Februarie) neere to Bethoron the lower, he gaue *Nicanor* a great ouerthrow, and put him with 35000 of his hoast to the sword, 1. *Macc.* 7. 2. *Macc.* 15.

From Adara and Bethoron the lower, hee followed the enemies to Gaza, a citie of the Philistines, which was 44 miles, 1. *Maccabees* 9.

From Gaza he returned to Ierusalem, which was 44 miles: there he caused the arme of *Nicanor* (whom a little before he had slain at the battell of Adarsa) to be cut off, and his tongue to be cut out of his head, shred small, and giuen to the fowles of the heauen, and his head to be cut from his shoulders; because therewith he had blasphemed the Lord, and the temple, swearing desolation and destruction to it and the Iewes, 1. *Macc.* 7. 2. *Macc.* 15.

A little after, that is to say, almost at the end of the 6 yere of his gouernment, *Iudas Maccabeus* went out with 3000 chosen men in his armie, and pitched his tents neere Laisa 12 miles from Ierusalem towards the West: But when the Iewes perceiued the mightie armie of *Bacchides* (for hee had 20000 foot, and 2000 horse in his hoast) there were many of them discouraged, so that all left him but 800 men: Yet neuertheless *Iudas* constrained by necessitie withstood *Bacchides*, and so manfully behaued himselfe in the battaile, that he ouercame him, and put him to flight, 1. *Macc.* 2.

His

His enemies being thus put to flight, hee pursued them to the mountaines of Azotus and Gazeron, which was 6 miles; where beeing oppressed with the multitude, and hemmed in amongst them, was slaine. He died in the moneth Nisan, which answers to our April, *anno mundi* 3810, and before Christ 158, 1. *Mac.* 9.

From the mountaines of Azotus and Gazeron his dead bodie was carried backe againe to Modin, which was 6 miles, and there buried. So all his trauels were 915 miles.

Of the townes and places to which he trauelled.

Of Mispa, Iamnia, and Laisa you may read before.

Of Caspin.

THis city stood not far from Iamnia, 16 miles from Ierusalem towards the Northwest. This town though it was strongly fortified, yet *Iudas Macchabeus* woon it, 2. *Mac.* 12. It is called Caspin, of *Kaseph*, which signifies *siluer*. There was another city called Casphor, that is, *the siluer mountaine*, this stood in the land of Giliad neere Mizpa, which *Iudas* also woon, 1. *Mac.* 4.

Of Asseremoth, otherwise called Gazaron.

GAzaron or Gazera was a citie of the Philistines neere Ecron, 16 miles from Ierusalem towards the West. It is so called from the cliffe of a rocke; being deriued of *Gezar*, which signifies a *cliffe*. Here *Iudas Macchabeus* was slaine, 1. *Mac.* 6.

Of the Tubiani.

TVbiani are a people that dwelt beyond Iordan, in that part of Arabia Petræa which is called Nabathea, of *Nabaioth* the sonne of *Ishmael*, neere to a mountaine of the Galeadites, not farre distant from Abel of the Vines, where it is thought *Balaams* Asse spoke. This Land is called Thubin, and the inhabitants Tubiani; because all that Countrie bringeth forth verie pleasant and excellent Wine: beeing deriued of *Zob*, which

signifieth, *good*, and *Iaïn*, *wine*. In this countrey *Iudas Macchabeus* continued three dayes with his armie.

Of Caphar Salama.

THis towne stood 12 miles from Ierusalem toward the North. In *Herod* the greats time it was inlarged and made a very faire citie, which he caused to be called Antipatridis, after the name of his father *Antipater*; of which you may read more in the Trauels of the Apostle *Paul*.

Of Adarsa.

THis was a towne in the tribe of Ephraim, betweene Antipatridis and Bethoron the lower, twelue miles from Ierusalem towards the Northwest. It seemeth to be thus called from *a noble gift*, for it is deriued of *Adar*, which signifieth *illustrous*, and *Schal*, *a gift*.

The typicall signification of Iudas Machabeus.

Iudas Machabeus is a type and figure of our Lord Iesus Christ; and *Antiochus*, of that wicked Antichrist, as the interpretation of their names doe euidently declare: for *Iudas* signifies a *Confessor*, praysing God and glorifying his name for all his benefits; so Christ the Sonne of God is the praise and glorie of his father, for that in him and by him God the father is praised, as is euident in the song of *Simeon*. In like manner our Lord Iesus Christ is worthily called *Machabeus*, for *Machabeus* is a syrname of the Iews, which is written after this manner, מכבי *Machabai*, euerie letter of which signifieth a seuerall word, according to the Song of *Moses* in the fifteenth chapter of *Exodus*, where are these words, *Michamocha baelim Iehouah*, that is, *Who is like vnto thee amongst the gods, O Lord?* Thus did the children of Israel sing with *Moses*, when God led them out of the land of Ægypt through the red-sea: and this sentence *Iudas Macchabeus* continually vsed as an Adage; and the letters at the beginning of these words being ioyned together into one word, make the syrname *Macchabai*. Therefore as he had alwayes this golden sentence in his mouth, so had he it likewise in his name, yea in his ensignes. Wherefore this

this name likewise is worthie to be attributed to Christ; for hee is that perfect image and glorie of his eternall father, *Heb.* 1. who is called *Michael*, that is, *Who is like vnto God?* and *Macchabeus*, or *Machabai*, that is, *Who is like vnto thee amongst the gods, o Lord.* Therfore he saith thus, *I am that great God that wil deliuer you from al euil:*

Ecce, Deus fortis fælix, de morte resurgo:
Tartareosque vngues, Dæmona ipse ligo.

Behold, I am the God of might, from death to life that rose:
I bind the Diuell to my will, his furies I oppose.

But *Antiochus* signifies *an aduersarie*, or *an opposer*, or *one that fighteth against God.* The same also doth Sathan signifie in Hebrew. He is therefore a fit type of that great opposer of God and Man, (Antichrist) who fighteth against Christ, that *Iudas Macchabeus*, and true Captaine of the Church. For as the one (*viz. Antiochus*) was an aduersarie against the Iewes the children of God; so the other (that is, Antichrist) is an aduersarie and enemie against Christ and his Church, &c.

The trauels of Ionathan, *the brother of* Iudas Macchabeus.

IOnathan or *Ionathas*, and *Theodorus*, hath both one signification, that is, *the gift of God.* This man the same yere that *Iudas* his brother died, succeeded him in the principalitie, and gouerned the Iewes 18 yeres, 1. *Mac.* 9. *Ioseph. lib. ant.* 13. But vnderstand that *Bacchides* chiefe captaine of *Demetrius* King of Syria, went about to take his life by craft, hee and his brother *Simon* went from Modin, and pitched their tents in the wildernes of Tecoah, neere to the lake of Asphar, which was 20 miles.

From thence they sent their brother *Iohn* with certaine riches to the Nabathians, which dwelt in Medaba in Arabia (28 miles) desiring them in friendship to receiue their goods into the town, and

and to keepe them for their vse: but the sonnes of *Iambri* and the Nabathians issued out of Medaba, and vnawares fell vpon *Iohn*, put him to death, tooke away all his wealth, and returned into their citie with great ioy.

But *Ionathan* and *Simon* tooke this iniurie verie heauily, and much bewailed the death of their brother: wherefore that they might bee reuenged of the inhabitants of Medaba, they went thence twentie eight miles, and hid themselues among the mountaines iust in the way that led from Medaba to Canaan; for they had heard that the sonnes of *Iambri* and the inhabitants of Medaba were gone forth with great iollitie to fetch home a Bride, which was a Princes daughter of the land of Canaan. Now as they were merrie vpon the way, *Ionathan* and *Simon* his brother, with their army, went out from among the mountaines, and put a great number of them to the sword, taking away a mightie spoyle.

From Medaba they went to the riuer Iordan, which was three miles, where vpon the East side of the riuer they pitched their Tents; here he was constrained to fight a cruell battel with *Bacchides* vpon the Sabboth day; but as hee was in the fight hee met *Bacchides*, and lift vp his hand to strike at him; but hee seeing the danger, retyred. Neuertheless he put to the sword 1000 of his men, and after, he and his followers leapt into the riuer and swam ouer: so they all escaped without danger.

In the 56 yeare of the Græcians gouernment in Syria, which was the fift yeare of the principalitie of *Ionathan*, *Bacchides* returned againe with his armie into Iudæa, and besieged *Ionathan* and *Simon* in Bethbesan, otherwise called Bethgalam, some three miles distant from Iordan. Here *Ionathan* leauing his brother *Simon* in the citie, stole out by a posterne, and went to all the Villages neere adioyning, from whence he gathered an armie of chosen men, and set vpon *Bacchides*: *Simon* also broke out of the city and set vpon him, so that they greatly oppressed him and burned his Tents, 1. *Macchab.* 9. Wherefore when *Bacchides* vnderstood that *Ionathan* and *Simon* had fortified that citie, and that the Iewes were readie to defend it, hee concluded a peace with *Ionathan*; the captiues of either part were redeliuered, and the Iewes liued

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in peace a good while after, 1. *Macchab.* 9.

From Bethbesan *Ionathan* went to Michmas, which was sixe miles: here he dvvelt for a vvhile and iudged the people of Israel, cherishing the good, and rooting out the euill from amongst them, 1. *Macchab.* 9.

From Michmas hee went to Ierusalem, which was ten miles. Hither *Alexander* king of Syria, and sonne of *Antiochus Epiphanes*, sent him a purple robe and a golden crowne, and ordained him high Priest of the Iewes. Wherefore *Ionathan* on the day of the feast of the Tabernacles, which was in the yere before Christ 150. tooke vpon him the office to be high Priest, 1. *Macchab.* 10. The next yeare after, which was the tenth of *Ionathans* rule (after the death of *Demetrius* king of Syria, who was slain in the warres against *Alexander*) there appeared a Comet, of an extraordinarie greatnesse, which was of such an exceeding brightnesse, that it tooke away the drakenesse of the night; and the writers of those times affirme it to equall the Sunne in greatnesse. After this *Prodigi*, the Romans began the third Punick warre against the Carthaginians, *vide Camerar. lib. 2. de ostent.*

Ionathan in the eleuenth yeare of his raigne went from Ierusalem to Ptolomais, which was 76 miles, the marriage of *Alexander* king of Syria, and *Cleopatra* the daughter of *Ptolomeus Philometer* king of Ægypt, where he was entertained very honourably, 1. *Macc.* 10.

From thence he returned to Ierusalem, which was 76 miles, 1. *Macchab.* 10.

From Ierusalem he went to Ioppa and woon the towne, which was 20 miles.

From Ioppa he went to Asdod, which was 12 miles; there he burnt the Temple of Dagon, and all that were in it.

From thence he went with his armie to Ascalon, which was 12 miles; this towne vvillingly yeelded vnto him.

From Ascalon he returned to Ierusalem, vvhich vvas 38 miles, 1. *Macchab.* 10.

In the 15 yeare of his gouernment hee vvent to Ioppa, vvhich vvas 20 miles, to meet *Ptolomeus Philometer* king of Ægypt, and stayed there all that night, 1. *Macc.* 11.

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The next day he went with the King of Ægypt to the riuer of Eleutherius, which was 200 miles.

From thence he returned back againe to Ieruſalem, which was 200 miles. Here he beſieged the tower of Acropolis, becauſe there were many wicked men got into it.

In the ſixteenth yeare of his gouernement he went from Ieruſalem to Ptolomais, to *Demetrius Nicanor* King of Syria, which was 76 miles.

From Ptolomais hee returned backe to Ieruſalem, which was 76 miles.

From Ieruſalem (in the ſeuenteenth yeare of his gouernment) he went beyond the riuer Euphrates, which was accounted 400 miles; and there gathered an armie in ayd of *Antiochus* the younger, the ſonne of *Alexander*, and went againſt *Demetrius Nicanor* King of Syria.

From thence he returned to Ieruſalem, which was 400 miles.

From Ieruſalem hee went with his armie to Aſcalon, which was 30 miles.

From thence he came to Gaza, which was 18 miles: this town he beſieged, and after a ſharpe battell wood it.

From Gaza he went to Damaſcus in Syria, which was about 200 miles.

From thence he returned to the lake of Geneſereth, which was 104 miles. Here hee oppoſed the armie of *Demetrius Nicanor* King of Syria.

From thence (before day) he remoued his campe to Chazor, which was 32 miles; where, when part of his armie was put to flight by a ſtratagem, he tore his garments, put duſt vpon his head and prayed earneſtly vnto the Lord for aid and aſſiſtance: ſo hauing recouered his ſtrength and former courage, hee returned with thoſe few that he had left him to the war, where he put the armie of King *Demetrius* to flight, and ſlew three thouſand of his men with the ſword.

His enemies being thus diſperſed, hee purſued them to their Tents neere Cades in Galile, which was 6 miles.

From thence hee returned to Ieruſalem with a glorious victorie, which was about ſome 92 miles. Here he made a league with

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the Romans and Spartans, 1. *Mac.* 11, 12.

From Ieruſalem he went with his armie into the countrey of Hemath, that is Syria, to the riuer Eleutherius, which was 200 miles; here he put his enemies to flight, after they had burnt and conſumed their Tents.

From thence he went to Nabathia in Arabia, which was 120 miles. Here he conquered the Arabians and Zabadians, & ſpoiled their land.

From thence he went through all that countrey, and waſted it, till he came within eightie miles of Damaſcus.

From thence he returned home to Ieruſalem, which was 160 miles. In the 18 and laſt yeare of his raigne he cauſed the wals of Ieruſalem to be built, and began to fortifie many places in Iudea, 1. *Mac.* 12. Alſo the ſame yeare (which was the 160 yere of the gouernment of the Græcians in Syria) the ſecond booke of Maccabees was written, as appeareth *ca.* 1.

After, from Ieruſalem hee went to Bethſan to meet *Tryphon*, which was 44 miles: here being deceiued by the faire ſpeeches of *Tryphon*, he diſcharged his armie all but 3000.

From thence hee tooke theſe 3000 with him, and went with *Tryphon* to Ptolomais, which was 32 miles; into which town he was no ſooner entred, but *Tryphon* cauſed the citiſens to ſhut the gates, where all his men were ſlaine.

From Ptolomais *Tryphon* brought *Ionathan* the High-prieſt to Addus vpon the borders of Iudæa, which was 68 miles: from whence he ſent to *Simon*, the brothers of *Ionathan* whom he kept captiue in a caſtle neere adioyning; promiſing to releaſe his brother if he would ſend his two ſonnes to be hoſtages, and let him haue a hundred talents of ſiluer, that is, 60000 crownes.

So *Simon* ſent his two ſons, together with the money, to *Tryphon*; but *Tryphon* tooke them and the money, and led them captiue with *Ionathan* their father, from Addus to Addor a towne in Idumæa, which was 48 miles.

From thence he carried them to Baſchaman in the country of the Giliadites, which was 96 miles, where in the Winter ſeaſon in the yeare before Chriſt 141, this cruell and perfideous tyrant put *Ionathan* and his ſonnes to death.

From

From Baſchamah of the Giliadites *Simon* remoued the bodies of *Ionathan* and his ſonnes to Modin, which was 60 miles, where he buried them, 1. *Mac.* 13. So all his trauels were 3007 miles.

The deſcription of the places mentioned in his trauels.

Of Michmas and Cades you may read before.

Of Medaba.

THis citie is ſcituated beyond Iordan in the Tribe of Reuben, 28 miles from Ieruſalem towards the Eaſt. It ſeemes to take the name from a hot bath that ſtood neere it: for there were many Baths and wholſome Springs ſtood beyond Iordan, as *Ioſ. lib. ant.* 17. *c.* 9. witneſſeth. The ſame things are alſo mentioned in *Eſa.* 15. 26. For Medaba is deriued of *Majm* and *Doba*, which ſignifies *warme* or *boyling water*.

Of Bethbeſan.

THis town was ſcituated in the Tribe of Beniamin neere Gilgall, twelue miles from Ieruſalem towards the Northeaſt. The caſtle of this towne *Ionathan* and *Simon* fortified and repaired, that it might be a ſtrong place for them to retyre to from the danger of *Baccides*, 1. *Mac.* 9. *Ioſ. li. ant.* 13. *c.* 1. ſaith, that this town was called the houſe of bluſhing, being deriued of *Boſch*, *to bluſh*, and *Bethagla*, *a round houſe*.

Of Ptolomais.

IN antient times this towne was called Acon, ſcituated vpon the ſhore of the Mediterrean ſea, betweene Tyrus and mount Carmel in the tribe of Aſer, 76 miles from Ieruſalem towards the North. But the Aſerites could not caſt out the Canaanites out of that citie. *Ptolomeus* King of Ægypt conquered this town and rebuilt it, calling it after his owne name, Ptolomais, which ſignifieth, *to make warre*. In times paſt it was a goodly city, ſtrongly fortified with towers, bulwarkes, ditches, and wals: it was built in a trianguler proportion, like to a ſhield, two parts whereof was compaſſed in by the ſea, and vpon the third there ſtood a fruitfull

plaine

plaine, wherein were corne grounds, paſtures, meadowes, vineyardes, and orchards, adorned with diuers kindes of fruits. It had a very faire and ſpacious hauen for the preſeruing of ſhippes: it was beautified with Arcinals, Caſtles, Temples, and many other buildings very ſtately and curious, but at this day it is vtterly deſolate, and ſcarce to be perceiued where it ſtood.

Of Eleutherius.

ELeutherius was a riuer vpon the borders of Phœnicia and Syria, neere to the citie Orthoſia at the foot of mount Libanus, 200 miles from Ieruſalem towards the North: of which you may reade in the hiſtorie of *Ionathan*, 1. *Macc.* 11. 12. There is alſo another riuer of that name, betweene Tyrus and Sarepta, vpon the borders of Paleſtina, 108 miles from Ieruſalem towards the North.

Of Genezereth.

IT is a Sea in Galile, ſo called from the land of Geneſara which lyeth about it; here ſometime Capernaum ſtood: it ſignifies a *Princely garden*, being deriued of *Gen*, that is, *a garden*, and *Sar*, a *Prince*: for the countrey round about it was very pleaſant. You may reade more of this in the Trauels of our Sauiour Chriſt.

Of the field Chazor.

THis was a plaine neere to the town Chazor, or Hazor; which is deſcribed in the trauels of *Ioſhua*. It ſtood in the vpper Galile, 84 miles from Ieruſalem towards the North.

Of Zabadei.

ZAbadei, were a people inhabiting in Arabia Deſarta, neere to the riuer Eleutherius, on the Northeaſt ſide of Syria and Damaſcus, 200 miles from Ieruſalem. Arabia is three-fold; the one part therof is called Deſerta, which extendeth it ſelf towards the North, to Syria and Damaſcus; the other is called Petræa, in which vaſt wilderneſſe the children of Iſrael trauelled; the third is called Arabia Foelix, which is towards the South, extending it ſelfe from the Eaſt to the gulfe of Perſia, and vpon the Weſt it is ſhut in with the gulfe of Arabia. But the Zabadei, they inhabited

in Arabia Deserta, and were a people of a liberall and free condition: from whence it seemeth they are so called, for *Zabab* signifieth to *endow*, or *bestow*.

Of Addus.

ADdus is called by *Iosephus*, (*lib. antiq. 13. cap. 9.*) Iadah: it was a towne neere Arimathea in mount Ephraim, 16 miles from Ierusalem towards the Northwest: and is so called from a *congregation*, being deriued of *Iaad*, that is, *he hath assembled with authoritie*; and *Edah*, *a congregation*, or *Synagogue*.

Of Ador.

THis was a citie of the Idumæans, 48 miles from Ierusalem towards the Southwest. Ador signifies *a beautifull city*, being deriued of *Adar*, that is, *famous and illustrious*; and *Or*, that is, *light*.

Of Baschamah.

BAschamah standeth in the land of Gilead beyond Iordan, 51 miles from Ierusalem towards the Northeast: and is so called from sweet gums, of which there is great plentie in that place.

The Trauels of the high Priest Simon, *the brother of* IVDAS MACCHABEVS.

SImon signifies an *auditor*, and *one that heareth*: being deriued of *Schamah*, *he hath heard*. This man did many worthie acts during the life of *Iudas Macchabeus*; for beeing sent into Galile (in which countrey there were many that rebelled) he supressed the insurrection, & pursued the enemies into the citie of Ptolomais, which was 76 miles.

From Ptolomais he brought his armie to Arabath, which was 36 miles.

In this place, after he had assembled all the religious Israelites thereabout, and their wiues & children, he brought them thence to Ierusalem, which was 44 miles.

After

After, he went with his brother *Iudas* to many places, and behaued himselfe manfully in all his enterprises, 2. *Maccab.* 8. 14. He went also with him to the battell fought betweene Azotus and Gazeron, where *Iudas* was slaine, which was 20 miles from Ierusalem towards the West, 1. *Macchab.* 9.

Simon and *Ionathan* brought the dead bodie of their brother *Iudas* to Modin, which was 6. miles; and there buried him by his father *Mattathias*, 1. *Macchab.* 9.

Afterward *Simon* and his brother *Ionathan*, went from Modin to the Lake Asphar in the wildernesse of Tecoa, which was twentie miles.

From the desart of Tecoa they went to Medaba, which was 18 miles.

After, they returned thence to the riuer of Iordan, where vpon the East side of the riuer they pitcht their Tents, which was 12 miles: here they fought with *Bacchides*.

After, they went thence to Bethbesan, which was 3 miles.

From thence they went to Ierusalem, which was twelue miles, *Ios. antiq lib.* 18. *c.* 1.

From Ierusalem they went to Ioppa, which was 20 miles, and woon the towne, *Ios. lib. antiq.* 13. *c.* 6.

From Ioppa they went to Asdod, which was 12 miles, and in the way they put the enemie to flight.

From Asdod they went to Ascalon, which was twelue miles, 1. *Macchab.* 10.

From Ascalon they returned to Ierusalem, which was thirtie miles, 1. *Macc.* 10.

From thence he went to Bethsura, which was halfe a mile: this towne he woon, and placed a garrised in it, 1. *Macchab.* 11.

Also in the absence of his brother *Ionathan*, *Simon* went with his armie to Ascalon, which was thirtie miles from Ierusalem, 1. *Macchab.* 12.

From thence he went to Ioppa, which was twentie miles: this towne the second time he tooke, and placed a Garrison therein, 1. *Macchab.* 12.

From Ioppa hee returned againe to Ierusalem, which was

twentie miles, *Ioseph antiq. libr. 13. capit. 8.*

From Ierusalem, in the last yeare of his brother *Ionathans* gouernement, he went to the Plaine of Sephala, which was about 14 miles, and there built the hold of *Abida*, 1. *Macc.* 12.

From thence hee returned to Ierusalem, which was 14. miles: there, after the captiuitie of his brother *Ionathan*, whom *Tryphon* by cunning had betrayed (as is said before) hee was chosen by the people of the Iewes into the principalitie.

From thence he went to Addus, to meet *Tryphon*, which was sixteene miles; where he would haue ransomed his brother *Ionathon*, 1. *Macc.* 13.

From Addus he went to a citie of the Idumæans called Ador, or Adaram, which was 48 miles.

From Ador he returned into Iudea with his armie, which was 40 miles, that he might oppose the inuasion of *Tryphon* and his souldiers, left they should haue destroyed the countrey and got Ierusalem in his absence.

Tryphon hauing put to death his brother *Ionathan* (which was in the yeare before Christ 140) *Simon* entred vpon the office of high Priest the same yere, and continued in the gouernment eight yeares. In the first yeare of his gouernment he went from Ierusalem to Modin, which was 14 miles. Here hee buried the body of his brother *Ionathan* in his fathers sepulchre very honourably, and richly beautified it.

From Modin he returned to Ierusalem, which was fourteene miles: where he executed his Priestly function diligently, and repayred the holds and decayed townes of Iudea, compassing them about with stone walls, and fortifying them with towers and Bulwarkes.

From thence he went to Gaza, which was 44 miles from Ierusalem towards the Southwest; this towne he tooke.

From thence he returned to Ierusalem, which was fortie foure miles, where he repaired the tower of *Acropolis*, wherin he dwelt.

From Ierusalem he went to Ioppa and woon the towne, which was 20 miles.

From Ioppa hee returned to Ierusalem, which was 20 miles;

where for a time he liued verie honourably, and kept a princely port, 1. *Mac.* 14.

Lastly, he went with his two sonnes, *Iudas* and *Mattathias*, and his wife, to visit his father in law *Ptolomeus*, the sonne of *Abadus*, to the castle of Doch, which was neere to Iericho, some ten miles from Ieruſalem towards the Northeast: here he was slain by his father in law at a banquet, in the yeare before Christ, 132, in the eleuenth moneth, which answereth to our Februarie, 1. *Mac.* 16. So all his trauels were 799 miles.

The description of the places mentioned in his trauels.

Of Arabath.

ARabath or Araba was a citie neere to the lake or Riuer Merom, not far from Dothan, 44 miles from Ieruſalem toward the North. It ſeemeth to take the name from Locuſts, of which there are many kinds, 1. *Mac.* 3. for there are Locuſts that liue vpon hearbs and flowers; others that flie in great ſwarmes in the aire; there are ſome alſo that liue in the waters, not much vnlike vnto Crabs or Crayfiſhes, their tailes onely excepted, *Pli. lib. 9. cap.* 12. reckoneth another kind of Locuſts, whereof *Iohn Baptiſt* did feed, and it was lawfull for the Iewes to eat of them: he deſcribes them to haue foure feet, and wings, ſo that they can either flie or leape vpon the earth: they can be reſembled to nothing more fitly, than to graſhoppers; theſe the Hebrewes call *Raba*, *Leuit.* 11. *Mat.* 3. becauſe of the aboundance of them, beeing deriued of the verbe *Rabah*, *he hath multiplied* or *increaſed*; becauſe theſe kinds of Locuſts come in mightie great ſwarmes and multitudes into the Eaſt part of the world. Of theſe kinds of Locuſts Arabath tooke the name, but they are not knowne to vs: neuertheleſſe ſuch there are, and (as it appeareth in *Leuitic. cap.* 11.) were permitted to be eaten amongſt the Iewes: from whence may be concluded, that *Iohn Baptiſt* liued vpon theſe kind of Locuſts, and not vpon Crabs or Cray-fiſhes, or any ſuch kinde of Locuſts.

Mathe

of

Of Sephela.

SEphela is a plaine compaſſed about with mountains, neere th riuer Sorec: it lieth 14 miles from Ieruſalem Weſtward. Here *Simon* built the caſtle Adida, and fortified it very ſtrongly. Afterward there was a citie built neere to this tower, called Eleutheropolis; it was a free citie in the Tribe of Iuda, halfe way betweene Ieruſalem and Aſcalon: of which *Ieronimus* ſpeaketh in his booke *de Locis Hebraicis*.

Of Doch.

THis was a ſtrong tower, the ruines whereof may bee ſeene to this day. It was ſcituated neere Ierico, in the field of *Hierichuntis*, ten miles from Ieruſalem towards the Northeaſt, where *Ptolomeus* the ſonne of *Abadus* perfidiouſly put to death his ſonne in law *Simon* high Prieſt of the Iews. From this tower you might haue ſeene all the countrey of the Giliadites, the two tribes Gad and Reuben, alſo the halfe tribe of Manaſſes, and the mountaines of the Moabites, Nebo, Piſga, and Abarim, *vid. 1. Mac. cap. vlt.*

The trauels of Iohn Hyrcanus.

IOhn Hyrcanus was made captain by his father *Simon*, ouer all the men of war, and went from Ieruſalem to Gaza, which was 44 miles, where hee dwelt, 1. *Mac.* 13.

From thence hee returned to Ieruſalem, which was 44 miles, in the fifth yeare of his fathers gouernment, to let him vnderſtand how *Cendebius* had inuaded the holy Land, 1. *Mac.* 16.

From Ieruſalem he and his brother *Iudas* went with their Armie to Modin, which was 14 miles: here they ſtayed all night.

The next morning before day they gaue battell to *Cendebius*, not farre from Modin, ouercame him, and put him to flight, ſo he purſued the chaſe till he came to the fortreſſe of Cedron, which ſtood in the field of Azotus, euen eight miles.

From

From the field of Azotus he and his brother *Iudas* returned to Ieruſalem, which was 22 miles, 1. *Macc.* 16.

From Ieruſalem he returned to Gazu, which is 44 miles. Now when *Sorius Ptolomeus* the ſonne of *Abodus* (who a little before had treacherouſly ſlain his ſonne in law *Simon* at a banquet) heard of *Iohns* comming into the towne, he ſent forth certaine traytors & homicids to put him to death alſo; but *Hyrcanus* hauing certain intelligence of the matter, preuented the miſchefe, and put theſe traytors to the ſword, 1. *Macc.* 16. So all his Trauels were 176 miles. Concerning the townes and places mentioned in theſe Trauels, you may reade of them before.

Of the Kings of Syria, that ſucceeded *Antiochus Epiphanes*, and made warre vpon the MACCHABEES.

The trauels of Antiochus Eupator.

IN his *Antiochus* the younger ſucceeded his father *Antiochus Epiphanes*, in the 149 yeare of the Grecians gouernment in Syria, which was the 161 yeare before Chriſt; and hee continued King of Aſia and Syria three yeares. *Lyſias* the kings ſubſtitute for Syria, called this man by the name of *Eupator*, that is, *a good father*; becauſe kings ought to be fathers of their countries. This *Antiochus Eupator* in the ſecond yeare of his raigne came with a great armie from Antiochia to the towne of Modin, which was 186 miles.

From Modin he went to the hold at Bethſura, this he ſharpely beſieged which was 12 miles.

From Bethſura hee went to Bethſachara (which was almoſt a mile) to meet with *Iudas Macchabeus*, who put him to flight and ſlew 600 of his men, 1. *Macc.* 16.

From Bethſachara he returned to the hold of Bethſura, and won it, which was one mile.

From Bethſura he came to Ieruſalem, which was halfe a mile.

From Ierusalem he went with his armie to Ptolomais, which was 76 miles.

From Ptolomais hee returned to Antiochia, which was 204 miles and a halfe.

Concerning the townes and places mentioned in his Trauels you may reade before.

The Trauels of Demetrius Soter, *the brother of* Antiochvs Epiphanes.

IN *anno mundi* 3809, before Christ 159, *Demetrius Soter* the son of *Seleucus Philopater*, who was sent to Rome, brought a nauy from thence through the Mediterranean sea, and came to Tripolis in Syria, which iourney was 1680 miles, and vsurped vpon the gouernment of Syria, against young *Antiochus* the sonne of *Epiphanes*, 1. *Macc.* 7.

From Tripolis he went to Antiochia, where the King kept his court, 88 miles; here he caused young *Antiochus* and *Lysias* to be slain, & after raigned in Syria 10 yeares: at length he was slain in a great battell, by *Alexander* the sonne of *Epiphanes*, 1. *Macchab.* 7.

So all his trauels were 1760.

Of Trypolis.

THis citie was scituated in Phœnicia (a Prouince in Syria) vpon the shore of the Mediterranian sea, 170 miles from Ierusalem towards the North: and was so called because there dwelt in it three sorts of people, *viz.* Tyrians, Sydonians, and Arabians. It is a very famous citie to this day; the Ocean sea comming into euery street and principall place of it, and full as populous as Tyrus: for there inhabits Græcians, Latines, Armenians, Maronites, Nestorians, and people of many other nations of diuers conditions, and customes in manner of liuing. It abounderh also with great aboundance of costly Tapestrie, which is made so curiously, and with such cost, that it is very delightfull to such as looke vpon it. It is credibly reported, that there are found

found within the citie of Tripolis 4000 men that doe little elſe but weaue and make tapeſtrie, and ſuch like coſtly hangings. The countrie round about where it ſtandeth is verie pleaſant, and becauſe of the great aboundance of Vines, Oliues, Figgs, and other fruits and flowers (which yeeldeth a comfortable ſmell, & is profitable for the maintenance of life) it is called Paradice. There is a field before the citie, ſome two miles in length, and one in bredth; in which there are to be ſeen verie curious gardens, and artificially contriued.

About ſix miles from the citie ſtandeth Mount Libanus, at the foot whereof riſeth a goodly fountaine, which with great violence runneth thence, but ſuddenly falling into the valleys, it ioineth with other waters, and becommeth a faire & pleaſant riuer watering all the gardens and the Plaine betweene Tripolis & Libanus; but eſpecially the mountaines of the Leopards, which is not far off. In the *Canticles, cap.* 4. there is mention of this hill, *Come with me my Spouſe from the dens of the Lyons, and the mountaines of the Leopards.* The water of this Spring is verie cleere, pleaſant, cold, and healthfull: vpon the banks of it there ſtand many churches, and religious houſes: it is called by the name of the Fountaine of the gardens, and is diuided into three riuers or principal ſtreames, beſides many other ſmall brookes which runne thence, and fal into the ſea; ſo that ſentence is verified of this, that is read in *Eſter, cap.* 9. *A ſmall fountaine ſhall increaſe to a great riuer, and ſhal be poured out againſt many waters.*

The trauels of King Alexander *ſonne of* Epiphanes, *and brother to* Antiochus Eupator.

OF this *Alexander, Iuſtine* writeth in his thirty fifth booke, where he ſheweth, That he was not the ſonne of *Antiochus Epiphanes*, as was reported, but had to name *Prouſpalus*, beeing a man of the meaner ſort of people. But the Antiochians, for the exceeding tyrannie of *Demetrius*, falling

into rebellion, gaue vnto him the name of *Alexander*, and withall caused it to be published abroad, that he was the sonne of *Epiphanes*, which by reason of his youth was easily beleeued. And at this time *Demetrius*, because of his crueltie, being much hated of all sorres of people; it came to passe that most, and those of the greatest also, combined with this young man, supposing him indeed to be of noble discent, and the son of the King. Wherefore he *Alexander* or *Frompalus* being thus encouraged, tooke vpon him to be the brother of *Antiochus Eupator*, and called himselfe the lawfull heire and successor to the crowne of Syria; going from thence to Ptolomais, where hee kept a royall Court. And in the yeare of the world 3818, before Christ 150, by the helpe of the Antiochians, and others the inhabitants of Syria, he tooke vpon him the gouernment of that countrey, and raigned fiue yeares. This man suffered many varieties and changes of fortune; at first was put to flight by *Demetrius*; after, hee put *Demetrius* to flight, and at length put him to death, and vsurpt vpon his gouernment. In the third yeare of his raigne he married *Cleopatra* the daughter of *Ptolomeus Philometor* king of Ægypt, by whom he had his son *Antiochus*: to this marriage *Ionathan* was inuited.

In the last yeare of his gouernment he went from Ptolomais to Antiochia, which was two hundred miles; where he opposed himselfe against *Demetrius Nicanor*, the sonne of *Demetrius Soter*, 1. *Mac.* 10.

From Antiochia he went to Cilicia, which was 120 miles, to suppresse the rebellion of his subiects: but when hee heard that *Ptolomeus Philometor* his father in law had taken vp armes against him, conquered Syria, and giuen his wife to *Demetrius Nicanor*, which had beene married vnto him two yeares before, he gathered all his forces that hee could, and with all expedition made good the warre against *Ptolomeus*: but he was ouercome, and fled into that part of Arabia which bordereth vpon the mountaine Amanus, for refuge, where *Zabdiel* the Gouernor of that countrey, fearing lest hee should fall into the displeasure of *Ptolomeus*, caused his seruants to cut off his head, and sent it to him into Syria,

ria, within three dayes after which fight he died, for he was mortally wounded in the former battell, *Ioſ. li. ant. 13. 17.* So all his trauels were 320 miles.

Of Amanus.

AManus was a mountaine betweene Syria and Cilicia, which extendeth it ſelfe to the riuer Euphrates: between this Amanus and Euphrates, Arabia *deſerta* is ſeituated, 400 miles from Ieruſalem towards the North, and ſignifies, *the mountain of truth*, from Aman, which ſignifies, *true and faithfull*.

The trauels of Demetrius Nicanor, *the ſonne of* Demetrius Soter.

IN the 165 yeare of the gouernment of the Græcians in Siria, which was 141 yeres before Chriſt *Demetrius*, whoſe ſyrname was *Nicanor*, which ſignifies *victorie*, ſailed out of Creet into Cilicia, which was 600 miles, *Ioſ. ant. 13. c. 6. 1. Mac. 10.*

Out of Cilicia he came into Syria the lower, which was 160 miles, where ioining with *Apolonius*, he took vpon him the crown and kingdome of Syria. Afterward *Apolonius* went into Iudæa with a great armie, and beſieged Iamnia. *Ptolomeus Philometor* alſo aſſiſted the preceedings of *Demetrius*, ſeeing *Alexander* his ſon in law beginning to decline, & the better to ſtrengthen their alliance, matched him to *Cleopatra* his daughter, which before had beene wife to *Alexander*, by which policie he added to the Kingdome of Ægypt, all Aſia, ouer which hee ruled two yeares, *1. Mac. 11.*

After, *Demetrius Nicanor* came out of Syria the lower, with *Ptolomeus Philometor*, to Antiochia, which was 80 miles, *1. Mac. 11.* From Antiochia they went with their armie to a p[illegible] neere the mountaine Amanus, which was 120 miles; where in a ſharpe war they ouercame *Alexander* and put him out of his Kingdome, *Ioſ. ant. li. 3. ca. 7.*

Now after the death of *Ptolomeus Philometor*, *Demetrius Nicanor* retur-

Nicanor returned to Antiochia, which was 120 miles, where hee gouerned the kingdome of Syria two yeares.

From Antiochia he went to Ptolomais, which was 200 miles, to which place *Ionathan* the high Prieſt came to meet him, where he gaue him many preſents and great gifts to win his fauour, 1. *Mac.* 11.

From Ptolomais hee returned to Antiochia, which was 200 miles; there his ſouldiers and the citie of Antiochia rebelled againſt him. For which cauſe *Ionathan* the High-Prieſt ſent him 3000 men, which deliuered the King out of danger, put to the ſword 100000 of the ſeditious, and burnt the citie of Antiochia, 1. *Mac.* 11. But after *Demetrius* ſhewing himſelfe vnthankefull, he was driuen out of his Kingdome by *Tryphon* and yong *Antiochus* the ſonne of King *Alexander*, who was alſo called *Theos*, which ſignifies, *God*.

In the 172 yeare of the raign of the Græcians in Syria, which was 138 before Chriſt, *Nicanor* hauing ſlaine *Antiochus* the ſonne of *Alexander*, hee would haue raigned alone in Syria: wherefore *Demetrius*, who was the lawfull King of Syria, being three yeres before driuen thence, went 1200 miles into Media, to craue ayd againſt *Tryphon*; but *Arſaces* (King of the Medes, Parthians, and Perſians, ſent the chiefe captain of his hoſt againſt *Demetrius*, who burned his Tents, tooke him priſoner, and carried him backe to his maſter, to Hecatompylon the chiefe Citie of his Kingdome, which was diſtant from Syria 1220 miles towards the Eaſt, *Iuſtin lib.* 36. 38.

From Hecatompylon *Arſaces* ſent him to Hircania the metropolitan citie of that countrey, which was 176 miles; where although *Arſaces* kept him as a priſoner, yet he allowed him royal attendance, and after married him to his daughter, *Inſt. lib.* 38.

After the death of *Arſaces*, with ſingular induſtrie and policie he got out of captiuitie, after he had beene 12 yeares priſoner in Hyrcania, and came into Syria, which was 1400 miles, where he recouered his Kingdome, and raigned foure yeares. So all his trauels were 4156 miles.

of

Of the places to which he trauelled.

Of Creta, now called Candia.

THis is an Iſland of the Mediterranean ſea, diſtant from Ieruſalem 600 miles towards the Weſt; very fruitfull and pleaſant, in which there growes great plenty of Cypreſſe trees, & grapes of diuers kindes, but principally ſuch whereof Malmeſey and Sacke are made. Here *Tytus* the diſciple of *Paul* was Biſhop; wherfore you ſhall reade more of it after.

Of Seleucia.

SEleucia is a famous citie of Syria, ſcituated vpon the ſhore of the Mediterranian ſea, 280 miles from Ieruſalem towards the North, neere to which the riuer Orantes runneth, and the mountain Caſius ſtandeth, which is foure miles in heigth, *Plin. l. 5. c. 22* You may reade more of it in the Trauels of Saint *Paul*.

Of Syria.

SYria was ſometimes called of the Hebrews Aram, of *Aram* the ſonne of *Sem*, of whom all Armenia tooke the name. *Aram* ſignifies, *a man of great ſpirit and dignitie*, being deriued of *Rom*, that is, *lifted vp*; for hee was a man of an excellent ſpirit, *Gen.* 10, Syria ſignifieth a great tract of land; and is diuided into two parts, the vpper, and the lower. In the vpper Syria are theſe cities, Antiochia, Seleucia, Laodicia, and Apamea: in the lower Syria, are Sydon, Tyrus, Berytus, Tripolis, and Orthoſia. This countrey is ſcituated in a very temperate Zone, from whence it happeneth that it is neither oppreſſed with too much cold, nor heate. There are that diuide Syria into foure parts, that is into Syria, Aſſiria, Leucoſyria, and Cœloſyria. Alſo *Plinie lib. 5 cap. 12* attributeth Meſopotamia and Babylonia, to Syria: But it is euident that theſe were diſtinct countries from them, in which there raigned Emperours and Kings which had large and ſpacious dominions. For Syria is ſcituated betweene the Mediterranean ſea and Euphrates: but Meſopotamia (which is ſo called becauſe it is ſcituated in the middle of waters) is ſeperated from

from Syria and Assiria, with the riuers Euphrates and Tygris: and Arabia is seperated from Syria and Babylon with many vast wildernesses. Therefore these counties cannot properly passe vnder the domination of Syria.

Of Parthia.

PArthia is a spatious countrey, full of mountaines and desarts, lying vpon the borders of Media towards the West. The Metropolis whereof, is Hecatompylon, taking the name of the hundred gates wherewith it is fortified. It lyeth, as *Stephanus* sayth, 1512 miles from Ierusalem towards the East. Here *Arsaces* that mightie King of the Parthians, kept his court, who had vnder his gouernement Media, Parthia, Persia, Hyrcania, and the greatest part of all the countries towards the East. It is called Parthia because of the fruitfulnesse of the soyle, being deriued of *Parah, to fructifie.*

Of Hyrcania.

HYrcania is a fruitfull and pleasant countrey, bordering vpon Media and the Caspian sea, for the most part plaine and champian, beautified with many faire cities; the chiefe of which are Hyrcania (the Metropolis of the whole kingdome) Talebreta, Samariana, Carta, and Tape. It was so fat and fruitfull that the inhabitants vse not to till and dresse the ground as they doe in other places, but the seed that falleth from the huske vpon the earth springeth vp and bringeth forth great plentie and increase without farther labour. The dewes also falling vpon the trees, there droppeth from them oyle and honey in great plentie. It taketh the name (as it is thought) from a wood called Hyrcania. In like manner the Caspian sea which bordereth vpon it, of this countrey is called *Hyrcanum*. Many cruell beasts are found therein, as the Panther, the Tyger and the Leopard. The Panther is of a whitish colour inclining something to yellow, spotted all ouer with round shining spots: in like manner are their eyes: she is a friend almost to all kinde of creatures, except the Aspe and Dragon, and (as *Oppianus* saith) neuer taken but when she is drunke, or in her sleepe. She is the female to the Leopard. The Leopard is of the same colour, and of the nature of a Wolfe, being full hee hurteth

hurteth nothing; but if emptie, he preyeth vpon euery thing, yea vpon men: his breath is very ſweet, with which many other creatures being delighted he often times preyes vpon them: but being full, hee ſleepeth ſometimes three dayes together. The Tyger alſo is a very ſwift and cruell creature, from whence he is ſo called; his skin is yellow and full of blacke ſpots, round and ſhining. If by chance that ſhe loſe her young, ſhee neuer leaues ſeeking till ſhe findes them out.

The trauels of Tryphon *that put* Antiochus to death.

IN *Anno mundi* 3826. and before Chriſt 142. *Tryphon* ſometime chiefe Captain of *Alexander* King of Syria, who was ſlaine in Arabia, went to *Emalcuel* Prince of Arabia Deſerta, with whom *Antiochus* the ſonne of *Alexander* was brought vp, where he ſo wrought with him that he got the boy from him, and brought him thence into Syria, which was 160 miles; and within a while after beſieged Antiochia, took the towne, droue thence *Demetrius Nicanor*, and crowned young *Antiochus* King of Syria. This iourney to and againe was 320 miles, 1. *Macc.* 11.

In the ſecond yeare of the raigne of young *Antiochus*, *Tryphon* went from Antiochia to Bethſan, where he profidiouſly betrayed *Ionathan* the brother of *Iudas Macchabeus*, 1. *Macc.* 12. which was thirtie ſixe miles.

From Bethſan he went to Ptolomais, which was 32 miles.

From Ptolomais he went to Addus, a towne vpon the borders of Iudea, which was 68 miles, 1. *Macc.* 13.

To Addus *Simon* ſent his brothers children, and his ranſome, which was 60 talents of ſiluer: but after he had receiued the money, hee broke his word and went thence with *Ionathan* and his ſonnes to Ador, which was 48 miles.

From Ador hee went to Baſchaman in the land of Gilead, which vvas 96 miles; here he put to death *Ionathan* & his ſonnes. From the countrey of the Gileadites he returned to Antiochia,

which

which was 240 miles: here hee put to death yong *Antiochus*, being a boy but of seuen yeres of age, and vsurped vpon the gouernment in his place. He began to raigne in the 172 yere of the Græcians gouernment in Syria, and raigned 3 yeares, 1. *Mac.* 14. *Ios. lib. Antiq.* 13.

About the end of the three yeares, which was in the 174 yere of the Græcians gouernment in Syria, *Antiochus Sedetes* (brother of *Demetrius Nicanor*) made warre vpon *Tryphon*, and compelled him to flie from Antiochia to Dora, which was 240 miles from Antiochia towards the South, 1. *Mac.* 15.

But *Antiochus Sedetes* followed him thither, and so straitly besieged Dora, that he was constrained to steale thence in a ship, and saile to Orthosia, which was 160 miles.

Lastly, in the way as he was going thence to Apamea, which was 120 miles, hee was taken and put to death. So all his trauells were 1360 miles.

Of the places mentioned in his trauels, which haue beene formerly recited.

Of Dora.

DOra was a hauen towne, scituated vpon the shore of the Mediterranean sea, 48 miles from Ierusalem toward the North, in the mid-way betweene Carmel and Cæsarea Strato: in *Ioseph. cap.* 17. it is called *Dor*, that is, *à Durans*.

Of Orthosia.

THis was a citie of Assiria, scituated vpon the shore of the Mediterranean sea, neere to the place where the riuer Eleutherius falleth into it, 200 miles from Ierusalem towards the North; being so called of *Diana*, whom the Græcians called *Orthosia*, that is, *exalted or lifted vp*. Hither *Tryphon* sailed, when hee fled from *Antiochus Sedetes*, 1. *Mac.* 15. *Plin. lib.* 5. *cap.* 20.

Concerning the trauels of *Apolonius*, *Nicanor*, *Bacchides*, & *Cendebius*, because they are sufficiently described in the trauels of the *Macchabees*, I thought it vnnecessarie to speake further of them.

The

The trauels of Heliodorus.

HEliodorus signifies, *the house of the sonne*, he was Secretarie & chiefe Gouernor of Antiochia in Syria for that mightie King *Seleucus Philopater*, who was brother to that cruel tirant *Antiochus Epiphanes*, and was sent by his Lord and master *Selenchus* from Antiochia to Ierusalem, which is 80 miles, to spoyle the temple of the Lord; but the Lord sent an Angell richly beautified with Armor of gold, sitting vpon a horse; who went to *Heliodorus*, and with his horse trod him vnder his feet: and there appeared two other Angels full of maiestie and power, that strooke *Heliodorus*, and beat him with whips, so that hee lay vpon the floore of the Temple as a manhalfe dead, and could not go forth till he was carried out, 2. *Mac.* 3.

From Ierusalem hee went with that good man *Onias* chiefe Priest of the Iewes, (at whose earnest prayers and supplications he was made whole) to Antiochia, which was 280 miles; where he told *Selenchus Philopater* of the wonderfull works of the Lord. So all his trauels were 580 miles.

The trauells of the high-Priests of the Iewes

that ruled before the *Macchabes*, as they are seuerally mentioned in the bookes of *Macchabes*.

The trauels of Onias *the high-Priest.*

ONias signifies, the riches of God, from *On*, which signifies *opulencie*, and *Iah*, *God*: for although he was afflicted with pouertie in this world, yet he was rich in God. He succeeded his father *Simon* the Iust, *An. M.* 3757, and before Christ 211, *Antiochus* the great being then king of Syria. He was high-Priest 39 yeares, vntill the

death

death of *Seleuchus Philopater*. At the end of which time, one *Simon*, the chiefe of those which kept the temple, being ambitious of rule, fell to words with *Onias*, and from words to blowes; so that there were many outrages committed by the friends of *Simon*: wherefore *Onias*, to giue place to the furie of his aduersaries, went from Ierusalem to Antiochia; which was 280 miles. But *Seleucus Philopater* being dead, and *Antiochus Epiphanes* in the gouernment, who was a couetous and cruell prince; good *Onias* (partly for feare of him, and partly of his brother *Iason*, who had but a litle before, purchased the office of high Priest for 360 tallents of siluer, who promised to pay a yearely tribute of eighty talents) durst not returne home to Ierusalem, but went to a sanctuarie that stood in the wood of Daphne, which was about one mile from Antiochia, in hope of safetie: to which place, one *Andronichus*, chiefe captaine to *Antiochus*, came to him, and with faire speeches and flattering words, allured him out of the sanctuarie, and traiterously put him to death. So his trauels were 281 miles.

The trauels of the high Priest Iason.

Iason & Iesus haue both one signification: he entred vpon the office of high Priest in the first yeare of *Antiochus Epiphanes*, which was 173 yeres before Christ. Hee went from Iarusalem to Antiochia, which was 280 miles; where, after the death of *Onias*, he payed to *Antiochus* for the office of high Priest, almost three tuns of gold, with promise to pay a yearely tribute of 48000 crownes.

From Antiochia, hee returned to Ierusalem, which was 280 miles; where he began to build the tower of Acropolis in mount Acra; and that he might please that wicked King, and keepe his fauour, he built certaine Theatres in Ierusalem, and caused enterludes and plaies to be acted in them, at such times, and vpon such dayes as the people were woont to meet in the temple to serue God. Also King *Antiochus Epiphanes* in the 4 yeare of his priesthood, comming to Ierusalem, he gaue him royall entertainment.

The

The ſame yeare *Iaſon* was put out of his office of high Prieſt by the policie and cunning of his brother *Menelaus*, and was conſtrained to flie into the land of the Ammonites beyond Iordan, which was 40 miles.

Two yeares after, when *Antiochus Epiphanes* inuaded Ægypt, there was a vaine rumour that he was ſlaine, wherfore *Iaſon* with a thouſand ſouldiers returned to Ieruſalem, which was 40 miles; and broke ſuddenly into the citie, ſo that *Menelaus* was conſtrained for ſafetie of his life to flie to the garriſon of the Syrians that were in Ieruſalem.

But *Antiochus* hearing what had hapned, came out of Ægypt with a great armie to Ieruſalem; wherefore he fled thence backe againe to the Ammonites, which was 40 miles: but they fearing that *Antiochus* would come thither with his armie, he was accuſed before *Aretas* king of Arabia, and conſtrained to flie from one citie to another for ſafetie.

Wherefore when hee perceiued that hee could not liue there ſecure, he went thence into Ægypt, which vvas 280 miles.

From thence he went to the Lacedemonians, vvhich vvas 600 miles; and there died in exile, being caſt out vnlamented or buried. So all his Trauels were 1560 miles.

Of Lacedemonia the Metropolitan citie of Peloponeſſus.

LAcedemonia or Sparta, was a famous citie of Peloponeſſus, diſtant from Ieruſalem 600 miles towards the Weſt: which, although it had not walls, yet was it one of the faireſt & moſt populous cities in all Grecia: and was called Sparta, of *Spartus* who was ſometime King thereof, and rebuilt it, adorning it with faire and goodly buildings. At firſt it was built by one *Lacedemon*, who was king thereof, and of him called Lacedemonia: and after, *Menelaus* that mightie King of the Grecians (who had to wife *Helena* the faireſt woman of all Grecia) kept his court there. Here alſo *Lycurgus* that famous Philoſopher raigned as King, and preſcribed to the citizens and inhabitants excellent lawes, by the obſeruance whereof, they became famous in after ages, and performed

many noble warres and exployts against their enemies. *Ionathan* and *Simon* held a friendly league with the Lacedemonians.

The trauels of the high-Priest Menelaus.

THis *Menelaus*, which was also called *Onias*, was (as *Iosephus* saith) the third son of *Simon* the Iust, and brother of *Iason*; although 2. *Mac.* 3. 4. he is said to be the brother of one *Simon* of the tribe of Beniamin, who was chiefe of those that kept the Temple, of whom you may read before. This man in the fourth yere of *Antiochus Epiphanes* was sent by *Iason* his brother, to Antiochia (which was 280 miles) vpon certain businesse, but principally to carrie the King mony: where he made a secret contract with him, to pay him 30 talents, *beside all that his brother *Iason* had payd him, if he would institute him to be high-Prieſt. The king in hope of profit gaue eare to his motion, and vnder pretence of iniurie and wrong offred by *Iason*, constrained him to leaue his office, and flie from Ierusalem into the land of the Ammonites for his safetie; and so instituted *Menelaus* to be chiefe Prieſt of the Iewes; who entred vpon his gouernement in the yeare before Christ 169.

* That is, 180000 crownes.

Wherefore *Menelaus* returned from Antiochia to Ierusalem, which is 280 miles; where hee began to gouerne not as chiefe Prieſt, but as a cruell and wicked tyrant, 2. *Mac.* 4.

But when in the beginning of his gouernment hee could not pay that great summe of money which he had promised, the king sent for him to Antiochia, being 280 miles; where for that time he was remoued from his office, and his brother *Lysimachus* ordained chiefe Prieſt in his roome.

Wherefore *Menelaus* being sorely troubled, vexed, & grieued in mind for that had hapned in the first yeare of his Priesthood, returned backe from Antiochia to Ierusalem, being 280 miles.

But a little after, when *Antiochus Epiphanes* brought an Armie into Cilicia, to suppresse the rebellion of the Tharsians and Mallotans,

lotans, *Menelaus* taking aduantage of the Kings abſence, went to *Andronichus* (who was chiefe Agent for the King in Syria) to Antiochia, which was 280 miles; and there gaue him certain golden veſſels and jewels that he had ſtolne out of the Temple, to hire him to be his friend, & help him to his office of high-Prieſthood againe. But *Onias* the elder hearing of this ſacriledge, greatly reprehended *Menelaus* for this ſhamefull fact; which hee taking in ill part, combined with *Andronichus*, who by faire ſpeeches alluring him out of the ſanctuarie in the wood Daphney, put him to death, after he had bin 5 yeares in exile. But King *Antiochus* returning out Cilicia, accuſed *Andronichus* of treaſon, and by the meanes of a certaine Courtier receiued *Menelaus* into fauour.

From Antiochia *Menelaus* returned to Ieruſalem, which is 200 miles, where (by the helpe of his brother *Lyſimachus*) hee ſtole a great maſſe of mony out of the Temple: which ſacriledge being knowne to the people, they fell to vprore, and killed *Lyſimachus* cloſe by the Treaſurie: they accuſed *Menelaus* alſo before *Antiochus*, 2. *Mac.* 4.

Menelaus in the ſecond yeare of his Prieſthood went to Tyrus, which is 100 miles, where he ſo corrupted certain courtiers with mony, that he procured the fauour of *Antiochus*, and cauſed thoſe that were his accuſers (good and iuſt men) to bee baniſhed thence as ſlanderers, and ſuch as went about to defame *Menelaus*.

From Tyrus he returned backe againe to Ieruſalem, which is 100 miles; where he fell into his old crueltie, and in the third yeare of his gouernment receiued *Antiochus Epiphanes* with his armie into the citie of Ieruſalem, who cruelly murthered the citiſens, and ſpoyled the Temple, 2. *Macc.* 5.

After the death of *Antiochus Epiphanes*, who (as is ſaid) periſhed of a grieuous diſeaſe, and was buried at Babylon) *Antiochus Eupator* his ſonne came with a great armie into Iudæa in hoſtile manner; wherefore *Menelaus* in the laſt yere of his high-Prieſthood went out to meet him: but *Lyſias* accuſed him to the King, as one that was the onely author of all the euils that hapned to the Iewes: wherefore *Antiochus* willed *Lyſias* to take him priſoner; who brought him to Berea a towne in Syria, diſtant from Ieruſalem 360 miles toward the North; where vpon the top of a tower 50

cubits high, he was tied to a wheele, & had all his ioynts broken, and through the extremitie of the paine died, 2. *Macc.* 3. So all his trauels were 2240 miles.

The trauell of Alcimus *high-Priest of the posteritie of* Aaron.

THis *Alcimus* after the death of *Menelaus*, which was the yeare before Christ 150, went with certaine impious and wicked men, to *Demetrius Soter*, who liued in Antiochia in Syria, which is 280 miles, and there accused *Iudas Macchabeus* and all the godly Iewes; vsing such flatterie towards the King, that he obtained the principalitie & office of High-priest, which he held three yeares, 1. *Macc.* 7.

From Antiochia he and *Bacchides* returned backe to Ierusalem, where he was instituted in the office of high-Priesthood, which is 280 miles.

But when he saw that he was not able to withstand the power and singular vertue of *Iudas Macchabeus*, hee returned backe to Antiochia, which was 280 miles; where after he had accused the good men among the Iewes, he obtained ayd of *Demetrius*, who sent *Nicanor* with a great armie into Iudæa against *Iudas*, to establish *Alcimus* in the Priesthood.

So *Alcimus* and *Nicanor* returned into Iudea, being 280 miles.

But *Alcimus* seeing familiar conference to passe betweene *Nicanor* and *Iudas Macchabeus*, hee went backe againe to Antiochia, which was 280 miles, where he told *Demetrius* of the perfideous dealing of *Nicanor*. Wherefore *Demetrius* beeing verie angrie at what had hapned, wrote a sharpe letter to *Nicanor*, giuing him to vnderstand, *That it was much against his mind that he should make a leagne with* Iudas; *and further willed him, (the said leagne notwithstanding) to bring him bound to Antiochia.* Vpon the receit of which letter he made war vpon *Iudas*; in which expedition *Nicanor* was taken and had his head cut off. All this hapned in the first yeare of the Priesthood of *Alcimus*.

But

But when *Demetrius* heard of this ouerthrow, he ſent *Bacchides* and *Alcimus* with a great armie, who went to Antiochia, and came to Maſloth, in the countrey of Arbela, which was 192 miles: where they made incurſions vpon the tribe of Nepthaly, and put a great multitude of the Iſraelites to the ſword, 1. *Macc.* 9.

From Maſloth they vvent vvith their armie to Gilgal, vvhich vvas 76 miles; this happened in the ſecond yeare of the Prieſthood of *Alcimus*.

From Gilgal they came to Ieruſalem, vvhich vvas 12 miles, 1. *Macchab.* 9.

From thence they brought their army to Berea, which was 12 miles: here they were ouercome and put to flight by *Iudas Macchabeus*, 1. *Macc.* 9.

From Berea they fled amongſt the mountaines which are betweene Azotus and Gazeron, which vvas ſixe miles. Here *Iudas Macchabeus* vvas ſlaine.

Wherefore *Alcimus* returned thence back againe to Ieruſalem, which vvas 20 miles, and cauſed the vvalls of the inner houſe of the Temple, and the monuments of the Prieſts to be taken down and deſtroyed: but before his command was fully executed, the Lord ſtruck him with a dead palſie, of which he lay a time dumb; but within a while after he died of that diſeaſe, in the ſecond yere of his Prieſthood, *anno mundi* 3811. and before Chriſt 157. *Alcimus* being dead, *Bacchides* retutned backe to *Demetrius* in Syria, 1. *Macc.* 9. For ſeuen yeares after there was no high Prieſt in Ieruſalem, till *Ionathan* the brother of *Iudas Macchabeus* tooke vpon him that office, 1. *Macc.* 10. So all his Trauels were 1717 miles.

Of the places to which he trauelled.

Of Arbela.

THis was a citie in vpper Galile, belonging to the Tribe of Nepthali, 96 miles from Ieruſalem towards the North. Of which towne all the countrey is called Arbela; being deriued of *Arab, to lie hid.*

Of Maſſeth.

THis alſo is a towne of Nepthaly, 92 miles from Ieruſalem towards the North: and is deriued of *Maſchal*, which ſignifies, *he hath gouerned*.

Of Berea.

TO this citie *Iotham* ſometime fled from the furie of his brother *Abimelech* Iudge of Iſrael, *Iudg.9*. It is ſcituated 12 miles from Ieruſalem towards the Weſt, and ſignifies *a cleere Well*.

Thus by Gods prouidence haue I deſcribed the Trauells and iournies of the holy Patriarchs, Kings, and Prophets, &c. as they are ſeuerally mentioned in the old Teſtament: that ſo (gentle Reader) thou mighteſt vnderſtand what difficult and tedious iourneys, and in them what great labour and vexation they were conſtrained to beare in this world, till God of his mercie tooke them out of this vale of miſerie, and placed them in euerlaſting happineſſe, where now (without doubt) they remaine in peace.

FINIS.

The quantities of the Moneys both Siluer and Gold, as they are ſeuerally mentioned in the Scriptures, reduced to our weights and Engliſh valuations.

EVer ſince the time that moneys haue been allowed as currant in exchange betwixt man & man (which for that purpoſe, as *Ariſtotle* ſaith, was firſt ordained) it hath paſſed according to the valuation of a certaine weight, which for the moſt part is vniuerſall, according to the worth & eſtimatiō therof in the ſeueral countries where it is to bee ſould and exchanged: or elſe by Coyne, which is currant according to the valuation that is impoſed vpon it by the conſent of a State, or the command of a Prince. In both which there haue bin vſed ſundrie diſtinctions of greater & leſſe valuation either of weights or coyne, according to the neceſſitie and eſtimation thereof in ſeuerall Kingdomes and gouernments. As amongſt the Iewes they vſed weights and no coyne; & theſe diſtinguiſhed in ſeuerall ſorts, and as is thought, ſeperated with ſundrie marks, that they might be knowne each from other. The weights that they vſed were commonly three, *viz.* the Centinen or Talent, the Mina, and the Sicle; according to the opinion of *Ioſeph. Budeus*, *Hoſtius*, and many others.

Of a Sicle.

A Sicle was a kind of weight currant amongſt the Iewes, containing preciſely halfe an ounce of ſiluer or gold; which that it might bee diſtinguiſhed, had a particular effigies or ſuperſcription; *viz.* vpon the one ſide was to be ſeene the meaſure wherin they kept Manna in the Sanctuarie, with this ſuperſcription, *The Sicle of Iſrael*; and on the other, the rod of *Aaron* flouriſhing, with

this inſcription, *Holy Ieruſalem*, which is ordinarily worth in Engliſh money 2 s. 6. d. and in gold, 15 s. and more or leſſe, according to the pureneſſe or baſeneſſe of either.

A ſicle was diuided into theſe parts:

- Into a *Drachma*, which is 7 d.ob. wherof foure make a ſicle, *Gen.* 13. 15. *Exod.* 21. 32, &c.
- *Halfe ſicles*, of which mention is made, *Exod.* 30. 13. 15. *cap.* 38. 26. which was the yearely taxe impoſed vpon euery man towards the building of the Tabernacle, which was 15 d. Engliſh.
- *Quadrans ſicli*, or the fourth part of a ſicle, which was alſo in vſe amongſt the Iewes, 1. *Sam.* 8. 9. which amounteth to a Roman penie, and in our money, to 7 d.ob. and by the Græcians were called *Drachma*.
- *Gherahs*, *Exod.* 30. 13. which was the twentith part of a ſicle, and was worth 1 d.ob.

Of Sicles there were three ſorts

- A common ſicle, which weighed a quarter of an ounce, and was worth 15 d.
- The Kings ſicle, which weighed three Drachma's that is in our money 22. d.ob.
- The ſicle of the Temple, which weighed directly halfe an ounce, and was worth 2. s. 6. d,

Of a Mina.

Ioſep. lib. antiq. cap. 12.

A Mina was a pound weight among the Iewes, & were of two ſorts; one of gold which weighed 100 Drachma's, another of ſiluer, which weighed 240 Drachma's. Theſe were called the antient weights, but there was a later, which is ſaid to contain 100 Denaria's or Attick Drachma's, which ſeeme to be ſo called becauſe of trafficke that the Iews had with Græcians, among whom it was worth 100 Attick Drach. which makes 3 li. 2 s. 6 d. Engl.

Tratt. de Aug. cap. 8.

Of Mina's there were three ſorts, as appeareth in *Ezekiel* 45.

- The common Mina or pound (which weighed 25 halfe ounces or ſicles of the Temple) amounted to 60 Drachma's, that is, 37 s. 6 d.
- The kings Mina or pound, which weighed 20 halfe ounces or ſicles of the Temple; amounted to 80 Drachma's, that is, 50 s.
- The Mina or pound of the Temple or Sanctuarie, (which weighed 25 halfe ounces or ſicles) maketh 100 Drach. that is, 3 li. 2 s. 6 d.

Of

Of a Talent.

THe Hebrew talent ordinarily weigheth 125 pounds, which being diuided, amounteth to 3000 ſicles or halfe ounces, as it plainly appeares, *Exod.* 38.25.26. where it is ſaid, That 600000 men offred ſo many halfe ſicles, which makes 300000 ſicles, the hundredth part of which make a Talent, from whence may bee concluded, that 3000 ſicles makes a talent. Alſo *Epiphanes* obſerueth, *lib.* 1. *de Pond.* that the Attick Talent is equall in weight with the Hebrew; for as the Hebrew containeth 3000 ſicles, which makes 125 li. ſo the Articke containes 1200 Drachma's, which makes the ſame weight, & is worth 375 li. of Engliſh money. But the Hebrew talent of gold which for the moſt part is vſed in euerie place, is worth 4500 li. in our money.

The Iewes had three ſorts of talents:

- The common Talent (which weighed 3000 quarters of an ounce, or common ſicles) amounts to 6000 Drachma's, which is 187 li. 10 s.
- The Kings Talent weighed 3000 of the Kings Sicles, which amounted to 9000 Drachma's, which is 281 li. 5 s.
- The talent of the Temple or Sanctuarie weighed 3000 ſicles of the Temple, which are preciſely ſo many halfe ounces, which amounteth to three hundred ſeuenty fiue pounds.

From hence then may eaſily be gathered, that although the Iews had ſeuerall weights and denominations of ſiluer and gold, yet onely one kind was vſually obſerued in traffique with other nations, and that had correſpondencie with their weights; the reſt being only for the common ſort or particular vſes. For although there were diuers ſicles, Mina's, and Talents amongſt themſelues, yet the common weight (whither it was of ſicle, mina, or talent) was vſually that which they termed the Talent of the Temple, and that had a iuſt correſpondencie with the Grecian Talent, both in weight and in worth; and this not only among them, but alſo by relation from them to the Italians; and that Nation obtaining an vniuerſal Monarchie, made it common with vs alſo.

Of other weights vſed amongſt the Iewes.

THey had alſo other weights which they vſed, paſſing vnder ſeuerall denominations and differing value; as *Keſeph*, a ſiluerling or Nummus; which name is verie often vſed for a Sicle, as appeareth *Gen.*20.16.& 23.16.43.21.2.*Sam.*18.11,12. The Caldæans called this *Silgah*, and the Hebrews, *Shekel*, being preciſely halfe an ounce, and worth 2 s. 6 d. For 30 of theſe Siluerlings of the Sanctuarie our Sauiour Chriſt was ſould, *Matt.*26. which amounteth to 3 li. 15 s. Engliſh.

There was alſo another kind of Siluerling or Nummus vſed, which was called *Siclus*, but it was the common or vulgar Sicle, which was but a quarter of an ounce, and was worth but 15 d.

There was another kind of ſiluerling or Nummus vſed, which was called *Keſhitah*; of which you may read in three ſeuerall places of Scripture, *Gen.* 33.19. *Ioſh.*24.32. *Iob* 42.11. and was ſigned with the image of a lambe vpon it, from whence it is ſo called. The antient Nummus of the Arabians and Chaldæans was like vnto this, as may be gathered by many circumſtances out of the places where it is mentioned, and was of the ſame valuation as the Græcian was amongſt the Iewes, which was 1 d. ob.

But the Siluerlings mentioned *Act.*19.19. are intended to bee Gretian ſiluerlings or Numnius, which is worth an Attick Drachma; for the Grecians reckon their ſummes of money by Drachma's, as the Iewes and Romans, by Sicles and Seſterties, and is worth of our money 7 d. ob.

You ſhall read in *Mat.*17.24. of a Didrachma, which is worth in our money 15 d.

Alſo *Mat.*17.27. of a Stater, which is a Græke Coyne, worth 2 s. 6 d.

And *Mat.*18.22.& 22.19.*&c.* of a Denarius, which was a Roman coyne, as is euident *Mat.* 21. becauſe the image of *Ceſar* was vpon it, and was worth 7 d. ob.

In the firſt of *Samuel*, *cap.*2. of a Scruple, which was worth 1 d. ob. q. c.

In *Exod.*30. *Num.* 3. *Eze.*45. of an Obulus, which was 1 d. q.

In

In *Mat.* 12. of a Minutus, which was ob. q.

And in *Mark.* 12. *Mat.* 5. you shall read of a coine called Quadrans, which was somthing more that halfe a farthing. These are briefely the weights and moneys the Iewes vsed, both forreine and domesticke, in their trade and commerce.

Of the Gold weight among the Iewes.

THe Iewes also had their particular weights for their gold, as they had for their siluer, the least of which were called Zuza or Drachma, which is worth 7 s. 6 d. & more or lesse according to the purenes or basenes of it. It was also called Daikemonim, *Esd.* 2. and *Nehem.* 7. the Chaldæans call it Edarchonim, *Esd.* 8.

The common Sicle of gold weiged 2 Drachma's, & was worth 15 s.

The Kings Sicle weighed three Drachma's, and was worth 22 s. 6 d.

The Sicle of the Temple weighed 4 Drachma's, which was precisely halfe an ounce, and was worth 30 s.

The common Mina or pound of gold weighed sixtie Drachma's, or so many Hungarian Ducats, which is worth 22 li. 10 s.

The Kings Mina or pound, eightie Drachma's or Hungarian Ducats, which is 30 li. English.

The Mina or pound of the Temple weighed 100 Drachma's or Hungarian Ducats, which was 2250 li.

The common talent of gold weighed 6000 Drachma's, or Hungarian Ducats, which was 2250 li.

The Kings Talent weighed 9000 Drachma's or Hungarian Ducats, which was 3375 li.

The Talent of the Temple weighed 12000 Drachma's or Hungarian Ducats, which was of our money, 45000 li.

Of the gold weights which was not originally the Iewes, but borrowed of other nations, and vsed amongst them.

THere are foure kinds of weights that are mentioned in the Scriptures, which were common among the Iewes, besides the former, *viz.* Zahab, of which you may read, 2. *King.* 5. 5. 2. *Chr.*

2.*Cron.*9.16. and is called by the name of a Nummus. The Sicle of gold, 1.*Cron.*21.25. which is there alſo called Nummus; both which being ſo called, ſeeme to ſignifie a Didrachma of gold. And theſe two were properly belonging to the Iewes. The other that follow were not proper to them, but the Iews receiued them from other nations; as the Stater, Drachmon, and Adarçon.

The Staters were an ancient piece of gold, common amongſt the Perſians, Grecians, Romans, and other great gouernments; and were diſtinguiſhed by the ſuperſcriptions of the Kings or countries where they were made or coyned: as the Stater, Philippici, Darici, Alexandrei, Romani, &c. They were pure fine gold, ſome of which were as much in value as a double Ducat, others as foure Hungarian Ducats, and ſome as Portagues.

The Drachmon (of which you may reade, *Ezra.*8.27.&c.) is a Perſian coyne, as it ſeemes, for the Grecian interpreters call it δραχμὴν, which is as much more as the Atticke Drachma, and in our money is worth 7 s. 6. d.

Adarcon alſo ſeemeth to be a Perſian coine, and doth imply the name of a Prince, or Daricum ſignifies the gold of the Perſians: For *Darius* the ſonne of *Hyſtaſpis* then raigned when theſe Nummus of gold, thus called, were dedicated to the building of the Temple: & this man for the moſt part coyned ſingular good gold, as *Herodotus* ſaith; wherefore they were either called Darici, becauſe it was coyned by the Perſian kings; or elſe, as *Plutarch* obſerueth, becauſe the image of *Darius* ſtood vpon one part of it. And was worth of our money 7 s. 6 d.

Herodot. in Melpom. Plutarch. in Artaxerx.

Thus you may perceiue what diuerſities of weights were vſed amongſt the Iewes, being crept in amongſt them, partly becauſe of their captiuitie, and partly becauſe of their commerce and trade with other nations. It is therefore worthy obſeruation, that if at any time you reade of any weight of money, braſſe, or the like, in the holy Scripture, to conſider of what ſort of weight it is, *viz.* vvhether a vveight of the Iewes, or ſome forreine and ſtrange weight: If of the Iews, whether it be a common Sicle, the Kings Sicle, or the Sicle of the Temple. But that theſe may be diſcerned, you ſhal (for the moſt part) finde the addition which may eaſily diſtinguiſh them. But if there bee no addition, that is,

the

the Kings ſicle, or the ſicle of the temple, then you may preſume that it is the common ſicle: and ſo for other weights & monies.

¶ *That theſe things may appeare the plainer vnto you, I haue here added the principall ſummes of money, reduced to our Engliſh valuations, as they are ſeuerally mentioned in the moſt places of Scripture: and firſt out of* Geneſis.

Geneſis.

Abimilech King of Gerar, ſaid to *Sara*, I haue giuen your brother 100 ſiluerlings, which were common ſicles, 62 li. 16. s. Cap. 20.

Abraham bought a burying place for his wife *Sara*, for 400 ſicles of ſiluer, which are common ſicles, that is 25 li. Cap. 15. 16

Abrahams ſeruant gaue *Rebecca* halfe a ſicle of gold, and two braceletes vpon her hands, weighing ten ſicles, which are intended to be common ſicles, becauſe there is no addition, which was 4 li. 2. s. 6 d. Cap. 24. 22.

Ioſeph was ſould by his brothers for twenty ſiluerlings, that is, common ſicles, according to the ſeuentie interpreters, being 1. li. 5. s. But the ſiluerling our Sauiour was ſould for, were as great againe, being ſicles of the Temple, which were preciſely halfe ounces. Cap. 27. 28.

Exodus.

THe mulct that was preſcribed by the Lord to pay by him who had an oxe that gored or hurt another mans ſeruant, was thirtie common ſicles, that is, 3 li. 15 s. Cap. 21. 32.

When the people were numbred, each man was to giue halfe a ſicle of the Temple, that was 1 s. 3 d. Cap. 30. 31.

The ſeuen lampes in the temple, with their ſnuffers and ſnuffing diſhes, were made of a talent of fine gold, after the weight of the Temple, which were worth 4500 li. Cap. 37. 24.

All the gold that was occupied in all the worke wrought for the holy place, which was the gold of the offring, was 26 talents, Cap. 38. 24.

and

and 370 ſicles, according to the ſicle of the Sanctuary, which was 130596 li. 5 s̄.

Cap. 38. 25. But the ſiluer of them that were numbred in the Congregation, was 100 talents, and 1775 ſicles after the weight of the Temple, which was 37721 li. 18 s̄. 6 d.

Cap. 38. 27. Moreouer, there were 100 Talents of ſiluer to caſt the ſockets of the Sanctuarie, and the ſockets of the vaile, 100 ſockets of 100 Talents, a Talent for a ſocket, which was 375 li. a ſocket, and in the whole, 37500 li.

Leuiticus.

Cap. 17. 2. 3. 15. 6. 7. IF any man ſhall make a vow of a perſon vnto the Lord by thy eſtimation, then thy eſtimation ſhall be thus; a male from 20 yeares old vnto 60 yeares old, ſhall be by thy eſtimation 50 Sicles of ſiluer, after the ſicle of the Sanctuarie, which is 6 li. 5 s.

Ver. 3. But if a female, then but 30 ſicles of ſiluer, which is 3 li. 15 s.

4 And from fiue yeares old to twentie yeares old, thy valuation ſhall be, for the male 20 Sicles of ſiluer, which is 50 s. and for the female ten ſicles of ſiluer, that is, 25 s.

5 But from a moneth old vnto fiue yeares old, thy price of the male ſhall be 5 ſicles of Siluer, that is, 12 s. 6 d. & for the female three ſicles of Siluer, which was 7 s. 6 d.

6 And from 60 yeares old and aboue, if hee be a male, then 15 Sicles, which was 37 s. 6 d.

Numbers.

Cap. 3. 46. 47. FOr the redeeming of the 273, (which were more than the Leuits) of the firſt borne of the children of Iſrael, there ſhall bee taken fiue Sicles a man, after the weight of the Temple, which was 12 s. 6 d. a man, and for the whole, 170 li. 12 s. 6 d.

Cap. 7. 13. The Princes of Iſrael, beeing 12 in number, offered vnto God each of them a ſiluer Charger of 130 ſicles weight, and a Siluer boule of 70 Sicles, after the Sicle of the Sanctuarie, which was 25 li. a Prince, & amounted in the whole to 300 li. and an incenſe cup of gold of ten Sicles, for euery Prince, which was 7 li. 10 s. a man, which in the whole amounted to 90 li.

Deu-

Deutronomie.

IF any man take a wife, and when he hath lien with her hate her, and lay slanderous things to her charge, and she proue not guiltie of the fact, he shall be condemned in 100 common sicles of siluer, which makes 6 li. 5 s. Cap. 22, v. 19.

If a man lie with a maid he shall pay vnto her father 50 sicles, *viz.* common sicles, which is 3 li. 2 s. 6 d. Cap. 22, v. 29.

Ioshuah.

AND *Achan* answered *Ioshuah*, and said, Indeed I haue sinned against the Lord, for I saw amongst the spoyles a goodly Babylonish garment, and 200 sicles of siluer (which was 12 li. 10 s.) and a wedge of gold of 50 sicles, which was 37 li. 10 s. English. Cap. 7, v. 20.

Iudges.

Gideon gathred together of the spoiles of the Midianites, for a present, 1700 sicles of gold, which was 1275 li. Cap. 8. v. 26

The Princes of the Philistins promised the harlot *Dalila*, if she could betray *Sampson*, to giue her 1100 siluerlings, that is common sicles, which was 68 li. 15 s. Cap. 16, v. 5.

The bodie of the image in the house of *Micah* in mount Ephraim, weighed 200 siluerlings, that is, 200 common sicles, which is 12 li. 10 s. Cap. 17, v. 4.

And the sum of mony which *Micahs* mother missed, was 1100 common sicles of siluer, for which she cursed, which was 68 l. 15 s

To the Leuit that serued *Micah* she gaue yearely a suit of apparell, the tenths, & ten siluerlings, which were sicles of the Sanctuarie, for with that kind of money the Leuites were rewarded, which was 1 li. 5 s.

I. Samuel.

AND all that remaineth of the house of *Ely* shall come & bow downe vnto him for a piece of siluer: in Hebrew it is *Agorah*, which *Forestarius* and *Auenarius* interpreteth *Scrupulo Argenti*, Cap. 2, v. 36.

genti, which was 1.d.ob.q. But if one will take the ancient interpreters, it was *Obulum*, that is, 1.d.q.

Cap.9.v.8. When *Saul* ſought his fathers Aſſes, his ſeruant had about him the fourth part of a common ſicle of ſiluer, which was 3.d.ob.q.

Cap.17.v.5. The Brigantine of the great Giant *Goliah* weighed fiue thouſand ſicles of braſſe, which (at 16 ounces in the pound) commeth to 78 pound and 2 ounces: and the head of his ſpeare weighed ſixtie ſicles; that is, after the ſame weight, 9 pound, quarter, and halfe of Iron.

II. Samuel.

Cap. 12. v. 30. 1. Chron. 21. 2. AND *Dauid* woon the town of Rabbah, & took the kings crown from his head and ſet it vpon his own head; which weighed a Talent of Gold, which (according to our common Interpreters in theſe times) was a common Talent of the Iewes, & weighed 46 pounds 14 ounces, that is, worth 2250 li. Engliſh. But other Writers, conſidering that if it had beene ſo heauie the king could not haue worne it; therefore they thinke it to be a Talent according to the Syrian weight, which is not aboue a quarter of an Hebrew Talent, and weighed of our weight 11 pound and 4 ounces, that is, 551 li. And the reaſon of their opinion was, becauſe Rabbah and the whole countrey of the children of Ammon, lay in the land of Syria; and therefore it muſt neceſſarily follow, that their weight was Syrian weight: the king of Rabba neuer wearing this crowne but when hee made ſome ſolemne feaſt or triumph. There are others that value it according to the worth of the crowne, not of the weight; and in regard that it was made of fine gold, ſet with precious ſtones and other iewels, therfore it weighed a Talent, that is, it was worth a Talent: according to that of *Zacharie*, ca. 11. *So they weighed for my wages, as much as I am valued*, that is, thirtie ſiluerlings. Thus haue I ſet before you three interpretations, which you like you may follow.

Cap.18.v.11. And *Ioab* ſpake vnto the man that brought him word that *Abſolon* was hanging vpon an Oake tree, ſaying, If thou hadſt ſmote him to the grouud, I would haue giuen thee ten ſicles of ſiluer, or ten ſiluerlings; which was 12 s. 6 d. The man anſwered and ſaid, If you had laid 1000 ſiluerlings (that is, 62 li. 10 s.) in my hand, yet I would not haue laid my hand vpon the kings ſonne.

When

When the Angell of God ſtretched forth his hand ouer Ieruſalem, and ſtrooke the people with the peſtilence; at the commandement of *Gad* the Prophet, *Dauid* went to *Araunah* the Iebuſite and bought his threſhing flore for fiftie ſicles of ſiluer of the common weight. Some ſay that euerie tribe gaue fiftie ſicles, which was 3.li.2.s.6.d. a tribe; and in the whole amounted to 37.li.10.s. Cap.25.v.25

I. Kings.

THe Queene of Saba gaue vnto King *Solomon* 120 Centiners or Talents of gold; which was 265000 pounds Engliſh: this was pure Arabia gold, and therefore according to the worth of gold in theſe daies, much more than is ſet downe. Cap.5.v.28.

King *Solomon* had brought into his kingdome in one yeare 666 Talents or Centiners of fine Arabian gold; which at 4500 pound the talent, is 2997000 li. *viz.* 2 millions nine hundred ninetie ſeuen thouſand pounds Engliſh. But the ſiluer that *Solomon* had, was not to be numbred. Cap.10.v.14.

And King *Solomon* cauſed 200 targuets to bee made, of the fineſt gold, each targuet weighing 600 ſicles of gold, that is, 600 Hungarian ducats; & was worth 225 li, a targuet: which in the whole amounteth to 45000 li. Engliſh. Cap.10.v.16.

There came and went vp out of Ægypt a chariot worth 600 ſicles of ſiluer, that is, 37 li.10.s. and a horſe worth 150, that is, 9.li.7.s.6.d. Cap.10.v.29.

II. Kings.

NAaman generall of the King of Syrias hoſt, when he trauelled to Samaria to be healed of his leproſie, tooke with him 10 talents of ſiluer, that were of the common weight, each talent worth 187.l.10.s. which in the whole 1875 l. But if you account it after the Syrian talent (as ſome would haue it) which is but the fourth prrt of the Hebrew; then it came to 46 l.17 s.6.d. the talēt, and in the whol to 468.li.15.s. He alſo brought 1000 Drachmas of gold, which were ſo many Hungarian ducats, and were worth 375.li. Engliſh. Cap.5.v.5.

Being healed of his leproſie, he gaue to *Gehazie*, two talents of ſiluer in two baggs; which if they were according to the weight of the Iewes, amounted to 375.li. and was as much as a man Cap.5.v.5.

could carrie. But if according to the Syrian weight, then it came but to 95 li. which he might well carrie and not be discouered.

Cap.6.v.25. *Benhadad* king of Syria so straightly besieged the citie of Samaria, that an Asses head was sold at 80 pieces of siluer, or siluerlings which is fiue li. & a quarter of a cabe of Doues dung, at 5 pieces or siluerlings, that is, 5 s.3 d. But after the Lord strucke the Syrians so that they fled from their siege, and the citizens opened their gates, & rifled their tents; by which meanes there was such plentie, that two measures of Barley was sold for a sicle, that is, 15 d. and two measures of fine floure at 15 d.

Cap.15.v.19. When *Phul*, king of Assiria, inuaded *Menahem* king of Israel, he was constrained to giue him a thousand talents of siluer, that is, 1875 00 li. that his help might be with him to establish the kingdome in his hand and depart: for the paiment of which money, all the men of substance in Israell were constrained to pay fiftie sicles of siluer a piece, that is 3 li.2 s.6 d. a man.

I Chronicles.

Cap.22.v 14. IT was said that *Dauid* left *Solomon* towards the building of the Temple 10000 talents of gold, that is, 450000000 li. foure hundred and fiftie millions of pounds.

Also he left him for the finishing of the same worke 1000000 Talents of siluer, which amount vnto 375000000 li. *viz.* three hundred seuentie fiue millions of pounds.

Cap.29.v.4. Also *Dauid* dedicated to the Temple of his owne goods 3000 talents of gold, that is, 135000 li. And of siluer 7000 talents, that is, 2625000 li. *viz.* 2 millions 6 hundred 25 thousand li. English.

The offering which *Dauid* gaue towards the building of the Temple, was 5000 Talents, and 10000 Adarcons or Hungarian Ducats of gold, that is, 22507500 li. *viz.* twentie two millions fiue hundred seuen thousand fiue hundred pounds. So all that was giuen by *Dauid* towards the building of the Temple, was 8 hundred 47 thousand millions, 3 hundred 82 thousand 5 hundred pounds.

II Chronicles.

Solomon made 300 shields of fine gold, euerie shield weighing 300 pieces of gold, that is, 112 li. 10 s. so in the whole they came to 33650 li.

Esdras.

Esdras.

SOme of the chiefe of the Iewes, when they returned from the captiuitie of Babylon vnto Ieruſalem gaue to the building of the Temple 61000 Drachma's, or Hungarian Ducats of Gold; that is, 21525 li. alſo fiue thouſand pound of ſiluer, which at 37 s. 6 d. the pound commeth to 9375 li. Cap. 2. v. 69.

ARTASHAST (who in ſome places is called *Darius Artaxerxes Longimanus*) commanded his Treaſurer to giue vnto *Esdras* towards the building of the Temple of Ieruſalem, 100 centiners or talents of ſiluer, which (at 187 li. 10 s. the talent (commeth to 18750 li. according to the Hebrew common weight; for as oft as there is no addition, it is to bee intended in euerie place the common weight. Cap. 7. v. 21. 22

The king of Perſia and his Nobles, with all Iſrael, gaue to the building of the Temple in Ieruſalem 650 Centiners of ſiluer of the common weight, which (at 187 li. 10 s. the talent) commeth to 121875 li. alſo in ſiluer veſſels 100 centiners or talents, which (at 187 li. 10 s. the talent) commeth to 18750 li. alſo 100 Centiners or talents of gold, which (at 2250 l. the talent) in the whole commeth to 225000 li. or thereabouts; alſo 20 cupps of gold weighing 1000 Drachma's or Hungarian Ducats, that is 375 li. each of which cups were worth 18 li. 15 s. Cap. 8. v. 16. 26

Nehemiah.

THe *Tirſhatha* (or, as ſome haue it *Nehemiah*) gaue to the work 1000 Drachmas of gold, which was 275 li: and ſome of the fathers gaue to the worke 20000 Drachma's or Hungarian Ducats of gold, which came to 5500000 li. alſo 2200 pounds of ſiluer, which was 4125 li. and the reſt of the people gaue 20000 Drachmas or Hungarian ducats of gold, which came to 5500000 li. alſo 2000 pieces of ſiluer, vvhich were cõmon pounds, which commeth to 3756 li. Cap. 7. v. 37.

Eſter.

PRoud *Hammon* offered 10000 Centiners or talents of ſiluer, to deſtroy the Iewes; which (at 187 li. 10 s. the talent) commeth to 1875000 li. Cap. 3. v. 9.

Ezekiel.

Cap.45.v.43. A Sicle of the Temple ſhal be 20 Gerahs, that is, 2.s.6.d, (for in this place he ſpeaketh of that which belongeth to the Sanctuarie) and the Mina (that is the kings Mina) ſhall bee 20 ſicles: and 25 ſicles ſhall be the Mina of the Temple: and 15 ſicles ſhall be the common Mina, of which you may read before.

Tobias.

Cap.1.v.16. OLd *Tobias* willingly lent vnto the poore man *Gabel* in Rages, a towne in Media, ten pounds of ſiluer, that is, 18.li.15.s. But if it be according to our tranſlation, that is, ten Talents at 187 li. 10.s. the Talent, is 1963 li. after the common weight. But if after the weight of the temple, it comes to as much more.

1 Macchabees.

Ca.10.v.40.42 D*Emetrius* king of Syria offered to giue yearely vnto the Iews for the building of the Temple, 15000 ſicles of ſiluer, of the temple weight; that is 1000 Mina's, which (at 37 s.6.d. the Mina) comes to 1875 li. And, if they would aid him, he would alſo reſtore the money againe which his officers had kept back of the reuenues of the temple; which was yearely 5000 ſicles of the Temple, of ſiluer; that is, 2500 crowns Engliſh, which is, 625.li.

Cap.11.v.28. *Ionathan* the high Prieſt of Ieruſalem, wrought ſowel with *Demetrius* king of Syria, that he releaſed the Iewes of their yearely tribute and made them free: for which freedome hee gaue 300 Centiners of gold or common talents; which at 2250 li. the talent, commeth to 675000 li.

Ca.13.v.37.39 *Simon* to releaſe his brother, ſent to *Triphon*, the K. of Syrias General of his hoſt, 100 centiners or talents of ſiluer, of the common weight; which at 187 li.10.s. the talent amounts to 18750 li.

Cap.14.v.24. *Simon* the high Prieſt of Ieruſalem ſent the Romans a great ſhield of gold, weighing 1000 pounds; which is 100000 Hungarian ducats, 37500 li. Engliſh.

Ca.15.v.31.35 *Antiochus*, *Demetrius* his ſonne, K. of Syrias, asked of *Simon* the high Prieſt of Ieruſalem, for the redemptiō of certain towns that he had taken, fiue hundred centiners or common talents of ſiluer: and for his charges as much more; in all, a thouſand Centiners

or

or Talents: that is 187500 li. in Engliſh money. But *Simon* refuſed the proffer, yet neuertheleſſe, that he might liue in peace, he offered him 100 talents, of ſiluer, vvhich (at 187 li. 10 s. the Talent amounteth to 18750 li.

II Macchabees.

VVHen *Heliodorus* would haue robbed the Temple, there vvas in it 400 Centiners of ſiluer (of the weight of the Temple) which at 375 li. the talent, commeth in the whole to 150000 pounds Engliſh: alſo 200 Centiners of gold, which at 4500 li. the talent, amounteth to 900000 li. Cap. 3. v. 11.

Iaſon that wicked Prieſt deceiued his brother *Onias* of the office of high Prieſt, and gaue to king *Antiochus* for it, firſt 360 Talents of ſiluer; then 80; after 150; all the common vveight, which were in the whole 590 talents and amounted at 187 li: 10. s. the Talent, to 110625 li. Cap. 4. v. 8. & 19. 24.

The wicked *Iaſon* being high Prieſt, hearing that *Antiochus* held a great feaſt in Tyrus, ſent 300 Drachmas of ſiluer, that is, 9 li. 7 s. 6 d. for a ſacrifice to *Hercules*. But if you change theſe into Hungarian ducats (as there are ſome thinke them to bee Gold) then they come to 112 li. 10 s.!

Menelaus being ſent by *Iaſon* the high Prieſt to the King, he behaued himſelf in ſuch cunning maner, that he got the high prieſts office; promiſing the King 300 Centiners or Talents of ſiluer, more than *Iaſon* would giue; which at 187 li. 10 s. the Talent commeth to 56250 li. 10 s. But beeing vnable to performe his promiſe, he was put from his office of high Prieſt.

Antiochus payed yearely to the Romanes 2000 talents of ſiluer, that is, 375000 li. Cap. 8. v. 10.

Antiochus tooke 1800 Centiners or Talents of ſiluer of the Temple of Ieruſalem, which at 187 li. 10 s. the talent, commeth to 3375000 li. Cap. 5. v. 21.

Nicanor cauſed to be proclaimed, that he would ſell the captiue Iews, 19 for a centiner, that is for euery Iew 9 li, 17 s. 4 d. q. c Cap. 8. v. 10.

Iudas Macchabeus ſent 2000 Drachmas of ſiluer to Ieruſalem for a ſinne offering, that is, 62 li. 10 s. Cap. 12. 43.

Now followeth the Reckonings of the monies in the NEW TESTAMENT.

And first of Matthew.

Cap.5. HEe that agreeth not with his aduerſarie, ſhall be-caſt into priſon and not come forth (ſo ſayth our Sauiour Chriſt) vntill hee hath payed the vtmoſt farthing. The Hebrew and Latin tranſlations haue it, *Quadrans*, or a fourth part, that is, a farthing in our money: but if you account (according to the Roman coine, it was ob.q.

Cap.10.v.29. *Doe not men buy two Sparrowes for a pennie?* that is, ſomething more than halfe a farthing.

Cap.17.v.25. When our Sauior Chriſt went into Capernaum, the receiuers of tribute ſpake to *Peter*, ſaying, *Doth not your maſter pay tribute?* The tribute money in the Text is called *Didrachma*, which was 15 d. for ſo much euerie man payed for tribute: from whence may bee gathered, that the pennie that *Peter* tooke out of the fiſh-mouth, was worth 2 s. 6 d.

Cap.18.v.23. The Kingdome of Heauen is like vnto a King that would call his ſeruants to account, and when hee began to reckon with them the one ought him 10000 li. in Hebrew weight; which at 37 s. 6 d. the pound, commeth in the whole to 18750 li. ſo much was the wicked ſeruant in debt to his maſter. And on the contrarie, one of his fellow ſeruants ought him 100 pence: in the Hebrew text it is *Centum Obulos*, and one *Obulus* was 1 d.q. that is, 10 s. 5 d. ſo that the bad ſeruant ought his maſter 30000 times more than his fellow ſeruant ought him.

The Greeke text ſaith, that his fellow ought him *Centum Denarios*; that is, 3 li. 2 s. 6 d. which is yet a great deale of difference; for the wicked ſeruant ought his maſter aboue 6000 times more than his fellow ſeruant ought him.

Cap.20.v.2. The Lord of the Vineyard agreed with his laborers for a pennie a day; in the Hebrew text it is *Zuza*; and in Greeke *Denarius*; both which are of like value Engliſh, that is, 7 d. ob. ſo much each labourer had by the day.

When the Phariſes & *Herods* ſeruants tempting Chriſt, asking him

him whether it was lawfull to pay tribute vnto *Cæsar* or not: Christ answered and said, *You hypocrites, why tempt you mee? shew me the tribute money, and they brought him a pennie*; where it is expresst by the word *Zuza*, or *Denarius*, that is 7 d. ob.

The kingdome of heauen is like vnto a man, that trauelling into a farre countrey, called his seruants, and deliuered vnto them his goods; to one he gaue fiue Talents; that is, 937 li. 10 s. with which he gained iust as much more, that is, 937 li. 10 s. to the second he gaue two Talents of the common weight also, which was 375 li. and hee also gained iust as much more, that is 375 li. and to the third he gaue one Talent, that is, 187 li. 10 s. & he gained nothing with it, but hid the Talent in the earth. Mat. 25. 14. 15

Iudas Iscariot betrayed our Sauiour Christ for thirtie pence or pieces of siluer, which were so many sicles of the Temple, each sicle being halfe an ounce, which were accounted worth 2 s. 6 d. so the whole came to 3 li. 15 s. for which our Sauiour Christ was betrayed. And with it they bought a Potters field. Cap. 26. v. 14.

Marke.

OVr Sauiour Christ sate ouer against the treasurie, and beheld how the people cast into the treasurie: and many rich men cast in much; and there came a certaine poore widdow, and shee threw in two mites, which is a farthing, or *Quadrans*, which was the fourth part of an *Assis*, being almost a pennie English. Ca. 12. v. 41, 42.

Our Sauiour Christ beeing at Bethanie in the house of *Simon* the Leaper, there came a woman hauing a boxe of oyntment of costly oyle called Spikenard, and she broke the box and poured it vpon his head; therefore some murmured among themselues, and said, To what end is this wast of ointment? for it might haue beene sold for more than three hundred *denarios* or pence, that is, 9 li. 7 s. 6 d. Cap. 14. v. 15.

Luke.

OVr Sauiour Christ saith, Are not fiue Sparrowes solde for two farthings? that is, *Assibus duobus*, which is 1 d. ob. Cap. 12. v. 6.

Or what woman hauing ten pieces of siluer, that is, ten Drachm'as or groats, (each being worth 7 d. ob.) and lose one, will not seek til she find it, &c. So these ten were in Engl. money 6 s. 3 d. Cap. 15. v. 8.

Cap.19 v.12. A certain Nobleman went into a farre countrey to receiue for himselfe a kingdome: and he called his ten seruants, and deliuered them ten pieces of money, or ten pounds, or Min'as (according to the weight of the Temple) which came to (at 3.li.2.s.6.d the Mina) in the whole 31 li.5.s.

Iohn.

Cap.6.v.5. WHen our Sauiour Christ would feed 5000 men, besides women and children, hee said vnto *Philip*, Where might we buy bread that these people might eat? (which hee spake to proue *Philip*.) *Philip* answered and said, That 200 pennie worth of bread wil not be sufficient for them that euery man might take a little. The 200 pennie worth of bread are called *Denarios*, which was worth 7 d.ob. in our money, and in the whole is worth 6 li. 5 s. From whence may be gathered, that there being 5000, euery one of them should haue had no more bread than might haue bin bought with a farthing mite and halfe of our siluer.

Cap.12.v.5. As our Sauior Christ sixe dayes before the Passeouer was eating in the house of *Lazrus*, (whom he had raised from the dead in Bethania,) *Mary*, *Lazrus* sister tooke a box, some say a pound of oyle of Spikenard, and annointed Iesus feete, and wiped them with her haire; and the whole house was filled with the sauor of the ointment. Then said one of his Disciples, euen *Iudas Iscariot*; *Simons* sonne, Why was not this ointment sold for 300 pence? that is, *denarios*; euerie *denarios* being worth 7 d.ob. which amounted in the whole to 9.li.7.s.6.d.

Cap.19.v.39. When Christs bodie was to be buried, *Nicodemus* came and brought Myrrh & Alloes mingled together, abought 100 pound weight according to the common weight, which was 2500 halfe ounces and came to 78 pounds and eight ounces English.

Actes.

IN Asia manie bookes were burnt to the value of 50000 pieces of siluer, that is, Roman *denarios*, euery of which was 7 d.ob. the whole amounting to 1562 li.10.s.

Thus haue I briefly set forth to you the seueral weights that were

were common amongſt the Iewes, both as they were originally from themſelues, and as they receiued them from other Nations, comparing them with the Scriptures as they are ſeuerally mentioned, and reduced them to our valuations. In caſting vp of which, if there ſhall chance to bee any errour, you may with the due examination of the worth of euerie piece of ſiluer or Gold (according as you may finde them at the beginning of this Treatiſe) eaſily reforme them, and bring them to your owne vnderſtanding.

Of the auncient Money and Coyne that was vſed amongſt the Græcians *and Romans.*

FRom what hath beene ſaid, may bee gathered, that the Iewes vſed no Coyne but Weights onely, though perhaps to put a diſtinction betweene thoſe Weights, there was vſed ſome impreſſion: yet that cannot properly bee ſaid Coyne. But in all other kingdomes (where money was currant) there was vſed Coyne; and that valued according to the wil and commaund of the Prince or State where it was coyned: which alſo becauſe of the captiuitie of the Iewes, came amongſt them, and paſt as currant according to their worth; of which Coines I haue alreadie ſpoken. Yet becauſe there are many other coines and Weights mentioned in the Epiſtles of the Apoſtles, which were partly of the Græcians partly of the Romanes, into which gouernments moſt of them trauelled; I will therefore indeauor to ſet before you the valuation of the Græcian and Romane Coines and Weights reduced to our valuation and Weights, that ſo thoſe monies mentioned in the New Teſtament, and in this Treatiſe omitted, may with the more facilitie be apprehended and made plaine vnto you.

of

Of the Græcian coine; and first of their Siluer and Brasse Nummus, or Money.

The Attick Drachma.

AN Atticke Drachma was a proportion for almost all the Greek monies: for the Græcians numbred their monies by Drachma's, as the Romanes by Sestertia's. [This was the Nummus or coine amongst the Athenians] and was the eighth part of an ounce, which is worth in our money 7 d.ob.

The *Stater*, which was also called *Tetradrachma*, vpon the one side whereof was the head of *Minerua*, vpon the other the Owle: was worth foure Attick Drachma's, as is manifest *Matth.* 17.25. which is in our money 2 s.6 d.

The *Didrachma*, which was also amongst the Athenians, called *Bos*, because it was signed with the similitude of an oxe vpon the one side of it (of this *Theseus* was the first author) as *Plutarch* remembreth: it was worth halfe a Stater, or two Drachma's, that is in our money 15 d.

The *Tridrachma*, which was three Drachma's, and worth in our mour money 23 d.ob.

The *Obulus Atticus*, which was the sixt part of an Attick Drachma, was worth of our money 1 d.q.

The *Semiobulus*, which was the least of the Greek siluer coine, was worth ob.q.

There was also a *Diobulus*, which was the third part of a Drachma, and worth 2 d. ob:

Triobulus, which was halfe a Drachma, and worth 3 d.ob.q.

Tetrobulus, which contained two third parts of a Drachma, and was worth 5 d.Englisb.

The Egina Drachma.

The Drachma of Ægina contained ten Attick Obulos, & was worth 1 s.ob. Englisb.

Obulus Æginus, was the sixt part of the Drachma of Ægina, and was worth 2 d. halfe farthing and a third part of a farthing.

Triobulus Æginæus, was halfe an Æginus Drachma, & of ours was worth 6 d.q.

Stater Corinthius, was vvorth 10 Obulos of Ægina, and of ours 1 s.8 d.ob.q.

Stater Macidonius, was worth in ours 2 s.9 d.q. and three seconds of a farthing.

Of

Of the Asiatick siluer.

THe Asiaticke money was of lesse valuations, and other denominations than the rest of Greece; for the greatest of their siluer Coyne that was vsually currant, was but ten pence: and it was called by the name of *Siglus*, which was worth seuen Atticke *obulos* and a halfe, as *Xenophon* saith: but as *Hesychius* sayth, it was worth eight Attick *Obulos*, and foure scruples, which is 10d. in our money.

Cistophorus was also Asiaricke siluer, and was so called, because of the image that was vpon it: and was worth of our money 4 d.ob.c: *Lucian in Caron. Suid. loi. allegat Hesych. in.*

Danaces, which piece of mony the Græcians vsually put into the mouth of the dead, to pay *Charon* for their passage to *Elisium* was worth ob.q. and two third parts of a farthing.

They had but two sorts of brasse money, that is mentioned to continue currant among them; and they were *Æreolum* and *Minutum*. Of the brasse money among the Græcians.

Æreolum was worth the sixt part of an Atticke *Obulus*, according to the opinion of *Suidas* and others, which in our money is q.c. and one third part of a mite.

Minutum, is the seuenth part of that, which is little more than halfe a mite.

Of the gold coines among the Græcians.

IN the next place, is to be described the quantitie and valuation of their gold coines, of which there is any mention in auncient authors: and they were among the Athenians an Atticke *Stater* which weighed 2 Drachmas, as *Pollux* saith, and was worth with vs 15 s. and a *Daricus* which was vvorth 15. s.

A *Stater* was diuided into these parts, that is, A *Semi Stater.* which was worth 7 s. 6 d.

A *Tetrastater*, of which *Aristotle* and *Pollux* speaketh *li.9.* which was vvorth of our money 3. li.

And the Macedonian golden *Stater*, coined by *Philip*, *Alexander*, *Lysimachus*, *Demetrius*, and others, which succeeded in Macedonia, Syria, and Asia, which was worth of our money 18 s. 4. d.

Of

Of the Asiaticke Gold.

Stater Daricus, which before was called Adarchon, was a Nummus or a piece of coine of the Persians, and worth a Didrachma, hauing vpon it the similitude of a *Sagitarius*, according to *Plutarch*, in the life of *Agiselaus*, and was worth with vs 15 s.

Xenophon Lib. 1 *Semi Daricus*, of which there is mention in *Xenophon*, vvas worth halfe a Darick Stater, and weighed an Atticke Drachma, which was worth with vs 7.s.6.d.

Cizycenus was a piece of coine so called, as may be thought of a towne called Cizycus, of which you may reade *Strabo li.* 14. & was worth 7.s.6.d.

Of the Grecian Mina and Talents.

THe Atticke Minas weigh one hundred Drachmas, and was equall to the Mina of the Temple amongst the Iewes, according to the opinion of *Xenophon* and *Plutarch*, and was worth vvith vs 3.li.2.s.6.d.

There vvere diuers kinds of talents, according to the opinions of *Pollux* and *Varro*, most of which weighed sixtie Minaes, and a Mina one hundred Drachmas, and for the most part, sixe thousand Drachmas (of the countrie where the Talent vvas) make a talent.

The Atticke talent contained sixe thousand Atticke Drachmas, according to the opinions of *Pollux* and *Festus*, and is equall to the common talent among the Iewes, worth in our money 187.li.10 s.

But according to the opinion of *Liuie* and *Priscianus*, there was an Atticke talent worth eight thousand Drachmas, which was 250 li.

The Ægyptian talent, according to the opinion of *Plinie* and *Varro*, weighed as much, that is 250 li.

The Syrian talent contained 1500 Atticke Drachmas, which was 46 li. 17 s.6.d.

The Eubeian talent (according to the opinion of *Pompey* and *Festus*) weighed foure thousand *Denarios* that is, Drachmas, and was worth 125.li.

The

The Rhodian talent contained 4500 Attick Drachmas, worth 240.li.12.s.6.d.

The Babylonian Talent was 7000 Atticke Drachmas, worth 218.li.15.s.

The Ægina talent, was 10000 Atticke Drachmas, that is 312.li.15.s.

The Alexandrian talent is 12000 Atticke Drachmas, which was as much as the talent of the Temple, which is 375.li. Englisſh.

The auncient *Tallentum Siculum* (according to the opinion of *Pollux*) was six Drachmas, which was 3.s.9.d. Englisſh.

The Neapolitan talent was as much, according to the opinion of *Varro*, that is, 3.s.9.d. Englisſh.

The ancient *Talentum Siculum*, and the Sicilian talent (as *Varro* sayth) is all one, and is worth 1.s.10.d.ob.

The Rhegian talent was but halfe a Drachma, and is worth 3.d.ob.q.

Of the Coines and Moneyes of the auncient Romans: and first of the Brasse Money.

AS (as *Varro* sayth) is as much as *Æs*, that is, brasse: For *Æreus* was a coine weighing a pound weight: but after many changes that happened in the Roman State, it came to be worth the tenth part of a Romane pennie, which with vs is worth ob.q.

Semissis, is as much as halfe an *As*: according to *Varro*, & was worth q.c.

Triens, that is, the third part of an As, which was halfe a farthing.

Quadrans, was the fourth part of an As. *Plinie* calls it *Triuncis*; *Cicero*, *Triunus*, because it was a diminution of the former pound containing three ounces; and with vs worth three mites.

Sextans, that is the sixt part of an *Assis*, which was worth q. or two mites.

Vncia, the twelfth part of an *Assis*, worth one mite c.

Semiuncia, worth halfe a mite.

Sex-

Sextula, that is the ſixth part of an ounce, worth the ſixth part of a mite. Theſe are the ancient braſſe moneys vſual amongſt the Romans; but there were greater vſed in latter times accrding to the opinion of *Varro*.

Of the ſiluer money amongſt the Romans.

Denarius was ſo called becauſe it was worth ten *Aſſes*; but it was not alwaies of one worth and eſtimation amongſt the Romans, for the auncient Roman *Denarius* or penny, which was currant in the time of the Conſuls, weighed but the ſeuenth part of an ounce (according to the opinion of *Celſus* and many other Authors) and was worth of our money 8 d.ob.c. and one ſeuenth part of a mite.

Denarius Nouus, or the new pennie, was firſt coined in *Claudius* the Emperors time, and was worth (according to the opinion of *Plinie* and others) preciſely a *Drachma*, that is 7 d.ob.

Bigatus and *Quadrigatus*, is all one with the Roman pennie, and was ſo called, becauſe theſe words were ſtamped vpon one ſide of it, and was worth 7 d.ob.

Victoriatus, was a Coine firſt brought vp by the Law of *Clodius* amongſt the Romans, being ſo called, becauſe ehe jmage of Victorie was vpon it; and according to *Plinie* was halfe a *Denarius*, and is worth 3 d.ob.

Seſtrtius is ſo called of *Seſquitertiers*, according to *Priſcian*, it was two *Aſſes* and a halfe, and was worth 3 ob.q.

Obulus, is the ſixth part of a *Denarius*, and worth 1 d.q.

Libella, is the tenth part of a *Denarius*, and worth ob.q.

Sembella, ſo called, becauſe it was halfe a *Libella*, and was worth farthing and halfe.

Teruntius, vvas the fourth part of a *Denarius*, and vvas vvorth 2 mites and a halfe.

Of the gold amongſt the Romans.

THere vvere alſo gold *denarius* amongſt the Romans; either ſo called becauſe they had the ſame ſtampe; or elſe becauſe they vvere about the ſame bigneſſe to ſee to, coyned in the time of the Conſuls, vvorth in Engliſh money 17 s.1 ob. a piece.

The

The other was coined later, about the beginning of the Emperours, and weighed two Drachma's; beeing of equall weight with our Englisſh Spur-royalls, which are worth 15 s. This was after the firſt fiue Emperours, much diminiſhed in weight: *Nero* made it lighter by two or three grains; *Galba*, *Nerua*, *Traianus* and *Hadrianus*, by eight graines: but thoſe that *Veſpaſian* and ſucceeding Emperours coined, were preciſely two Drachm'as.

A *Semiſsis* of gold, weighed a iuſt Drachma, and was worth 7 s. 6 d.

A *Tremiſsis* of golde, which was three parts of an *Iſ*, was worth 5 s.

Of the gold after the ſeat of the Empire was tranſlated to Byzantium or Conſtantinople.

Conſtantine the Great diminiſhed that Coyne which was a *Drachma*, to a *Didrachma*, aad the ſeuenth part of a *Drachma*; and was worth of our money 8 s. 6 d. ob.

And thus they continued till the time of *Valentinian* the Emperour, who cauſed ſix of them to be coined out of an ounce of gold, and therefore, as *Iſidor* ſaith, were called amongſt the Græcians ἑξάγια, that is, *Sextuala*, becauſe it was the ſixt part of an ounce, and was worth 10. s.

The *Semiſsis* of Valentinian gold was worth 5 s.

The *Trieus* or *Tremiſsis*, was worth 3 s. 4 d.

The *Scruple*, which was the fourth part of a golden ſhilling, 2 s. 6 d.

Of the ſiluer and braſſe money of the Empire, after it was tranſlated to Conſtantinople.

Miliariſimum weighed two Drachmas (according to the opinion of *Cedrenus*) and was worth 15 d.

Cerates, was a piece of Coine called alſo *Siliqua Cornuta*, becauſe there was ſtamped vpon it, the Moone increaſing; by which marke it was knowne to be more than the common *Ceratio* or *Siliqua*, and was worth 7 d. ob.

The common *Siliqua* or *Ceratio*, was ſo called becauſe it was

worth

worth foure graines of gold (which is the weight of a * Silique) and according to *Iustinian* was worth 5 d.

Follis of which there is often mention in the Historie of *Eusebius*, was a brasse, or (as *Lampadius* saith) an yron coine, so called because there was stampt vpon it the similitude of a leafe, & was worth farthing halfe and one-third.

* A Silique is the fruit of a Charob tree, which carrieth certaine sweet cods or husks about sixe inches long, and as broad as a mans thumb: six Carobs or Carob Beane cods weighed a Drachma or Carrat.

Of the Roman summes of Money.

A *Sestertium* (beeing taken in the neuter Gender) contayneth a thousand *Sestertios*, and is worth 7 li. 16 s. 3. d.

A pound weight containeth twelue ounces of siluer, which is worth 3 li.

A Talent containeth 24 *Sestertias*, 6000 Denarios; being of equal weight & worth to the Attick talent, & is worth 187 li. 10 s

I will also adde that which was called *Sportula*, because it was a certaine small summe of 400 *Quadrans*, which maketh 10 *Sestertios*, of which you may reade in *Suetonius* in the life of *Domitian Nero*, and contained 1 s. 6 d. ob. q.

The Hebrew, Greeke, and Latine Measures reduced to ours, whereby you may find the quantitie of all such Measures *as are mentioned in the Old and New Testament.*

BVt now hauing briefly and as exactly as I can, described the Weights and valuations of the auncient moneyes that were currant amongst the Iewes, Græcians, and Romanes, as wel those that are mentioned in the Scripture as others; It resteth (that I might make this a perfect Worke) to say something of the Measures mentioned in the Scriptures, which I wil (as neere as I can) reduce to the quantitie of our Measures which are common amongst vs.

Of

Of the Corne Measures.

A *Gomer* is a gallon with vs, or thereabouts, according to *Bud. in Mensuris Hebr.*

An Attick *Chenix* (according to *Budeus*) is the third part of a Gomer, or halfe Modius, which measure is almost three pintes.

Statum was a Measure containing three *Gomers* or *Simodios*, which is with vs three gallons and three pintes, or thereabouts.

An *Epha* was as much as a *Medimnicus Atticus*; which according to the opinion of some authors, is a pottle lesse than our Bushell. But if you follow the proportion of *Budeus*, it is ten Gomers or gallons or more, which is a Bushell and a pecke of our measure and more.

A *Letech* is the halfe of a *Corus*, and conteyned fiue Epha's or Attick Medimnos; which was, according to *Budeus*, fix Bushels and a peck.

A *Cor* or *Corus*, following the same proportion, was two *Letech*, that is, ten Attick Medimnos; and of ours, twelue bushels and a halfe.

Of the Measures of Wine and Beere.

HEmina (according to *Georgius Agricola* and *Budeus*) was three quarters of a pinte.

A *Sextarius* was two *Hemina's*, that is, a pinte and a halfe.

A *Lag*, was as much.

A *Congius* conteined six *Sextarios*, that is, nine pintes.

A *Hin* was twelue *Sextarios*, that is, eighteene pintes.

A *Cad* was sixtie *Sextarios*, that is, tortie fiue quarts.

A *Bath* was seuentie two *Sextarios*, that is, fiftie foure quarts.

A *Homer* was a great measure conteyning 720 *Sextarios*, which was 67 gallons and a pottle.

An *Vrna*, according to *Capulis*, conteined 24 *Sextarios*, that is, 36 pints, which makes foure gallons and a halfe of our common measure; but according to *Budeus* account, it commeth but to three gallons and a halfe, or thereabouts.

An *Amphora* was a measure common amongst the Græcians, of which there is mention made of three sorts: the one conteyning

ning three gallons and a pottle; the other, eight *Congios*, or fortie eight *Sextarios*, which was nine gallons of our measure; the third, (as *Plinie* saith) was an Amphora, which conteined twentie gallons and a halfe.

A *Modius* conteined sixteen *Sextarios*, which was twentie foure pintes, that is, three gallons or thereabouts; but according to the opinion of some authors, it is but a pecke and some small matter more.

A *Semimodius* was eight *Sextarios*, that is, a gallon and a halfe.

A *Gomer* was something lesse than a *Semimodius*, and conteined but seuen *Sextarios* and a fift part of a *Sextarios*, which is some ten pintes and a quarter and three spoonefuls.

A *Quartarius* conteined one *Sextarios* and a halfe, which was a quart and the fourth part of a pinte.

A spoonefull.

A *Cyame* is two spoonefuls.

A *Mystrus* & *Cyame*, according to the opiniõ of some, is all one.

A *Cyathus* conteineth foure spoonefuls.

A *Hemina Cottila*, is fixe times so much, which is 24 spoonfuls, that is, three quarters of a Wine pinte.

The Measures mentioned in the Old Testament.

And first of Genesis.

Cap. 18, v. 6. WHen *Abraham* receiued three strange men, hee went to his wife *Sara* into the Tent and said, Make readie at once three measures of fine meale: which according to some Diuines, were three Zataes; according to others, fortie foure Sextarios: which was of our measure (at a pinte and a halfe the Sextarios) a bushell and a quart.

Exodus.

Cap. 16, v. 31. 33, 34. 37. MOses said to *Aaron*, Take a pot of the quantitie of a Gomer, (which was seuen Sextarios and a fift part; and is of our measure a gallon, a quart, and foure spoonefuls) to keepe for your posteritie. In the same chapter *Moses* saith, that a Gomer is the tenth part of an Ephah, which (as is said) is more than our bushel.

You

You shall present vpon the Altar two lambes of a yere old e- Cap.29.v.49.
uerie day; the one lambe in the morning, & the other in the eue-
ning; and to each lambe a tenth part of an Ephah (which was fiue
quarts and halfe a pinte) of fine flower, with the fourth part of a
Hin (that is, foure pintes) of beaten oyle; and the fourth part of a
Hin (that is, foure pintes) of wine for a drinke Offering.

The annoynting oyle of the Sanctuarie was made of the best Cap.30.v.23.
and sweetest spices that could be gotten; *viz.* of Myrrh 500. Si-
cles, or 250 ounces; of Calamus 125 ounces; of Cinnamon 125
ounces: All this was mixed with a Hin, that is, with 18 pintes of
oyle of Oliues, as the Apothecaries make it.

Leviticus.

HE that sinned, and was not able to bring two Turtle doues or Cap.5.v.11.
two yong pigeons for an offering, hee must bring the tenth
part of an Epha of fine flower, that is, ten pintes and a halfe.

When the Leaper was visited, and found to bee infected with Cap.14.19.12.
the leprosie, the eighth day after, he was to take two he lambs of
a yere old, without blemish, and an Ewe lamb of a yere old, with-
out blemish, and three tenth parts (that is, 15 quarters, a pinte and
halfe) of fine flower for a Meat offering, mingled with a Log of
oyle, that is, a pinte and halfe.

Numbers.

TO a Meat offering was added the fourth part of a Hin (that is Cap.15.v.4.
foure pintes and a halfe) of oyle, & as much wine, or the third
part of a Hin, that is six pintes of oyle, and as much wine: some
say, halfe a Hin, that is, 9 pintes of oyle, and as much wine.

Deuteronomie.

THere shal not be two sorts of Epha's within thy house; which Cap.25.v.13.
concludes there was a greater and a lesser. 14.15.

Iudges.

VVHen *Gideon* would set vpon the Midianites, he gaue each Cap.7.v.16.
of his souldiers a Trumpet in one hand, and an emptie

pitcher in the other hand, with lampes therein: theſe pitchers were called *Cados minores*, as ſome ſay, that is, *Oyle cans*, like lamps wherein they vſed to ſet *Tedæ nuptiales*, that is, *Bride-candles*; for ſuch was the vſuall cuſtome in thoſe dayes, that the Bridegroome went to fetch his Bride by night, & then certaine virgins were appointed to beare the weding candles or lamps before them: whereof our Sauior Chriſt made that notable ſimilitude of the 10 virgins that went to meet the Bridegrome, *Mat.* 25. This difference is herein to be noted, that in the lamps of the virgins wherof our Sauior Chriſt ſpeaks, there was oyle, but in *Gideons* pitchers there was no oyle, but they were emptie oyle pitchers, with thick bellies and narrow necks, wherein there ſtood lamps or candles: ſuch might be called *Cados minores*, for they were not verie great, but ſo light that they might eaſily bee carried in one hand without trouble; but what they contained in meaſure is not ſpecified.

Ruth.

Cap. 2. 31. THe yong widow *Ruth* the Moabite was not ſloathfull, nor yet idle, but went into *Boas* field, where ſhe gleaned ſo many ears of corne after the reapers, in one day, that at night when ſhee had threſhed the eares ſhe found it to be an Ephah, that is, a buſhell or thereabouts, for there were two kinds of Ephahs, as you may read before.

Cap. 3. When *Ruth* layd her ſelfe downe at the feet of *Boas*, and deſired him that he would marrie her; in the morning when *Boas* roſe he gaue her ſix meaſures or Gomers, that is, ſix gallons of Barley, or thereabouts.

1. Samuel.

Cap. 17. 17. WHen *Saul* was gone out to fight againſt the Philiſtins, and that *Goliah* dayly mocked the hoſt of the Iſraelites, the Lord ſtirred vp *Iſhai* the father of *Dauid*, to ſend him to his brethren to the Hoſt, with an Epha of partched corne, that is, a buſhel or thereabouts.

Cap. 25. 3. 18. *Dauid* being vpon the way, meaning to deſtroy the foole *Nabal*; *Abigal*, *Nabals* wife, a very wiſe and diſcreet woman, went to meet

meet him, and finding *Dauid*, she appeased his wrath with a present of 200 loaues of bread, two bottles of wine, fiue sheep ready dressed, and fiue Zatas, (that is, fifteene Gomers, which is fifteene gallons and something more) of flower, a hundred Faile of Raisons, and a hundred of Figgs; which laded vpon an Asse, &c.

I. Kings.

THe molten Sea that stood vpon the twelue knops like Cucumbers, was very curiously made, of diuers kindes of mettals; being ten cubits wide, and fiue high: it held 2000 bathes, that is, twentie seuen thousand gallons English, or thereabouts, euery bath containing (according to the opinion of *Iosephus*) 72 Sextarios, that is, (at a pinte and a halfe the Sextarius) thirteene gallons and a halfe. Cap. 7. v. 23. 25

King *Salomon* caused ten copper kettles to be made, that stood vpon ten stoles; each kettle containing fortie Bathes, euery Bath seuentie two Sextarios, which commeth to thirteene gallons and a halfe English, so that euery kettle contained 540 gallons. Cap. 7. v. 38.

When the Prophet *Eliah* desired the widdow of Sarepta to fetch him a little water and a bit of bread, she answered him and said; As true as the Lord your God liueth, I haue not any bread, but onely a handfull of flower in a Cab, (which was a kinde of vessell that held eight quarts) and a little oyle in a Pitcher. And *Eliah* said vnto her, Thy meale, &c. Cap. 17. v. 12. 13, 14.

The Prophet *Eliah* being vpon mount Carmel, about the time of the euening sacrifice, built vp an Altar in the sight of the whole congregation of the people of Israel, and laid wood vpon it, and vpon the wood an Oxe cut in pieces for a sacrifice, and caused a ditch to be digged round about it, of such a wideneſse and depth as might containe two Zatas, that is, sixe Gomers and something more, about sixe gallons and a halfe of our measure. And there was 12 Cads (that is, 175 gallons) of water cast vpon the sacrifice: but when *Eliah* called vpon the name of the Lord, fire fell from heauen and deuoured the sacrifice, dried vp the water, and burnt the wood and the stones of the Altar to dust. Ca. 18. v. 32. 34

II Kings.

Cap.6.25. WHen *Benhadad* King of Syria beſieged Samaria, there was ſuch a famine and dearth in the Citie, that they ſold an Aſſes head for 80 ſiluerlings (that is, common ſicles, which is 5 li. Engliſh;) but ſome Texts reade it, 8 ſiluerlings, that is, 10 s. And the fourth part of a Cab, (that is, a pinte and halfe of Pigeons doung) was ſold for fiue pieces of ſiluer, that is, for 6 s. 3 d.

When the Syrians were ſtriken by the Lord and fled from the ſiege of Samaria, corne became ſo cheape (according to the propheſie of *Eliſha*) that vnder the gates of Samaria one Zata (which contained 24 Sextarios, that is, halfe a ſtrike and a pottle of fine flower) was ſold for 15 d. and two Zata's of Barley was ſold for 15 d.

II Chronicles.

Cap.2. *Solomon* gaue to the Carpenters, &c. that cut and hewed downe wood in mount Libanus, for the building of the Temple, 20000 Corus of Wheate, and 20000 of Barley; euery Corus containing ten *Medimnos Attikoi*, which according to *Budeus* accompt, came to 12 Buſhels and a halfe Engliſh, and in the whole to 250000 Buſhels. But if you accompt it according to the opinion of ſome of our Engliſh Authors, it comes but to nine Buſhels and ſeuen gallons and a pottle the Medimna, and in the whole to 198750 Buſhels. And beſides, *Salomon* gaue them 20000 Bathes of Wine, and as much oyle; euery Bath containing 13 gallons and a pottle, which amounted to in the whole, 8437 Barrels and a halfe.

The Measures mentioned in the New Teſtament.

And firſt of Matthew.

Cap.13.33. THe kingdome of God is like vnto a piece of Leauen, which a woman taketh and putteth into three Meaſures or Zata's of meale, which make a Buſhell.

Luke.

WHen the vniuſt Steward called his maſters debtors to account, the firſt was debtor 100 Bathes of Oyle, that is 51 barrels and 18 gallons; and he he bid him write down halfe, that is, 25 barrels and a halfe. The ſecond debtor ought 100 Corus of wheat, which at 9 buſhels and 7 gallons the Corus, comes to 988 buſhels, or thereabouts; and the vniuſt Steward willed him to ſet down 80 Corus, that is 790 buſhels and one gallon and a halfe. Cap. 16. v. 9.

So the vniuſt Steward deceiued his maſter of 25 Barrells and a halfe of Oyle, and of 198 buſhels and one gallon of Wheate, and gaue it to his maſters creditors.

Iohn.

AT the marriage at Cana in Galile our Sauior Chriſt changed the ſixe pitchers of water into wine, euery pitcher containing two or three Cads, euery Cad holding 60 Sextario's, that is, 11. gallons and a quart, or thereabouts. Some ſay, that the firſt three pitchers held each three Cads or Metreta's, which if it ſhould be ſo, euery of them ſhould hold 33 gallons & 3 quarts: then ſay the other three held each 2 Metreta's a piece, that is, 22 gallons and a pottle a piece; then the whole that our Sauior Chriſt gaue vnto the Bride and Bridegrome, amounted to 168 gallons and 3. quarts, or thereabouts. Cap. 2. v. 1, 11.

Reuel. 6. 6.

I Heard a voyce ſaying, A Chenix (that is, 3 pints of wheat) for a Denarius (that is, 7 d. ob.) There being 85 times ſo much, and a quart ouer, in a buſhel, it would amount vnto 51 s. 8 d. the Buſhel, or thereabouts, which would be a great dearth.

Here is to be obſerued, that the Græcians in times paſt were very ſtrict in their houſe keeping, & for that cauſe confined their ſeruants to certain meaſure; that is, to a Chenix, which was three pintes of meat; and to a Sextarius, which was a pinte and a halfe of Wine for euery day: and by this meanes the maſter could readily tell what his ſeruants meate and drinke would coſt him

in a yeare, that is, 365 Chenix; which in our measure, at 3 pintes the Chenix, comes to 8 bushels two peckes and a pinte; and 365 pintes of wine, that is, 45 gallons a pottle and a pinte: so much did euery seruant eat and drinke in a yeare. But God fed the Israelites 40 yeares in the wildernesse with a greater quantity; for he gaue each man dayly an Omer (that is, 3 Chenixes) of Manna, that is, a gallon and something more.

Cicero in his 8 Oration for *Verres*, writes, that a Modius of wheat (which was a pecke wanting a pinte) was commonly sold in Sicilia for 3 Sestertio's, about 6 d. sterling; and so much had euerie seruant in Græcia dayly, and a pint of wine to drinke.

These customes, howsoeuer in these countries they might be tolerable, in regard they liued in a hot clymat; yet to vs, where it is much colder, our bodies require a greater quantitie for nourishment: neuertheless, a mean & spare diet is both more healthfull and profitable for the bodie, than excesse; because the stomach beeing surcharged, it cannot duly concoct that which it receiueth, whereby the bodie is filled with many crudities & noysome diseases.

And thus haue I, as exactly as I can, reduced the Hebrew, Græk, and Latine measures to ours: but if there be any, who in casting vp these quantities of measures mentioned in the Scripture, shall chance to find any errour, or would reduce them to a more neere estimation, (because I haue in this treatise principally followed *Budæus*) to our measures, he is then to vnderstand that there is another course to be taken, & that is by weight; foure ordinary spoonfuls of water weighs an ounce, 12 ounces of Troy weight make a pound, eight pounds of Troy weight make a gallon, and 32 gallons make a barrell, &c. The same course may be taken in the account of corne measures, there going eight gallons after the same proportion to a bushell. So that what I haue set downe may be rectified by your owne industrie, and made more capable to your vnderstanding.

Examples collected out of prophane Histories, whereby you may perceiue the profit that may arise by the due vse of this Treatise, to all such as read the Roman and Gracian Histories.

IN the time of *Claudius* Emperour of Rome, there was so great a famine, (according to the prophecie of *Agabus*, *Act.* 1.) that a Modins (that is, a peck wanting a pinte) of wheat was sould for 6 Drachma's, which at 7 d. ob. the Drachma, commeth to 3 s. 9 d. English. This great famine is specified by *Suetonius* and *Dion*; where they say, That but a little before, the same measure of wheat was worth but 4 Sesterties, which was 7 d. ob. English.

Of Pithius *King of Lydia.* Herodot. 7.

PIthius King of Lydia, who entertained that mightie Emperour *Xerxes* and all his Armie, would haue lent him three millions of Talents of siluer towards the charge of his warre; which, according to the Atticke Talent, (that is, 187 li. 10 s. the Talent) amounts to fiue hundred sixtie two millions fiue hundred pound. And further hee would adde to it 4000000, *viz.* foure millions of Daricons, which at 15 s. the Daricon, comes to 3000000, *viz.* three millions of pounds. But *Xerxes* being greatly pleased with this hospitalitie and liberalitie, that he might make euident his noble disposition, refused his offer, and gaue him by way of gratuitie seuen thousand Darico's, which was in our money, 5250 pounds.

Of Crœsus *the mightie King of Lidia.*

THis King *Crœsus* sent an Embassadour to Delphos, to aske the Idol of *Apollo*, if he should prosper in the warres he tooke

in

in hand against *Cyrus* King of Persia: withall sending diuers rich presents, and amongst the rest, a Lyon of gold most cunningly wrought, weighing 100 Talents, euery Talent weighing 4500 li. which in the whole amounted to 450000 li. Moreouer, two cups, whereof one was fine gold cunningly wrought, weighing 8 Talents and a halfe, which at 4500 li. the Talent, commeth to 36000 li. the other cup was made by that noble workeman *Theodorus Samius*, of pure siluer, very curiously & artificially wrought containing fortie gallons; but of what valuation it was, is not set downe. For this great and rich Present, King *Cræsus* receiued of the Diuell a double and deceitfull answer, whereby he was not only prouoked to make warre against *Cyrus*, but by that meanes lost his kingdome; and being taken prisoner, hee was set vpon a pile of wood to be burnt: but crying with a loud voyce, *O Solon, Solon*, (thereby shewing, that wise *Solon* had foretold him, *That no man is to be accounted happie before his end*) King *Cyrus* granted him his life. This recompence did the Diuell returne to *Cræsus* for so great a Present. Such and many other the like histories by this booke may be vnderstood.

The first rule for Drachma's.

IF you haue any number of Drachma's, diuide them by 8, and the production will be Englisn Crownes, according to *Budeus* 100 Drachma's make a Mina, which is about 12 Crownes, or 3 li. sterling.

The second rule of Mina's.

THe Mina multiplied by 12, the production is Crownes: for twelue Crownes Englisn is a Roman Mina, or a Mina of the Temple; 125 Mina's makes a Talent: so that multiplie 125 by 12, and the production will be 1500 crownes, which maketh a Talent.

The

The third rule of Talents.

THe Talent multiplied by 12, the production is crownes. For 125 Mina's being multiplied by 12 makes 1500 crownes Engliſh, which is a Talent; and 3000 crownes is two Talents, &c. by which meanes you may reduce all Drachma's and other leſſe weights mentioned in the Scriptures to Mina's, & Talents; and theſe againe into crownes. But concerning the diſtinction of Talents, you may reade before. Notwithſtanding obſerue this, That if you chance to reade of any Talent, Mina, or Sicle in the Scripture, whereto there is not an addition of the Kings Talent, or, the Talent of the Temple (as I haue ſaid) you may then preſume that it is the common Talent.

And this ſhall ſuffice for the Weights, Meaſures, & Monies mentioned in the Scriptures.

FINIS.

A Catalogue Of The Principall Authors out of whom this foregoing Treatise of Weights and Measures, &c. was gathered.

Ambrosius Calapinus.
Aulus Gelius.
Cassarus Peucerus.
Athenæus.
Flavius Ioseph.
Galenus.
Gulielmus Budeus.
Hesychius.
Saint *Ierom.*
Ioachim Camerarius.
Iohannes Auenarius.
Iohannes Forsterus.
Iulius Pollux.
Martin Luther.
Matthew Hostius.
Paulus Eberus.
Philip Melanthon.
Priscian Grammaticus.
Sebastian Munster.
Septuaginta interpretes.
Suidas.
Volutius Metianus.

The due proportion of Weights and Measures are also found in *Myropolis.*

Itinerarium

Itinerarium Noui Teſtamenti.

Wherein is contained the trauels of the Virgin Marie, *and* Ioſeph, *alſo of the Wiſemen out of the Eaſt, of our Sauiour Ieſus Chriſt, and of his Apoſtles.*

BVt ſince I haue briefly related the trauels of the antient Patriarchs, Iudges, Kings, & Prophets, (which things I know cannot bee vnprofitable to ſuch are iudicious) mentioned in the Old Teſtament; that I might make a perfect end of what I haue begun, I will proceed, and ſhew vnto you the trauels of all the holy men and women mentioned in the New Teſtament: where by due obſeruation of this diſcourſe you may well vnderſtand, that as all the Nations of the world were deriued from one man, that is, *Adam*; ſo all the righteous, and ſuch as are to be ſaued, are deriued from one man, that is, Chriſt Ieſus. For as by the firſt *Adam* ſinne came into the world, and by ſinne, death and damnation; ſo by the ſecond *Adam* that ſinne is pardoned, and man made partaker of eternall happineſſe. And that theſe things might bee the more apparant vnto thee, I haue deſcribed the Townes, Cities, and places mentioned in their ſeuerall Trauells; both what they were in former times, and what they are at this preſent: that ſo by due conſideration of both, thou mighteſt obſerue the mutation and change of Eſtates; ſince through the reuolution of times, thoſe things which ſeeme moſt permanent, haue within the compaſſe of a few yeares beene ſubuerted; and the ruines of thoſe cities which haue beene greateſt, left to make euident lamentable examples of vaſt and vnheard of deſtructi-

ons.

ons. From whence ſuch as haue any ſmall knowledge of the ſpirit, may draw ſuch comfortable reſolutions, that neither pouertie can ſubuert them, nor riches and honour exalt them; but according to S. *Iames, cap.* 1. *They may poſſeſſe themſelues in peace,* ſince neither the proſperitie of the world is permanent, nor the aduerſitie thereof intollerable. The knowledge of both which (howſoeuer to ſome it may ſeeme ridiculous) yet to ſuch as are at all toucht with a true ſence of worldly affaires, it cannot chuſe but take a deepe impreſſion, and draw them thence to the knowledge of Chriſt Ieſus and of his doctrine. To which end, and for which purpoſe I haue principally endeauoured to publiſh this Treatiſe, that ſo comparing the eſtate of man in this preſent world, with the eſtate of Grace in the world to come, they might perceiue the impotencie of the one, and permanence of the other, & from both draw immooueable Axiomes: that there can be no ſaluation where there is not humilitie; nor no proſperitie, where there is not a knowledge of Chriſt Ieſus in his humanitie: and thence gather, that the afflictions of this world (to which he was moſt ſubiect through the whole courſe of his life) is the readie meanes to honour and immortall glorie. But that theſe things may the better appeare vnto thee, I will endeauour to lay before thee the beginning, and (ſo farre as the holy Scripture leads me) the ending of our Sauiour; from whence thou maiſt draw ſuch comfortable reſolutions, that in what eſtate ſoeuer thou art, whether in proſperitie or aduerſitie, thou maiſt therewith reſt content, &c.

Of Zacharias *the father of* Iohn *Baptiſt.*

Zacharias, or *Zachariahu*, ſignifieth *Gods remembrance.* This man was the father of *Iohn* the Baptiſt, beeing a Prieſt of the tribe of *Aaron*, and dwelling at a towne called Abia, of which you may read, 1. *Chr.* 24. There were three famous men of this name, as *Baſilius* ſaith: One that was a Prophet of the Lord, and liued 520 yeares before the birth of Chriſt, *Zachar.* 1. And another that was the ſonne of *Ioheiada* the high-Prieſt, who at

at the command of that ingratefull King, King *Ioas*, was ſtoned to the death in the vpper Court of the Temple, 2. *Cron*: 24. And a third, which was this *Zacharias*, the father of *Iohn* the Baptiſt, and ſonne of *Barachias*, that is, *the Bleſſed*. Who, according to the opinion of *Baſill*, was ſlaine for no other cauſe, but for ſaying, That Chriſt was borne of the Virgin *Marie*. This man had to wife one *Elizabeth*, of the poſteritie of the high Prieſt *Aaron*; and by her had a ſonne called *Iohn*, ſo named by the Lord, who was afterward called *Iohn the Baptiſt*. *Elizabeth*, ſignifies, *the reſt of God*; being deriued of *Eli*, and *Scabbath*, that is, *the reſt and Sabboth of the Lord*. The inhabitants of the holy Land, taken vpon them euen at this day to ſhew the houſe where *Zacharias* & *Elizabeth* dwelt, in a towne that ſtandeth vpon the right hand of the way as you goe from Emmaus to Ieruſalem. But Saint *Luke ca.* 1. ſaith, That *Zacharias* dwelt not in a towne or field, but in the citie of Iuda, which was ſcituated in the mountaine of Iuda. *Riſnerus* and *Iohannes Hedenus* write, that *Zacharias* dwelt in Ieruſalem, in that part of the citie ſcituated vpon Mount Bezetha, as, in the firſt booke of the deſcription of Ieruſalem, hath beene declared; and this ſeemeth to be verified out of the third chapter of *Nehemia*. Yet there are ſome of opinion, that he dwelt at Hebron, becauſe that was the chiefe citie of the tribe of Iuda, and a towne of the Prieſts.

The trauels of the Virgin Marie.

MArie, if it bee deriued of *Marah*, ſignifies ſuch a perſon which is oppreſſed with carefulneſſe and griefe, one that is laid open to all miſerie and calamitie, preſt with continuall vexation and mourning. Shee was borne vpon the eight day of September, fourteene yeares before the birth of Chriſt; and in the fifteenth of her age, brought forth her onely begotten ſonne, according to Saint *Ierome* and others. Her fathers name was *Eliachim*, of the houſe of *Dauid*.

Vpon the fiue and twentieth day of March, in the ſame yeare that

that our Sauiour Christ was borne, *Marie* being then 14 years old the Angel *Gabriel* declared vnto her the Embassie of the conception of our Lord Iesus Christ. A little after, about the beginning of Aprill, *anno M.* 3967. shee went from Nazareth in great haste ouer the hills to Ierusalem, which was sixtie and foure miles, to the house of *Zacharias*, where shesaluted her cosin *Elizabeth*, *Luc.* 1.

From thence shee returned backe againe to Nazareth, which was 64 miles.

And when the command came out from *Augustus*, That all the world should be taxed, then *Ioseph* and *Marie* went from Nazareth to Bethlehem, which was 72 miles. And being there, the time of *Maries* deliuerance drew neere, and loe, shee bore the sonne of the liuing God, our Lord and Sauiour Iesus Christ *Luke* 2.

From Bethlehem, *Ioseph* and *Marie* brought the child Iesus to Ierusalem, and presented him in the Temple, which was 6 miles, *Luke* 2.

And when they had accomplished all things according to the law, they returned backe againe to Nazereth, a towne in Galile, which was 64 miles.

From Nazareth they went backe againe to Bethlehem, which was 72 miles: thither the wise men comming out of the East, brought the child Iesus, Gold, Frankincense, and Mirrh, *Matt.* 2.

From Bethlehem (the same night that *Herod* caused all the infants of two yeares old and vnder to bee slaine) *Ioseph* and *Marie* fled with the child Iesus to Hermopolis, a citie in Ægypt, which was 296 miles, *Matt.* 2. *Zozomenus li.* 6.

From thence they returned backe againe with the child Iesus vnto Nazareth, vvhich vvas 368 miles: for they were greatly affraid lest *Archilaus* (who succeeded his father *Herod* in the gouernment of the Iewes) vvould seeke the childes life, *Matt.* 2.

From Nazareth *Ioseph* and *Marie* came euery yeare to Ierusalem, vvhich vvas 64 miles, to the feast of the Passeouer: and so many miles backe againe, which for ten yeares continuance came to 1280 miles.

When Christ was twelue yeares of age, and at the beginning of

of the thirteenth, he went with his parents from Nazareth to the feaſt of the Paſſeouer, which was 64 miles, *Luk.* 2.

And when the daies of the feaſt of the Paſſeouer were accompliſhed, they returned home againe. But the child Ieſus ſtaied at Ieruſalem, and his parents knew it not, for they thought hee had beene among the companie. Wherefore, when they had trauelled a dayes iourney (that is twentie miles) they miſſed their ſonne.

After, they ſearcht through the companie, but could not find him: wherefore they returned back to Ieruſalem being 20 miles where on the third day after they found him in the Temple, ſitting among the Doctors, and diſputing with them. So the next three daies, he returned back again with his parents to Nazareth, which was 64 miles, and was obedient to them, *Luke* 2.

After, *Ioſeph* and *Marie* went euerie yeare during the life of *Ioſeph*, vp to Ieruſalem to the Paſſeouer, and without all doubt took Ieſus along with them. Thus they continued for the ſpace of three yeares, about which time *Ioſeph* dyed, Chriſt being then 16 years of age, which three yeares trauell from Nazareth to Ieruſalem and backe againe, commeth to 384 miles.

From that time forward he continued with his mother, till he was 31 yeares of age, which was the firſt yeare of his miniſterie. *Marie* his mother being then 45 yeres old, was inuited to a marriage in Cana, a city of Galile, which ſtood eight miles from Galile towards the North-weſt, *Ioh.* 2. Heere our Sauiour Chriſt wrought his firſt myracle, by changing water into Wine.

From Cana in Galile ſhe went with our Sauiour to Capernaum, a citie of Galile, a little before the feaſt of the Paſchal Lamb, which was 20 miles.

From Capernaum ſhee returned back to Nazareth, which was accounted 12 miles.

In the 32 yeare of the age of our Sauiour Chriſt, which was the ſecond of his miniſterie, *Marie* went from Nazareth backe againe to Capernaum, where our Sauiour Chriſt caſt forth a diuell, *Matth.* 12. *Mark.* 3. which was 12 miles.

From thence ſhe returned backe againe to Nazareth, which was 12 miles: for in this towne ſhee dwelt, whiles Ieſus tra-

uelled from place to place teaching and preaching the word of God, *Marke 6.*

And although shee oftentimes went from Nazareth with him to many places, continuing still in his companie; yet then specially, when hee was to sustaine the wrath of God, and punishment for the sinne of man, which was in the 34 yeare of his age. In which yeare shee would not forsake him till his death: for shee went from Galile to Ierusalem with him, which was 64 miles, a great journey for one of her age (being then 48 yeares old. And when our Sauiour was crucified, shee stood close by the crosse with a heauie and pensiue countenance, bewailing the death of her sonne. Then was the prophecie of old *Simion* accomplished, *And a sword shall pierce through thy soule.* But after, by his glorious resurrection and ascension, shee was reuiued and comforted. From the passion of Christ to the death of the blessed virgin *Mary*, was 12 yeares: All which time shee liued with *Iohn* the Euangelist in Ierusalem, and then being 59 yeares of age dyed, and was buried (according to the opinion of *Nicephorus* and others) in the Garden called Gethsamene. So all her trauels were 3506 miles.

Now followes the description of the townes and places to which she trauelled.

Of Nazareth.

THis was a towne almost of no estimation, scituated in a certaine mountaine in Galile the lower, sixteene and foure miles and something more from Ierusalem towards the North, in the tribe of Zebulon. In this towne our Sauiour Iesus Christ was brought vp, *Luke* 1.2. Some say that it was nineteene or twentie miles from Ierusalem, but they mistake themselues; yet I will not dispute thereof, but follow my authors, *Iacobus Ziglerus*, and *Tilmanus Stella*. There is not any mention made of it, that is extant in the old Testament. It hath a two fold deriuation, the one by *Zain*, and the other by *Zade*. If it bee written by *Zain*, it may haue a twofold signification, since the exposition of this name doth depend vpon the Verbe *Nazar*, which signifies

nifies, *to consecrate and keepe*; from hence *Nezer*, *a garland of flowers, or a crowne set with precious stones, &c.* such as Kings and high Priests are accustomed to weare. Also from the same word Nazar, is deriued Nazir; and thence Nazaræus, which is much to say, *he is seperated from the vse of wine; and suffering his haire to bee vncut*, as being dedicated to the Lord. Therefore our Sauiour Christ is iustly called a *Nazarite*, *Luk.* 2. For Næzer first signifies, *a holy man*, who hath made a holy vow vnto the Lord: Secondly, it doth denote *a crowne or wreathe of synceritie*, *Exo.* 29. 39. Thirdly, *a holy ointment wherewith Kings and Priests were annointed*, *Leuit.* 27. and fourthly, this word *Nezar*, signifies a *princely crown*, 2. *Sam.* 1. 2. *King.* 11. *Psal.* 89. 132. So that Nazareth being deriued of *Nazar* and *Nazir*, may signifie both a *crowne*, and a *holy citie*, *Iudg.* 13. But if Nazareth be written by *Zade*, it signifies a *flourishing plant or graffe*, according to that of *Isay cap.* 11. *But there shall come a rod forth of the stocke of Ishai, and a graffe shall grow out of his root, and the spirit of the Lord shall rest vpon him.* The inhabitants of this towne at this day shew certaine monuments and reliques of what had happened in preceding ages: as, two Churches, one built there where the Angel *Gabriel* saluted the blessed Virgin, and she conceiued by the spirit: In which there stands three altars hewen out of a rock: and the other built (as they say) where the house of *Ioseph* and *Marie* stood, because there our Sauiour Christ was brought vp. Also they shew a well where the childe Iesus drew water and ministred to his mother. They also shew the vast ruines of the sinagogue where our Sauiour Christ expounded the 61 chapter of *Isay*; for which cause they would haue thrown him headlong downe the hill, *Luke* 4. And many other things, of which you may reade in *Borchardus* the Monke. In Saint *Ieroms* time some 40 yeres after Christ, Nazareth was a small towne called Nazarah.

Of the mountaines by which Mary *passed when she went to visit her cosen* Elizabeth.

BEtweene Nazareth and Ierusalem, there standeth many high hils, as mount Gilboa, whereon King *Saul* killed himselfe; mount Grisim, and Hebal, vpon which hills the blessings and

curſings were pronounced, *Deut.*27.and mount Ephraim, vpon which *Ehud* kild *Eglon* king of the Moabites, *Iudg.*13. Ouer this mountaine, being very great and ſteep, *Mary* trauelled when ſhe went to viſit her coſen *Elizabeth*.

Of Bethlehem.

THere were two cities called by this name, the one Bethlem Iuda; the other Bethlehem Euphrata where our ſauior Chriſt was borne, and ſignifies *fruitfull*, or *the houſe of bread*: It ſtood vpon a hill ſome ſix miles from Ieruſalem towards the South. The inhabitants take vpon them to ſhew the place where our ſauiour Chriſt was borne, which ſtood vpon the Eaſt ſide of the citie, cloſe by the wall thereof; where, as *Euſebius* ſayth, *Hellen* the mother of *Conſtantine* the Great, cauſed to bee built a faire and ſtately Church, three hundred and twentie yeares after the natiuitie of Chriſt. This Church was dedicated to Saint *Marie*, and remaineth to this day, being had in great honour both amongſt the Chriſtians, and the Turkes and Sarazins. This Church is ſuch a ſtately building, that it is thought to exceede all the Churches of Chriſtendome, for beautie and curious workemanſhip: It is two hundred twentie and eight foot long, and eightie ſeuen foot wide, being built all of Marble of diuers colours, and couered with lead: There are in it foure rowes of Marble pillars, wonderful to looke vpon, not onely in regard of their number, but of their geatneſſe, for there is fiftie pillars in euery row. The body of this church, the pillars from the bottom to the top, the walls, and euery part of it, is beautified with liuely pictures, adorned with diuers colours, ſiluer, gold, and curions workmanſhip, ſo as it is wonderful to behold. The pauement of it is of marble, polliſhed, and of diuers colours, ſo cunningly ſet in workes, and with ſuch varietie, that it is very delightful to ſuch as look on it. There is painted on the pillers and walls, almoſt all the ſtories of the Old Teſtament, till the birth of our Lord and Sauiour Ieſus Chriſt, with ſuch excellent cunning, and ſo liuely, that it is to bee admired. In the Quire of this Church there is found two Altars, one cloſe by the Chappel of Saint *Katherine*, at the Eaſt end thereof; not far diſtant from which they ſhevv the place

vvhere

where our Sauiour was circumcised: and in the middle of the Quire there standeth another Altar, where they say the wise men left their Dromedaries, and prepared their gifts to present vnto our Sauiour, when they worshipped him. Vpon the South side of this Quire towards the East, they descend by ten stone steppes into the Chappell of the *Natiuitie of Christ*, richly beautified and curiously wrought, paued with polished Marble. This Chappell is not very great, but wonderfull faire and sumptuous. When the Holy land was ouerrun by the Gentiles, this (as many other places were in that countrey) was all polluted with filth and dirt, that they had much adoe to make it cleane a great while after. Vpon the place where they said our Lady the blessed Virgin *Mary*, brought forth our Sauiour into the world, there is placed a Table of white Marble, after the maner of an Altar: about foure foote from this they shew the place where the Manger stood, a part of it yet remaining, cut out of a rock, not of Marble but of other stone, as many other Mangers are in that countrey. Close by that there is an Altar, where they say the wise men presented their gifts to our Sauiour Christ, and worshipped him. At the entrance into the Church there standeth a goodly building, which in times past seemed to haue been some Archbishops See, but now is called Saint *Helens* Church. Vpon the North side they descended by certaine steppes into the Chappell of Saint *Ierom*, who lay a long time buried there, till his bones were remoued thence to Saint *Maries* in Rome.

About a mile from Bethlehem Southward, stood the Tower of Eder, being a watch tower of the Bethlehemites, and so called because there resorted thither many flockes of sheepe: for *Eder* signifieth a *Heard*. Round about this Tower were faire and fruitfull pastures, to which many sheepheards resorted to feed their flocks; to some of which sheepheards the Angels told the glad tydings of the birth of our Sauiour, and that he was laid in a Manger in Bethlehem. For which cause, in after times there was a Church built iust in the place where the Tower stood, and in Saint *Ieroms* time called by the name of *Angeles ad Pastores*: the same, *Luther* affirmeth, and that it is yet standing. *Iacob* some-

time dwelt with a place, and buried his wife *Rachel* thereabouts. The monument that hee set vpon her graue remaineth to this day, which was twelue stones pitcht an end, standing about a quarter of a mile from this place, vpon the right hand as they goe to Ierusalem: of which graue, all the countrey thereabouts is called by the name of Rachel.

Of the way betweene Iudea and Egypt.

BEtweene Egypt and Iudea lyeth Arabia Petræa: a land for the most part barren and vnfruitfull, full of sands, rockes, and mountaines, destitute of water, and subiect to many dangers: being in the Summer solstice scorched with extremitie of heate, the Sun being then perpendiculer ouer them (according to *Munster*) in the day time; and in the night, troubled with extreame windes, which blowing the sand with great violance, it casteth it vpon great heapes and mountaines, by which dust both beasts and sometime men are suffocated and slaine. Moreouer there dwell in this desart, a rude and dangerous people, called Saracens; who take their beginning from *Ishmael*, and are therefore also called Ismaelites, being giuen to crueltie and maliciousnesse. They get their liuing for the most part, by theft and violence: and as *Ishmael* was an excellent Archer, so they also are very cunning in shooting and hunting, vsing to this day their auncient euill custome of robbing and spoyling all that passe that way; insomuch as Merchants are constrained to goe in great companies, least they should be indangered by them, and by reason of the windes and sands are constrained to guide their iourney by the compasse, as men doe that saile vpon the sea. Thorough this wildernesse did *Ioseph* and *Mary* passe, when they went with the childe Iesus out of Iudea into Egypt, where they were in danger of theeues, subiect to bee smothered by the sands, constrained to trauell ouer high rockes and mountaines, and to rest in feare because of Lyons, Beares, and other beastes which greatly abound in that place. Besides, diuers other discommodities were incident vnto them, as want of meate, drinke,

and

and other neceſſaries, there being little water to bee found there, inſomuch as had not the Lord by an expreſſe command charged him in a dreame to goe downe into Ægypt, *Ioſeph* durſt hardly haue ventured vpon ſo difficult and dangerous a iourney. But the Lord ſo mercifully prouided for him, that he both went and returned ſafe. Thus may we ſee to what dangers theſe good people were expoſed, and what miſeries they ſuſtained from the beginning, becauſe of their ſonne Chriſt Ieſus.

Of Hermopilis.

HErmopilis was called the towne of *Mercurie*, diſtant from Ieruſalem 304 miles towards the Southweſt: it was one of the chiefe cities in Ægypt, as *Appianus* writeth. *Nicephorus* and *Zozemenus* affirme, *lib.* 5. *ca.* 22. that *Ioſeph* and *Marie* came and liued in this towne, where they continued all the dayes of *Herod* that cruell King. But *Ziglerius* ſaith, that they liued in the land of Goſen, where the Patriarch *Iacob* and his poſteritie liued: which agreeth well with the words of S. *Matthew cap.* 2. and *Oſea* 11. *Out of Ægypt haue I called my ſonne.* This land of Goſen lay 200 miles from Ieruſalem towards the Southweſt. The inhabitants of Alcair in Ægypt take vpon them to ſhew the place where *Ioſeph* and *Marie* dwelt when they went downe into that countrey, but how true that is I cannot tell, becauſe there is no Author for it.

Of Canah in Galile.

THis was a city in Galile diſtant from Ieruſalem 68 miles towards the North, of which you may read more in the trauels of our Sauiour Chriſt.

Of Capernaum.

THis towne ſtood vpon the ſea of Galile, 68 miles from Ieruſalem toward the North, of which you may read more after.

The trauels of the Wise-men out of the East, which came to Bethlehem to see IESVS.

THe Magi were certaine wise men of Persia so called from *Meditation*, being deriued of *Hagah*, that is, *he hath meditated*; and taken in the third coniugation, it signifies *to find* or *search out a thing*: they being such as gaue themselues to the knowledge of hard things, and to find out the secrets and mysteries of nature. But according to *Varinus*, they were not onely Phylosophers, but Priests also. And *Plato* vpon *Alcibiades*, saith, *Magia est deorum obseruantia sine cultus diuinus*; that is, *Magicke prescribeth the due obseruance and diuine worship of the gods*. *Strabo* saith, *Geograf. li. 6.* That the Magi were such among the Persians, as those whom the Indians call Gymnosophists and Academians; the Babylonians, Chaldæans; and the Hebrewes, Prophets, or Priests, which taught the people diuine knowledge. And when the ten Tribes were carried into captiuitie by *Salmanasser* Emperour of the Assirians (into Assiria, Media, and Persia) there is no question but they tooke with them into the East, the holy books and volumnes of the Law & of the Prophets whereby without doubt many of the people and Philosophers of the East came to haue a taste of the true knowledge and worship of God. Also the Prophet *Daniel* was brought vp in all the arts of the Chaldæans; whose writings and prophecies were not onely written and published amongst the Babylonians; but also had in great account and estimation amongst the Magi: so that they diligently perusing those bookes, came not only to the knowledge of God, but also wiehout doubt to the knowledge of our Sauiour Iesus Christ, whom they called *the Starre of Iacob*; from whence may be concluded, That the Wise-men that came to see our Sauiour Christ, were rather of Susa in Persia, than of Zaba in Ethyopia.

Wherefore these wise men came from the Academy of Susa

in Persia, to Ierusalem, which was 920 miles; saying, *Where is he that is borne King of the Iewes, for we haue seene his Starre in the East, and are come to worship him.* This hapned in the moneth of Ianuarie, in the second yeare after the birth of our Sauiour; for *Herod* in the feuentieth yeare of his age caused all the male children of the Bethlemites of two yeares old and vnder (according to the time that he was told of the Wise-men) to bee put to the sword.

From Ierusalem they went to Bethlehem, which was 6 miles, where vpon the sixt of Ianuarie they offred their Presents which they brought out of Persia, to our Sauior, *viz.* Gold, as to a king; Frankincense, as to a Priest; and Myrrhe, as to a mortall man, *Math.* 2. So let vs offer vnto Christ our Sauior, the Gold of faith and heauenly doctrine, the Frankincense of earnest prayers, and the myrrhe of patience in the midst of calamitie.

Afterward, the Wise-men (as they had bin warned in a dream) returned another way to Susa in Persia, which was 920 miles. So their trauels were 1846 miles.

Of Susa you may read before in the trauels of the Old Testament.

Of the Starre that appeared to the Wise-men in the East.

SInce this Starre appeared in the lower region of the aire (as it is apparant it did) from thence it may be concluded, That it neither was any of the fixed starres, planet, or a Comet, because they commonly are seene in the vpper region of the aire; but rather, according to the opinion of some, it was an Angell of God appearing in the forme of a bright shining Starre, to direct the Wisemen in their way as they went to the town of Bethlem; and so by little and little descending from the sublimitie of the aire, pointed out vnto them the verie house where they might find *Marie* the mother of our Lord, and the child Iesus. Almost after the same manner as the Angell of the Lord in the time of *Moses* appeared to the children of Israell; that is, in the day like a cloudie pillar, and in the night like a flaming fire, to direct them their way, *Exod.* 13, 14. 34. Wherefore this Star without doubt was no naturall apparition, which hapned in the inferiour region

of

of the aire, ſuddenly vaniſhing away; but as I haue ſaid, an Angel of the Lord repreſenting the forme of a Starre. Or elſe as *Chryſoſtome* ſaith, a certaine miraculous new Starre, which according to the opinion of *Auguſtine*, was gouerned by an Angel of the Lord; and for the greatnes of the bodie, and varietie of the aſpects, was not ſeene firſt in the land of Iudæa, but in Perſia, a countrie in the Eaſt, where the Magi dwelt, and accompanied them thence into Iudea. And although for a ſhort ſpace it left them in the journey, yet when they came in the way to Bethlem, it appeared to them againe, *Mat.* 2. As *Nicephorus* and *Chryſoſtome* obſerue, the Starre appeared vpon the day of the conception of Chriſt, being the 25 day of March, about which time the Archangell *Gabriel* ſpoke with the Virgin *Mary*, *Luk.* 1. And was ſeene for a whole yeare and 41 weeks, that is, til the 6 of Ianuarie, in the beginning of the ſecond yeare after the natiuitie of Chriſt. It wanted 11 weeks of two yeares; and therefore *Herod* cauſed all the male children of the Bethlehemites of two yeares old and vnder, to be ſlaine, according to the time declared vnto him by the wiſe men, *Mat.* 2. Wherefore this new Starre did firſt foreſhew the birth of Chriſt, that bright ſhining Starre and eternall light of glorie, according to the propheſie of *Billa*, *Num.* 22. Secondly, the light of Gods Word & the Goſpel, 2. *Pet.* 1. Thirdly, godly & faithful miniſters and teachers, who by their doctrine and godly life and conuerſation, ſhould ſet before their auditors and ſuch as obſerue their actions, the way to Chriſt and eternall happineſſe, *Dan. vlt.*

The trauels of Iohn *Baptiſt.*

IN the moneth of Thiſri, which anſweteth to our September, *anno Mundi* 3966, the Feaſt of the Tabernacles being then celebrated, the Archangel *Gabriel* told *Zacharias* the Prieſt, of the conception of *Iohn* the Baptiſt, *which ſhould bee the voyce of a crier in the wildernesſe.* And a little after, that is, about the Autumnall Æquinoctiall, *Iohn* the Baptiſt was conceiued ſix moneths before our Sauiour. The next yeare after, about the

the moneth of Iuly, he was borne. Six moneths after that, our Sauiour Christ was borne. In which yeare *Zacharias* the father of *Iohn* Baptist, was slaine in the vpper court betweene the Altar and the Temple, for saying, That our Sauiour Christ was borne, and That *Marie* his mother was a virgin, *Matt.* 33. Wherefore *Elizabeth* the wife of *Zacharias*, fearing the crueltie of *Herod* and of the Pharises, about that time when the young infants of the Bethlehemites were slaine, she fled from Ierusalem to Apumim, as *Nicephorus* saith, which was scituated in the wildernesse betweene Iericho and Ierusalem, where she priuatly brought vp her sonne, which was 32 miles.

In the 29 yeare of the natiuitie of Christ, and vpon the 24 day of Iune, *Iohn* the Baptist being then 30 yeares of age, by the commandement of the Lord tooke vpon him the ministrie: for it was not lawfull for any to enter into that function before they were thirtie yeares of age, *Numb.* 4. Wherefore vpon the eight and twentieth day of September, it being then the feast of the Tabernacles, and about the middle of the last weeke spoken of by *Daniel*, Hee went from Adumim to Bethabara, where he tooke vpon him the ministerie of the New Testament: *Hannas* the chiefe Priest being then newly entred into that office, *Luke* 2. (which was about foure miles) and within a short time after, that is, vpon the seuenth day of October, being then the feast of Expiation, our Lord and Sauiour Iesus Christ was baptised, when hee was fully thirtie yeares of age, *Luke* 3. *Matthew* 3. *Iohn* 1.

In the yeare following, which was the one and thirtieth yeare of the Natiuitie of Christ, a little before the feast of Easter, the Synedrion of Ierusalem sent messengers vnto *Iohn*, here then remaining at Bethabara, to know whether hee was the Christ, or *Elias*, or some other Prophet, *Iohn* the first. Vpon the eighteenth day of September, the same yeare, *Iohn* entred vpon the second yeare of his ministerie: About which time *Caiphas* began to enter vpon the office of the high Priest, and the Sadduces and Pharises to persecute *Iohn* Baptist. Wherefore he departed from Bethabara, and went to Ænon, a citie in Galile, which was 24 miles.

After

After that *Iohn* had preached pubikely and freely, by the ſpace of a whole yeare and two moneths; about the moneth of December, and the end of the firſt yeare of the Miniſtrie of our Sauiour, by the commandement of *Herod*, hee was taken and led priſoner from Ænon to the Tower of Macheruntes, which was 28 miles; where he remained vntill his death. So all his Trauels were 88 miles.

Of the townes and places to which he trauelled.

Of Adummim.

ADummim, or Adummim (as it is in *Ioshua, cap.* 15.) was a Tower twelue miles from Ieruſalem towards the Eaſt, ſeituated in the Wilderneſſe that is betweene Ieruſalem and Iericho; ſo called becauſe of the multitude of robberies and murthers that were done in that place: for *Dam*, ſignifieth *blood*. Here the poore man that Chriſt mentioneth *Luk.* 10. fell amongſt theeues; and here *Eliah* continued when he was fed by the Rauens, and dranke the water of the riuer Cherith, 1. *King.* 17. which was a notable type of *Iohn* the Baptiſt, who liued in a caue in this place. This caue ſtood cloſe by the Garden of Engedi, where in former times the Academie and Schoole of the Prophets *Eliah* and *Eliſha* was kept: here the Eſſeis (which was a Sect amongſt the Iewes) alſo continued, who led a Monaſticall kinde of life, and gaue themſelues wholly to prayers and good workes; vnder whoſe diſcipline and inſtruction *Iohn* was brought vp. *Matheſius* wiſely obſerues, that of al other, the Eſſeies would neuer oppoſe Chriſt; but were a people that liued chaſtly and honeſtly according to the cuſtome of the Nazarites; with all diligence reading the Scriptures, and auoiding idleneſſe as a great temptation of the diuell, giuing themſelues principally to the ſtudie of Phiſick. After this ſort was *Iohn* brought vp.

Of Bethabara.

THis was a towne ſcituated vpon the Eaſt ſide of the riuer Iordan, 16 miles from Ieruſalem towards the Eaſt, where there was either a Bridge or a Ferry to paſſe ouer Iordan: from whence this

this place was called Bethabara, beeing deriued of *Baith*, *a houſe*; and *Abarah*, *a paſſage*: Wherefore at a certaine time there being aſſembled in this place a great concourſe and congregation of people, *Iohn* did firſt enter vpon the miniſtrie of the New Teſtament, and taught the people the doctrine of Repentance and Baptiſme. Here *Elias* the Thesbite; who was a type of *Iohn* the Baptiſt, was taken vp into heauen in a fierie Chariot. Here *Iohn* ſpoke with the meſſengers that came to inquire, Whither he was the Chriſt or not; to whom hee anſwered, that hee was neither *Elias* nor a prophet of the Old Teſtament, but the voice of a crier in the wilderneſſe, *Io.4. Iſ.40.* And in the ſame place where the Prieſts ſtood with the Arke of the couenant, whiles *Ioſhua* & the children of Iſrael paſſed ouer Iordan, *Iohn* baptiſed Chriſt, the true Arke of the Couenant of the Throne of grace, *Ioſh* 3.4. *Matth.4. Luke* 3. *Heb.9.*

Of Ænon.

THis towne ſtood vpon the Weſt ſide of the riuer of Iordan, 42 miles from Ieruſalem Northward, a little on this ſide of the ſea of Tiberias, neere the mouth of the riuer Iaboch, where it falleth into Iordan, in which place was great aboundance of waters. Here alſo *Iohn* ſomtimes baptized, *Ioh.*3. it being two miles from Salem where *Iacob* in times paſt dwelt, *Gen* 33. Of the meeting together of the waters this towne was called Ænon, of *Ain* which ſignifies *an eye*, and *a fountaine that ſpringeth as it were from an eye.*

Of Macherus or Macharuntes.

MAcherus was a towne of Peræa, beyond Iordan, 20 miles from Ieruſalem towards the Eaſt; ſcituated in a high mountaine: being deriued of *Macherah*, that is, *a Sword.* This was one of the chiefe caſtles of *Herod Antipas*, who obtaind the chiefe command in the Citie of Ieruſalem, *Plin.lib.*5.*c.*16. In this place *Iohn* Baptiſt was beheaded, as *Ioſeph.* ſaith, *lib. Antiq.* 18.*c.*10 And although his Diſciples buried his body thereabouts, yet long after the chriſtians remoued his bones & reliques to Sebaſten, that is, Samaria, where they were the ſecond time buried with great honour.

honor and reuerence. Afterward (as *Nicephorus* & *Theodor.* ſaith) his bones were taken vp againe by *Iulian* the Apoſtata, and burnt. There are many other things that are written concerning his reliques, which (becauſe of the vncertaintie of them) I omit to ſpeak of; and will proceed to a further deſcription of this citie. *Alexander* king of the Iewes firſt built and fortified it; and then making warre againſt *Ariſtobulus*, it hapned to be deſtroyed by *Gabinus* one of his Captaines, and ſo continued deſolate till *Herods* time, who rebuilt the towne and the caſtle, and fortified it with ſtrong walls and high towers, euen a hundred and ſixtie cubits in height, ſo that a man could ſcarce ſee to the top of it. But, that God might reuenge the bloud of his Saints, at ſuch time as Ieruſalem and the Holy land was left deſolate, *Lucius Baſſus* (a noble Roman) came to this citie and beſieged it; during which ſiege, *Baſſus* tooke a certaine young man which was a Prince of the Iewes called *Eliazer*, and cauſed a Croſſe to bee ſet vp on purpoſe to haue crucified him: but they which were beſieged in the town, ſeeing the pitifull lamentations this young man made, promiſed *Baſſus*, if he would ſpare his life to yeld vp the town, which he did; to the caſtle being taken, the gates of the city were ſet open. But the Romans fell to the ſlaughter without mercie, & put to the ſword 1700 perſons, beſides there were a great multitude of women & children carried thence into captiuitie, as *Ioſephus* (*lib. de Bello Iud. 7. cap.* 25.) affirmeth.

There were many goodly wells, and ſtately buildings, within this citie: there is cut out in the caſtle a Rue tree of an admirable greatneſſe. And in the valley vpon the North ſide of the citie, the roote Baaras is found, preſenting both in colour and figure a flame. There are alſo found many hote Baithes and Fountaines of wholſome waters. But aboue the reſt, *Ioſephus* maketh mention of one in a caue, where two ſtreames iſſueth, as it were out of two duggs; the one hote, the other cold: which two waters being mingled together, are verie wholſome and cure many diſeaſes, but principally the ſhrinking of the ſinewes. And this ſhall ſuffice concerning the trauels of *Iohn* the Baptiſt.

The

The trauels of our Lord and Sauiour Chriſt in his infancie. Matth. 3. Luk. 2.

FRom Bethlehem the childe Ieſus was brought to Ieruſalem, and there preſented in the Temple, *Ann. Mun.* 39 67. which was 6 miles.

From Ieruſalem *Ioſeph* and *Mary*, (when they had accompliſhed all things in the Temple of the Lord) carried the childe Ieſus to Nazareth in Galile, which was 64 miles.

From thence *Ioſeph* and *Marie* brought Ieſus backe againe to Bethlehem, which was 72 miles.

Vpon the ſecond day of Ianuarie, in the ſecond yeare after the natiuitie of Chriſt, the wiſe men of Perſia brought gifts and worſhipped him. A little after, that is, about the Ides of Ianuarie, iuſt the night before the command came from *Herod* to kil the innocent children, *Ioſeph* and *Marie* went with the childe Ieſus through the mountains and deſarts of Iudæa, into Ægypt to Hermopolis, in the land of Goſen; which was reckoned from Bethlehem 296 miles.

From Hermopolis in Egypt (after the death of *Herod*) Ieſus was brought backe againe by his parents to Nazareth in Iudæa, which was aboue 368 miles.

When Ieſus was twelue years of age, he went with his parents from Nazareth to Ieruſalem, to the feaſt of the Paſſeouer, which was 64 miles.

And when his parents had loſt him, and found him againe in the Temple among the learned; then he continued in obedience vnto them, and went with them from Ieruſalem to Nazareth, which was 64 miles. So his Trauels were 934 miles.

Concerning the townes and places mentioned in his Trauels, you may reade before in the Trauels of the Virgin *Marie*.

The trauels of our Lord and Sauiour Jeſus Chriſt, from his Baptiſme till the firſt yeare of his Miniſtrie.

CHriſt in the thirtieth yeare of his age, went from Nazareth and came to Bethabara, which ſtood vpon the riuer Iordan, where *Iohn* baptized; and vpon the ſeuenth day of October, in the middle of the laſt weeke ſpoken of by *Daniel, ca.9.* was there baptized, at whoſe baptiſme the teſtimony of the ſpirit deſcended down vpon him in the likeneſſe of a Doue; which was 52 miles.

From Iordan, Ieſus was led by the ſpirit into the Wilderneſſe to be tempted of the diuell, and there faſted fortie dayes and fortie nights: at the end of which time, the diuel came vnto him and tempted him. How this wilderneſſe was called, the Euangeliſt doth not ſpecifie: but it is to be thought that it was the deſart of Arabia Petræa, & that our Sauiour Chriſt faſted vpon the mountaine of Sinai. where *Moſes* and *Eliah* faſted fortie daies and fortie nights, *Exod.24.1.Reg.19.* For this deſart extendeth it ſelfe from the borders of Ægypt and the Red ſea, to Iordan, where *Iohn* baptized: and from thence by the countrey of Trachonitis, to the mountaine of Libanus. Therfore our Sauior Chriſt might that preſent ſeuenth day of October whereon hee was baptized, come into this Wilderneſſe; and by little and little goe thence to mount Sanai, which was 136 miles. For there was no place more fit for Sathan to tempt our Sauiour in, than where the law was deliuered, which is the power of Sinne: for although the Son of God was without ſinne, yet he tooke vpon him the ſinnes of all the world, *Leuit 16. Ioh.1. Iſa.53.* So then our Sauiour Chriſt (according to this ſupputation) continued in the Deſart from the ſeuenth day of October to the ſixteenth of Nouember, which was fortie daies and fortie nights. *Epiphanius lib.2. Tom.1. Hæreſ.51.* ſayth, that our Sauiour Chriſt was baptized vpon the eighth day of Nouember which was the twelfth day of the moneth Athyr amongſt the Egyptians: but this ſupputation is falſe and

and altogether repugnant to the certaine Mathematicall calculation.

Wherefore vpon the seuenteenth day of Nouember, our Sauiour Christ hungred, *Matth.*4. *Mark.*1. *Luk.*4. and then the diuel with an extraordinary boldnesse came vnto him, and carried him from mount Sinai with great violence through the ayre, and set him vpon the top of a pinacle of the Temple in Ierusalem, which was 120 miles: this pinacle was so exceeding high, as you may reade in the description of Ierusalem, that whosoeuer looked downe from it into the valley of Cedron, their eyes dazled, and it seemed as though there had beene clouds in the bottom of the valley; for it was sixe hundred foot from the bottom to the top. From this place the diuel bad our Sauiour Christ throw himself downe, &c. *Matth.*4.

From the pinacle of the Temple the diuell tooke our Sauiour Christ, and set him vpon a high mountaine: but what hill it was, or how it was called, the holy Euangelist doth not set downe. The inhabitants of the Holy land think it was the hill that stood betweene Bethel and Ai, vpon which hill in times past *Abraham* dwelt, *Gen.*13. but that hill is not very high, and there are many higher hills in the Holy land; wherefore it is to be thought that he was carried vpon the top of that high mountain Nebo, which was also called Pisgah, and stood twentie foure miles from Ierusalem towards the East, where God shewed vnto *Moses* all the Holy land beyond Iordan, *Deut.*34. And in this place as God had shewed *Moses*, so the diuel shewed our Sauiour the kingdoms of the world, and the glory of them; saying, All these will I giue thee, &c. It is to be thought that all these sharpe temptations of the diuell were done in one day.

This hill Pisgah is distant from Bethabara eight miles, where *Iohn* the Baptist baptized, & bare witnesse of our Sauiour Christ, *Ioh.*1. Now after the diuell had left him, and the Angels had comforted him, he came thence vnto *Iohn*, which was eight miles, and *Iohn* said vnto his Disciples, *Behold, this is the Lambe of God which taketh away the sinnes of the world, Ioh.*1. So these Trauels were 140 miles.

The trauels of our Sauiour Christ in the first yeare of his Ministrie, which was the one and thirtieth yeare of his age.

BVt yet our Sauiour Christ began not to preach publikely, becauſe it was not lawfull for any to bee admitted into the miniſtrie of the word vntill they were paſt thirtie yeares of age. Now our Sauiour Christ in the moneths of Ianuarie and February, being then paſt thirtie (for he was full thirty vpon the 25 day of December) he began to teach publikely, but yet he had no Diſciples, neither had wrought any miracles. In the moneth of March *Iohn* Baptiſt teſtified of Christ before the Prieſts and Leuites; and within two daies after, Christ being then preſent, *Iohn* ſaid, *Behold the Lamb of God that taketh away the ſinnes of the world, &c.* Within a while after, Christ went thence towards Cana in Galile, in which iourney he tooke vnto him ſome Diſciples (that is to ſay, *Andrew* and *Iohn* the Euangeliſt, and, as ſome thinke, *Peter*, *Philip*, and *Nathaniel*) neere to the towne of Bethel where the Patriarch *Iacob* ſaw a Ladder reaching from earth to heauen (for Christ maketh mention of this viſion in that iourney,) which was 32 miles, *Ioh.* 2. where he graced the marriage with a notable miracle, turning ſixe pots of water (containing 168 gallons and three quarts, or thereabouts) into wine, *Iohn* 2.

After, he went thence with his mother and his diſciples to Capernaum, which was 20 miles. But he ſtayed there but a while, for the Paſſeouer of the Iewes was at hand, *Ioh.* 2.

In the beginning of Aprill Christ went from Capernaum to Ieruſalem, to the feaſt of the Paſſeouer, which was 56 miles, and there caſt out of the Temple the money changers, and thoſe that ſold ſheepe, and oxen, and doues in it. This was done about 46 yeares after *Herod Aſcalonita* king of the Iewes had rebuilded and beautified the Temple; of which you may reade in *Ioſephus, lib. Antiq.* 15. *cap.* 14. *Ioh.* 2.

This

This first Passeouer of the Ministrie of our Sauiour Christ, of which you may read *Ioh.* 2, was celebrated vpon the sixth day of Aprill, and continued till the thirteenth day of the same moneth: during which time our Sauiour Christ did many miracles, insomuch that many beleeued in his name; and amongst the rest, *Nicodemus*, who came to him by night, and reasoned with him concerning the kingdome of God. *Nicodemus* signifies *the victorie of the people*, *Ioh.* 3. At this time hee continued in Ierusalem till the moneth of October, and there celebrated the Feast of the Tabernacles, and preached the acceptable yeare of the Lord, *Esay* 61. The first Passeouer of the Ministrie of Christ.

The Feast of the Tabernacles being ended, Iesus with his Disciples came into Iudea, that is, he went from Ierusalem, and began to teach in Iudea; and his Disciples baptised, *Iohn* 3.4. *Iohn* also baptised at this time vpon the borders of Galile neere to Iudæa, two and fortie miles from Ierusalem towards the North, vpon the East side of the riuer Iordan, for he was not yet cast into prison. Therefore Christ chose him a place to teach and baptise in vpon the Riuer of Iordan, neere to *Iohn*, that they might meet and conuerse together. A little after, the Question was mooued concerning purification; and *Iohn* began to preach of Christ, and that hee was the sonne of God and Spouse of the Church. In this Sermon, *Iohn* in many places called himselfe the friend of the Spouse: From whence it is euident, that Christ and *Iohn* in the moneth of Nouember did oftentimes meete and conuerse together.

In the month of December Christ being assured of the captiuitie of *Iohn* the Baptist, (*Mat.* 4. (*Mark.* 1. and of the persecution and fallacies of the Pharisees, *Iohn* 4. went from Iordan, and returned into Gallile by the prouince and countrey of Samaria: in which countrey he came to *Iacobs* Well, which stood close by Sichar, in former times called Sichem, about some 10 miles from Iordan towards the West; in which place he spake with the Samaritan woman, (this hapned some foure moneths before Harueſt) and after went into Sichar, and continued there for the space of two dayes; and after returning into Galile, was very ac-

acceptably entertained of the Galileans, because they, formerly hauing seene his miracles done at Ierusalem, were ioyfull to see him there.

When he had trauelled from Sichar to Canah (a citie in Galile the lower, which was thirtie two miles, where hee had changed the water into wine) there was a certaine Ruler came to him, whose sonne lay sicke in Capernaum, which was twentie miles distant, and besought him to heale his sonne; our Sauiour told him that his sonne was made whole: so he beleeued, & his sonne was made whole the same houre. This was the second miracle that our Sauiour Christ did, *Ioh.* 4. It is thought this Rulers name was *Chuza*, of whom there is mention, *Luke* 8. and was *Herods* Procurator; whose wiues name was called *Iohanna*, which signifieth *gratious*. This woman ministred of all her substance vnto Christ, *Ioh.* 4. So these Trauels are 192 miles.

Of the townes and places to which hee trauelled.

Of Cana in Galile.

THis was a citie in the lower Galile, where our blessed Sauiour Christ turned water into wine, being distant from Ierusalem threescore and eight miles towards the North. The place where our Sauiour wrought this miracle is to be seene vntill this day; but it is within the ground, and you must descend by certaine steps before you can come at it, because (as it seemes) there haue beene many Churches and buildings set vpon it; which being sundrie times ouerthrowne, the ruines of them haue raised the earth in such sort, that the auncient place is as it were hidden and laid vnder the earth, as likewise is the place of the Annuntiation, of the Natiuitie of our Sauiour Christ, and many other where he wrought miracles; to which they doe descend downe vnder the earth by steps. Vpon the North side of this town stood a round hill, and vpon the South a goodly plaine; being called Cana in Galile, to put a distinction betweene it & another towne called after the same name, which stood vpon the borders of Tyrus and Sydon, in the Tribe of Aser; in which, the Canaanitish woman

woman or Syrophenissian dwelt, which besought Christ to heale her daughter who was possessed of a Deuill, *Matth.* 15. *Marke* 7. which was called Canah the greater, as this was called Canah the lesse, and were distant each from other 44 miles.

Canah was so called, because round about it grew Reeds, and there were many mooriſh and wateriſh grounds, whereof the towne tooke the name: For *Canah* signifies *a Reed*; which is a fit type of the Church: for as our Sauiour Christ, at this towne (which stood in a mooriſh and reedie place) graced a marriage with an extraordinary myracle; so likewise wil he grace the marriage of his Church, (though troubled with miseries and afflictions in this world, tossed to & fro like a wauering Reed) with the glorious presence of his gracious countenance, and in the world to come crowne it with eternall glorie.

Of Capernaum.

THis Citie was so called from the pleasant and comfortable scituation of it. In the Hebrew Text *Matthew* calls it *Capharnacum*, that is, *the Towne of comfort*; being deriued of *Nocham* which signifies *Consolation*. In this towne our Sauiour dwelt after he had left Nazareth, and in it wrought many myracles; as the healing of the sicke, the casting out of Deuills, & such like, of which you may read *Matth.* 8. *Marke.* 1. *Ioh.* 4. *Luk.* 5. 7. It stood in the land of Genesereth, vpon the West and North side of Iordan, in an angle of land ioining to the Sea of Galile, sixe and fiftie miles from Ierusalem towards the North, in the Tribe of *Issachar*: and as it is thought by some, iust in the midst of the twelue Tribes. *Matt.* 9. calleth it the citie of our Sauior. And that Christ was no stranger but an inhabitant of this citie, it is manifest, *Mat.* 17. where Christ (when he gaue tribute to the Magistrates of this Citie) asked *Peter*, saying, *Of whom doe the Kings of the earth take tribute or toll money?* Peter *said, of strangers: then quoth he, the children are free, yet neuertheless, &c.* From whence may bee gathered that he was an inhabitant, not a stranger in Capernaum. It had vpon the North side of it, the three Tribes, Nepthalim, Aser, and Zabulon; vpon the South, Beniamin, Iuda, Dan, and Simeon; vpon the West, Issachar, Ephraim, and the halfe Tribe of Manasses;

nasses ; and vpon the East, Reuben, Gad, and the other halfe Tribe of Manasses : so that our Sauiour Christ dwelt in the midst of the 12 Tribes of Israel. Furthermore it was a goodly Market town, and had as well relation to Tyrus and Sydon (two townes of the Gentiles, which was within 44 miles of it) as to Ierusalem: from whence may bee verified that saying of *Esa.ca.*8.9. *The land of Zebulon and Nepthalim, neere the way of the sea beyond Iordan, and Galile of the Gentiles ; a people which sit in darknesse and in the shadow of death saw a great light.* This towne is therefore iustly called, *the Citie of comfort and consolation* ; since our Sauiour Christ dwelt there, who with his doctrine and preaching refreshed and comforted all such as were afflicted with the burthen of their sinnes. But the great men that were inhabitans of this city, had more respect to their priuate profit, than to the doctrine & miracles that Christ wrought amongst them : From whence it came to passe that they did as it were neglect and contemne that good which God had offered vnto them; which made our Sauiour say, *And thou Capernaum, which seemest to be exalted vp vnto heauen shalt bee cast downe into hell : for if the myracles had bin done in Sodom and Gomorah which haue bin done in thee, they had continued vntill this day. Verily, verily I say vnto you, it shal be easier for Sodom and Gomorah in the day of Iudgement than for thee. Matth.*11. For there was no such benefit offered to any citie, neither such honours and dignities, as were to Capernaum, our Sauiour himselfe dwelling there: wherfore for their ingratitude and impietie, this citie hath diuers times bin wasted and destroyed, as well by the Romanes as other nations ; so that at this day this glorious citie is become so desolate, that there is scarce eight houses standing, and they also like small sheds.

Of Sichar.

IN ancient time this town was called Sichem, of which you may reade more both in the Trauels of *Iacob* and *Abimelech*. After it came to be called Sichar, according to the opinion of *Luther* vpon *Geneses*, because the inhabitants of that countrey were giuen to pleasure and voluptuousnesse, the greatest part of their delight being in drinking and quaffing : For Sichar, being deriued of *Schachar*, signifieth *to bee drunke*, or inordinately to swallow

low ſweet and pleaſant wine, of which there was great plentie in that towne, made of the iuice of apples, the fruit of Palme trees, and honey, which may very well reſemble Hipocras, or Metheglin, as ſome authors haue it. And although by the incurſion of the Romanes it was vtterly waſted and left deſolate, yet in ſucceeding times it was rebuilt, and called Nicapolis, that is, a new towne. It is ſcituated verie pleaſantly, and aboundeth with all manner of delights; but it is vnfortified, neyther can it by any meanes bee fortified: neyther haue the inhabitants any helpe if they be oppreſſed by the enemie, but to flie; for it is ſcituated in the middle of a valley, betweene two high mountaines, ſo that a man may fling a ſtone from the top of one of them into the citie. About two bowes ſhoot without the South gate of this towne, is to be ſeen the fountain or Well of *Iacob*, vpon the brim of which our Sauiour Chriſt ſate when he was wearie, as we may reade in the fourth of *Iohn*. This Well ſtandeth iuſt in the way as Pilgrims trauell to Ieruſalem. Vpon the right hand, aboue this Well, there ſtandeth a mountain of an exceeding height, diuided into two topps, the one of them being called Gerizim, the other Heball. In mount Gerizim, the Patriarch *Ioſhua* built an Altar; and the people ſtanding vpon mount Heball, hee cauſed the whole Booke of *Deutronomie* to bee read ouer, with the bleſſings and curſings, ſo that all the people might heare them: for thus wee read in *Ioſh.* 8. The one halfe of the people ſtood cloſe by mount Gerizim; & the other by mount Heball, &c. *Deut.* 27. Theſe two great mountaines began vpon the right ſide of the Citie Sichar, and extended themſelues in length to the Citie of Iericho.

Vpon the left ſide of this Well is to bee ſeene the ruins of a great town, which is thought to be the old Sichem; & by the reliques that remaine there, it may be iudged to haue beene a verie goodly citie: for there are yet to bee ſeene certaine broken pillers of Marble, as alſo large and ſpacious buildings, which in times paſt without queſtion haue beene goodly things, and ſtandeth wonderfull pleaſantly; the ſoile round about it being very fertile and fruitfull, onely there is want of water. This towne lyeth ſome two Bowes ſhoot from Sichar, and the inhabitants

of that place iudge this Sichar to be Thebez, where *Abimelech* died, *Iudg.9.* Not farre from *Iacobs* Well, is to be seene that piece of grouud which *Iacob* giue to *Ioseph*, more than the rest of his brethren, *Gen.48.* It is a long valley, verie fruitfull and pleasant, where there lies buried in a certaine faire garden, the bones of *Iacob* and *Ioseph*, which were brought out of Ægypt, *Iosh.24.* the reliques of which sepulchre are yet to be seene. Mount Garizim or Gerizim, is so called from the cutting downe of Trees: for *Garaz* signifies *to cut downe.* Vpon this Mountaine is to bee seene (euen to this day) the place where the Temple stood that was built by *Sanballath*, dedicated to *Iupiter Olimpius*, in contempt of the Temple of Ierusalem. The chiefe Priest of this Temple was one *Manasses*, a fugitiue of the stocke of *Leui*. This *Manasses* was brother to *Iaddus*, chiefe Priest of Ierusalem, of whom you may read *Nehem.13.* But some two hundred yeres after the first foundation, *Iohn Hircanus* high Priest of Ierusalem vtterly destroyed it to the ground.

The Trauels of our Sauiour Christ in the second yeare *of his Ministerie; which was the two and thirtieth yeare of his age.*

IN the moneth of Ianuarie, Christ went from Cana in Galile to Nazereth, which was eight miles. Here, vpon the Sabboth day hee went into the Sinagogue and began to teach, insomuch as the inhabitants were astonished at his doctrine; but the citizens being ingrateful, he went to Capernaum, a citie which he had chosen to dwell in before all others, *Luke 4. Matth.4.* which was 12 miles, or thereabouts.

In the moneth of Februarie hee compassed about all Galile, preaching the Gospel of the kingdome of God, healing the sick, and those that were diseased amongst the people, *Matth.4.* In this visitation our Sauiour went to Cæsarea Philippi, which was distant from Capernaum fortie eight miles towards the North. Here *Matthew* was called, as he was at the receipt of Custome; and

and the woman was healed of her bloudie issue, *Matth.9.* But that *Matthew* was called about this time, the circumstances of the times doe make euident; for a little after the second Passouer of our Sauiour Christ, the same *Matthew* was chosen to be an Apostle, *Luk.5.6. Matth.9. Mark.2.* In the moneth of March, the inhabitants of the townes which Christ visited in Galile, brought vnto him many that were possessed of deuills, and afflicted with other diseases, all which he healed: insomuch that there followed him a great companie out of Galile and Decapolis, and from Ierusalem and Iudæa, & of all the countries beyond Iordan, *Mat.4* Thus hauing finished this visitation, as it may be thought, hee returned backe againe to Capernaum where hee dwelt, as I haue shewed before, which was 48 miles; for Cæsarea Philippi stood so farre from Capernaum.

The second Passeouer of the Ministrie of Christ.

A little after these things were finished, was the feast of the Iewes, *Iohn.4.* and Iesus went vp to Ierusalem, *Iohn* 5. to celebrate the feast of the Passouer, which this yeare happened a little before Haruest, which was 56 miles. This second Passeouer of the Ministrie of Christ fel vpon the six and twentieth day of March, at which time Christ celebrated the Passeouer with his disciples according to the Law of God. Here, vpon the Sabboth day, being the last day of March, he healed a certain man that lay by the Poole Bethesda, which had been diseased eight and thirty yeres, *Iob.5.* And at the end of the Passeouer he went with his Disciples from Ierusalem, through the corne fields: but his Disciples being hungrie began to pull the eares of corne, and to eat them; wherfore the Pharises being offended at them, began to reprehend our Sauior Christ & his Disciples: vpon which followed the disputation concerning the Sabboth, *Luk.6. Matth.12.*

Vpon the seuenth day of Aprill he went on the Sabboth day to Peræa, which countrey was in the commaund of *Herod Antipas*, and there hee healed a man with a dried hand, *Luk.6. Mark.3.* The countrey of Peræa beyond Iordan is distant from Ierusalem twentie miles.

But when the Herodian Councell heard that he had healed a man on the Sabboth day, they sought occasion how they might doe to put him to death: wherefore our Sauiour Christ went thence

thence to the sea of Galile, which was 40 miles. Here he went vp into a mountaine not far from Capernaum, and chose the twelue Apostles, *Luke 6. Marke* 3. And then vpon this mountaine hee preached vnto the people, which resorted thither vnto him out of the countrey round about, whom they heard with great diligence and attendance. This sermon being ended, he came downe from the mountaine, and healed the man that was sicke of the leprosie. He also went into Capernaum and healed the Centurions seruant, *Matt.* 8. *Luc.* 7. Afterward Christ in the same moneth of April, when the man whom he healed of his leprosie had published that myracle, hee went from Capernaum into the desart which lay neere vnto Bethsaida; for there was a certaine desart, *Marke* 1. *Luke* 7. In the moneth of May our Sauiour went out of Galile towards Ierusalem, to keep the feast of Penticost; so he came to the gates of the city Naim, which stood on the border of Samaria, and was distant from Capernaum 16 miles: here hee recalled the widowes sonne to life, *Luk.* 7. And after he went to Ierusalem, which was 48 miles, that he might celebrat the feast of Penticost, according to the law of God, *Exo.* 23. *Thrice euerie yeare shall euery male child appeare before the Lord thy God.* This feast fell this yeare vpon the 15 day of May, for it behooued our Sauiour, according to the law, to go euery yere to Ierusalem to these three principall feasts: That is, of the Passeouer, Penticost, and of the Tabernacles. A little after the feast of Penticost, *Iohn* Baptist (being then in prison) hauing certaine intelligence of the myracle that our Sauiour wrought vpon the widdowes sonne at the gates of Naim; and of other wonderfull myracles that he did at Ierusalem, & in other places in Iudæa; sent two of his disciples from the Castle of Macharuntes, to aske him the question, Whether he was the Messia or no? So when they came vnto him, and deliuered their message, at that time hee cured many of their sicknesse and plagues, and euill spirits, and to many blind men hee gaue sight freely: And Iesus said vnto them, *Goe your wayes and tell* Iohn *what things you haue seene and heard, that the blind see, the halt goe, the leapers are clensed, the deafe heare, the dead are raised, and the poore receiue the Gospell: And blessed is hee that shall not be offended in me, Matthew* 11. *Luk.* 7. At this sermon it was thought hee

conuer-

conuerted the sinner that washed his feete, and poured a box of precious oyle vpon his head, *Luk.*7.

In the moneth of Iune our Sauiour Iesus Christ went with the twelue about fiftie and sixe miles out of Iudæa into Galile, and there in diuers Cities and Townes hee began to preach and teach the kingdome of God. At this time there were diuers women followed him, whom hee had healed of euill spirits, and of their infirmities; but principally *Mary Magdalen*, out of whom he had cast seuen diuels; and *Ioan* the wife of *Chuza, Herods* Procurator; and *Susanna:* all which ministred vnto him of their substance, *Luke* 8.

Now when hee had trauelled from place to place some certaine time, and visited many cities and townes thereabouts, hee returned backe againe to the citie of Capernaum, where it is said that our Sauiour Christ dwelt; and there dispossest the man of a diuell, that was both blind, lame, and dumbe, *Matt.* 12 *Mar.* 3. *Luk.* 11. And going thence to the sea, hee recited eight parables, *Matt.* 13. *Mark.* 4. *Luk.* 8. In the euening of the same day, he went sixe miles into the countrie of the Gadarens, *Mark.* 4. *Luk.* 8. The next day betimes in the morning he went out of the ship into the countrie of the Gadarens, and healed two that were possessed of diuels, *Matt.* 2. *Mark.* 5. *Luc.* 8.

Out of these two he cast a legion of diuels, and suffered them to enter into a heard of swine, which they carried headlong into the Sea: presently our Sauiour Christ went thence six miles, into the Land of Genesereth, where there was a great multitude vpon the Sea shore, not farre from the citie of Capernaum, that expected his comming, *Mark.* 5. *Luk.* 8. Within a few dayes after, about the beginning of the Moneth of Iune, hee entred into Capernaum, and there healed the man that lay sicke vpon his bed of a dead Palsie, *Matt.* 9. *Marke* 2. *Luc.* 5. after he went to sea, and taught the multitude that came to him, *Marke.* 2.

From Capernaum he went to Cæsarea Phillippi, which was 48 miles, where being inuited to a banquet by *Matthew*, hee ate among Publicans and sinners; and confuted the Pharises and *Iohns* disciples. In the same city he restord the daughter of *Iairus* to life *Mat.* 9. *Mar.* 2. *Luk.* 5. & as he went thence, he restored two men

to

to their sight, and cast out a Deuill, *Matth.9.*

About the end of the month of Iuly, our Sauiour Christ went from Cæsarea Philippi to Nazareth, which was 36 miles; where because of the ingratitude and contempt of the citizens, hee did no great miracles, *Marc.6. Matth.13.*

In the moneth of August our Sauior Christ went from Nazareth towards Ierusalem to the feast of the Tabernacles, and as he went, visited the towns and cities neere adioyning. Now when he saw that they wanted teachers, it being at this time the second Harueſt, he said vnto his Disciples, *Loe the Harueſt is great, but the labourers are few, &c.* and he sent his disciples out into the harueſt, *Matth.9. Luk.9.*

Of this second Harueſt you may read *Exod.* 23. where God commaunded the people that they should obserue the Feast of the Tabernacles, when in the end of the yeare they had gathered in all the fruits of the fields. Also in the 23 of *Leuiticus* it is thus written; *From the fifteenth day of the seuenteenth moneth, when you haue gathered all the fruits of your land, you shall celebrate vnto the Lord your God seuen dayes, &c.*

From Galile our Sauior Christ came to Ierusalem, which was 64 miles: where from the twentieth to the seuen and twentieth day of September he celebrated the feast of the Tabernacles, according to the Law of God. The rest of the Trauels of our Sauiour Christ; and the myracles that he wrought in these three last moneths of this yeare, *viz.* in October, Nouember, and December, for their great multitude cannot bee described. So the Trauels of our Sauiour Christ in the second yeare of his Ministerie were 912 miles.

About the 18 day of Octob. in this yeare, the Practises of *Seianus* were discouered, and he died miserably *Tac. l. b. 5.*

Of the townes and places to which he trauelled.

Of Cæsarea Philippi.

THis citie is scituated not far from the foot of the mountaine Antilibanus, 104 miles from Ierusalem towards the North, close by the two Wells of Iordan, Ior and Dan: vpon the East side of this Citie these two streames meete and make the Riuer Iordan.

Philip

Philip the Tetrarch of Traconitis called this citie after his owne name, Philippus; and in honour of the Roman *Cæsars*, hee added the name of Cæsaria: *Tiberias* at this time being Emperour of Rome. In times past it was called Laisch, or Lais, which signifies *a rauening and roaring Lyon*. But the tribe of Dan hauing conquered it, and rebuilt it againe, they called it Dan; and the inhabitants of the holy Land, Læchem Dan, as you may reade in the trauels of the Danites. But this towne (as it is reported by such as haue trauelled into the holy Land, and by the authoritie of *Volateran*) notwithstanding these names, is often called after the name of Belenas: Here (as *Eusebius*, *Zozomenus*, and *Nicephorus* say in their Ecclesiastical Histories) the woman that was diseased with the bloudie issue, was healed, by touching the hem of our Sauiours garment: which woman in token of thankfulnesse for so great a benefit, and in memory of such a notable miracle, erected in this citie (a little without the gates of her house) a stone pillar, on which she caused to be set the image of Christ, made of brass; and behinde that, stood the image of this woman (which had bin diseased 12 yeares with the bloudy issue) bowing her selfe at the feet of our Lord, and touching the hem of his garment. They also say, that there grew certaine hearbs about this pillar, whereby miracles were wrought, thirtie yeares after it was set vp. But *Iulian* the Apostata hauing intelligence of these things, caused those images to be broken downe, and erected his owne in the same place. But soone after there hapned such an exceeding thunder, that fire falling from heauen stroke this image (thus set vp by this cruell tyrant) vpon the breast, and cast the head and the necke thereof with great violence vpon the earth. These things happened in Cæsarea Phillippi. Vpon the borders of Cæsarea Philippi, our Sauiour Christ asked his Disciples, saying, *Whom doe men say that I am? Matt. 6. Iosephus* saith, *Antiq. lib. 20. cap. 6. Agrippa* King of the Iewes did much inlarge Cæsarea Philippi, in the honour of *Nero*, and called it after his name, Neronia: but it retained not that name long.

of

Of Perea.

PEræa or Peraia was the vtmoſt part in the holy land, in which were the tribes Gad and Reuben, ſeperated from the reſt of Iudea by the riuer Iordan, and vnder the ſubiection & gouernment of *Herod Antipas*. It was ſixteene miles from Ieruſalem towards the Eaſt, and was ſo called of *Peran*, which ſignifies, *beyond*, or *vpon the other ſide*, *Plin. lib. 4. cap. 1.* In the Caſtle of Macharuntes, ſtanding in this countrey, *Iohn* the Baptiſt was beheaded.

Of the ſea of Galile.

THis ſea lay 44 miles from Ieruſalem towards the North: repreſenting vpon the bankes in figure a Harpe, from whence it was called *Kinnereth*, that is, *the ſea of the Harpe*, *Num.* 34. for *Kinnor* ſignifies *a harpe*. Towards the North it extended it ſelfe into ſome bredth, but towards the South it drew into a ſtrait angle, and was called the ſea of Galilee, becauſe it bordered vpon Galile. It was alſo called the lake of Geneſareth, becauſe of the pleaſantnes & fruitfulnes of the ſoile which lay vpon the North ſide of it. It is called (*Ioh. 6.*) the ſea of Tiberias, from the citie of Tiberias which ſtood vpon the ſhore of it. It was but 4 miles and a little more broad, but in length from the North to the South it was 12 miles: vpon the Eaſt ſide it had the towne Chorazin, and vpon the Weſt Capernaum; and (as *Ioſephus* ſaith) the water of this ſea was verie ſweet and pleaſant, from whence it came to paſſe that fiſhes did greatly abound in it, and there were many Fiſhers that liued thereabouts onely by fiſhing in that ſea. There were many other cities beſides thoſe two before mentioned, that ſtood vpon this ſea, as Bethſaida, Migdala, Tiberias & Trichæa; theſe ſtood vpon the Weſt: vpon the Eaſt ſtood Iulia & Gadara.

Of the holy mountaine neere Capernaum in Calile.

ABout a mile from Capernaum toward the Southweſt, is to be ſeene an exceeding high hill ſtanding vpon the ſhore of the ſea of Galile, beautified with many hearbs and flowers of di-

uers

uers kindes, being very fruitfull and pleasant, extending it selfe in length almost two bowes shoot, and in breadth one. From this hill one might haue seene the whole sea of Galile, the countries of Itura and Trachonitis, euen to mount Libanus, also the mountaines Sanir and Hermon, and a great part of the vpper and lower Galile. Here also the inhabitants of the Holy Land shew a certaine stone, vpon which they say our Sauiour Christ did vsually sit when he preached to the people; which stone the Christians call the table: here was that sermon made of the eight Beatitudes *Matt.* 5. 6. 7. *Luke* 6. Here were the twelue Apostles chosen, *Luke* 6. *Marke* 3. And our Saniour Christ descending from this mountaine, in the suburbes of the citie of Capernaum healed a man that was infected with leprosie.

About thirtie paces from the foot of this hill, there riseth a fountaine which is compassed about with a wall, and is thought to be a veine of Nilus, because they finde in it such kind of fishes, the like whereof are not to bee found in any other place but in Nilus. *Iosephus* calleth this spring Capernaum, and likewise all the plaine (which is very pleasant and fruitfull for the space of a mile, euen vnto Iordan) after the same name, because it is subiect to the iurisdiction of that citie. About twentie paces from this wall, vpon the shore of the sea of Galile, there is shewne a place where (they say) Christ appeared vnto his seuen disciples after his resurrection, and asked them, whether they had any meate? And about ten paces from that, is shewne a place where they say, the disciples of our Sauiour came to land, and they drew vp in their nets a great draught of fishes, &c. *Iohn* 21.

Of Naim.

NAim signifies *fruitfull* and *pleasant*: It stood 48 miles from Ierusalem towards the North; and typically representeth the condition of this world. For the children of this world liue in all manner of pleasures and delights, neuer thinking of any sorrow till death seiseth on them, but then that ouerturnes all, and those delights become loathsome vnto them: Notwithstanding this one comfort we haue left vs, Hope in Christ Iesus; who, as he raised the widowes sonne (at the gates of this citie) from death

to

to life, will by his mightie power raise vs againe at the last day from the bowels of the earth, and make vs partakers with him of a heauenly habitation. It stood in the land of Samaria, and in the tribe of Issachar; about two miles off it, vpon the East side, stood mount Thabor; and a little from it vpon the South side, stood mount Hermon the lesser; and extended it selfe thence vnto the sea of Galile, which was sixteene miles. Of these two hills you may reade in the 89 *Psalme*. And about two miles from Naim towards the West, is Sunem to bee seene, to which the Prophet *Elisæus* sometimes resorted, 2. *King*. 4.

Of Gadara.

GAdarah or Gederah, in Hebrew signifies *munition*. And sometimes it is taken *to compasse about*, of *Gadar*, *hee hath hedged*, or *compassed about*. Saint *Ierom* saith, that in his time (that is 400 yeares after Christ) this was a very faire citie, and stood in an exceeding high mountaine, vpon the East side of the sea of Galile beyond Iordan, in the halfe tribe of Manasses, some fortie eight miles from Ierusalem towards the North, and is to bee seene at this day. *Strabo* saith (in *li. sexto geogr.*) that close by Gadara there is a venomous lake, of which what beast soeuer drinketh, hee immediatly loseth his hornes, his hooues, and his haire; and therefore there are many that thinke that this lake became thus venomous, because of the two thousand swine that were drowned in it, when our Sauiour suffered the diuels to enter into them, *Matt.* 8. *Marke* 5. *Luke* 8. Close by this towne stood Gerasa, which was also called Gergesa, *Matt.* 8. so called (as some thinke) of *Girgasim* the sonne of *Canaan*, *Gen.* 10.

Of Genesareth.

THis was a countrey bordering vpon the Northwest side of the sea of Galile, from whence this sea was called, The Lake of Genesareth, *Luke* 5. This land was very pleasant and fruitfull, as if it had beene a Princes Garden, bringing forth faire Apples, Pomegranats, Palmes, Oliues, Vines, and diuers other kindes of pleasant fruits, faire and goodly to the eye: and therefore not without cause, was it called the Garden of a Prince; being de-

riued

riued of *Gan*, which signifies *a garden*; and *Sur*, *a Prince*. It is distant from Ierusalem sixe and fiftie miles towards the North, as you may reade *Matth. 6. & 14.* The chiefe cities of this countrey were Capernaum and Bethsaida; of which cities though in former times they were very faire and large, there are at this day not scarce eight houses to be seene.

The trauels of our Sauiour Christ in the third yeare of his Ministrie, which was the three and thirtieth yeare of his age.

FRom Ierusalem our Sauiour Christ returned, some sixe and fiftie miles, into Galile, and in the beginning of this yeare wintered in that place: so that (as it may bee gathered out of the Euangelists) he continued there the most part of Ianuarie and Februarie, and now the Spring approching, a little after the death of Saint *Iohn* the Baptist (who, as it is thought, was put to death betweene the midst of Winter and the Spring, not long before the feast of the Passeouer; so that hee liued two yeares and a halfe in his Ministrie) hee wrought many notable miracles, not farre from the citie of Bethsaida. The same time the feast of the Passeouer drawing neere (which was the third Passeouer of his Ministrie) he went thence ouer Iordan and so beyond the sea of Tiberias, *Math. 14. Mark. 6. Luke 9.* At this time the Apostles of Christ being dispersed through all Galile and Iudea, teaching the Gospell of the kingdome of heauen, hearing of the miserable death of *Iohn* the Baptist, about the beginning of the moneth of Aprill returned with all possible speed out of euery part to our Sauiour Christ, that so they might be secure against the tyrannie of *Herod*, *Mat. 14. Mar. 6. Luk. 9.* Also the Disciples of *Iohn* came vnto him and told him of his death and buriall, *Matth. 14.*

Our Sauiour Christ therefore hauing by this meanes certaine intelligence as hee was betweene Bethsaida and Tiberias, of the death of S. *Iohn* Baptist, in the month of April he went into a ship

and passed about foure miles to the further side of the sea of Galile, where, in a certaine desart, he fed fiue thousand men with fiue barley loaues and two fishes, *Ioh.6.*

From thence he returned back againe to the sea, and so to Capernaum, which was foure miles: here he made that long sermon of the spirituall eating of his flesh, *Mat.14. Luk.9. Ioh.6.*

From thence he went to Ierusalem, which was 56 miles, to the feast of the Passeouer, being the third Passeouer of his ministrie.

The third Passeouer of the Ministrie of Christ.

Vpon the thirteenth day of April being Sunday, according to the Ecclesiasticall computation, Christ (as God commanded) celebrated the third Passeouer of his Ministrie for the space of eight dayes in the citie of Ierusalem, that is, till the twentieth day of the same moneth.

After the feast of the Passeouer, the Iewes tooke councell how they might put him to death, *Ioh.7.* wherfore about the end of April, he departed thence, & went 56 miles into the land of Galile.

In the moneth of May, after the controuersie that hapned concerning the tradition of the Elders (becausé of the falacies & contentions of the Scribes and Pharises) he departed thence into the borders of Tyrus and Sydon, which was 56. miles, *Matth.15*, and there entred into a house, and would faine haue been priuat; but there was a certaine woman that was a Grecian of Syrophœnissa came vnto him and intreated his aide, *Mark.7.*

But our Sauiour hauing a determination to depart from this place, this woman was very importunate that hee would dispossesse her daughter of a diuell; which (becausé of her importunitie) he did, *Mat.15.* And after he went thence into the countrey of Trachonitis beyond Iordan, going thorough the borders of Decapolis, and coming to the Gallilean sea, and in the way hee healed one that was both blind and dumbe, *Marc.7.* and there ascending vp into a mountain, he cured many that were blinde and lame, & the third day after fed foure thousand with seuen loaues and a few fishes, *Mat.15.* So this iourney was 64 miles.

Afterward in the same moneth of May he went into a ship and passed thence into the parts of Dalmatia, and vpon the borders of Magdala, which was foure miles, hee propounded the signe of the Prophet *Ionah* to the Pharises and Sadduces, *Mat.15. & 16.*

From

From thence he sailed to Bethsaida, which was 4 miles, & by the way he admonished his Disciples to take heed of the leauen of the Sadduces and Pharises, *Mat.* 16. and as he was entring into a towne he cured a blind man of his sight, *Marc.* 8.

About the end of the month of May Christ went to Ierusalem which was 56 miles, where vpon the second day of Iune he kept the feast of Penticost, according as God had commaunded, *Exod.* 23.

The feast of Penticost being ended, he returned from Ierusalem into the Country of Galile to Capernaum, where he dwelt, which was 56 miles.

In the same moneth of Iune he went the second time vnto the borders of the Gentiles, where *Peter* in the name of all the disciples vpon the confines of Cæsarea Philippi, made that notable confession, saying, *Thou art Christ the sonne of the liuing God, Luc.* 9. Capernaum is distant from Cæsarea Philippi 48 miles.

Six or (as *Luke* saith) eight dayes after, our Sauiour in the moneth of Iune went to the mountain Thabor, which stood 48 miles from Cæsarea Philippi towards the Southwest, where hee was transfigured; and the next day after he cured the Lunaticke, and cast out a Diuel, *Mat.* 7. *Marc.* 9.

In the month of Iuly Christ walked into Galile, and there confirmed his doctrine with many wonderfull miracles, which did greatly amase his Disciples, where hee put them in minde of the crosse and of his death, *Mat.* 17. *Luc.* 9.

From thence he returned into Capernaum, which was 10 miles from Mount Thabor: at this time *Peter* went to the Lake of Genesereth, & there caught a fish, in whose mouth he found a Stater, which was worth ij.s.vj.d. in our money, *Mat.* 17. Here also our Sauior Christ made a long Sermon, wherein he reprehended the pride and arrogancie of his Disciples, and withall taught the doctrine of the remission of sinnes, *Mat.* 12. *Marc. Luc.* 9.

In the moneth of August he had a full determination to make a journey through Samaria into Iudæa, and so by little and little (visiting the Churches as he went) to go to Ierusalem to the feast of the Tabernacles, *Ioh.* 7. but when he came to Samaria, which was ten miles from Capernaum, the Samaritans would not re-

ceiue him, because he made as though he would go to Ierusalem; wherfore he turned aside into Galile, *Luc.9.* And as he was there visiting the Churches, there came a certaine man vnto him saying, *I will follow thee whithersoeuer thou goest.* But Christ answered him saying, *The Foxes haue holes, and the Fowles of the heauens haue nests, but the Sonne of man hath not where to hide his head*, *Math.*8. And to another, Iesus sayd, *Follow thou me.* But he answered, *Let me first goe and burie my father.* There was another also that would haue followed Christ, but he would first goe take his leaue of his friends, *Luc.9.*

In the month of September, about the time of the second harueſt, which was next before the feast of the Tabernacles, *Leu.*23. Christ began his last visitation throughout all the land of Iudea; at which time he sent forth seuentie of his Disciples into Galile, to prepare the way, and so dispersed labourers into his harueſt; saying, *The harueſt is great, but the labourers are few*, *Luc.*10. This speech seems to be taken from the present condition of the time: for it was now harueſt time, it being a little before the vernal Æquinoctiall.

About the beginning of October, when the feast of the Tabernacles drew neere, the Disciples and those that were of the Kindred of our Sauiour according to the flesh, went vp to the Feast, but he remained in Galile; notwithstanding a little after he went priuily vp: now betweene Galile and Ierusalem were accounted 56 miles, *Ioh.* 7. Vpon the ninth day of October was this feast celebrated in Ierusalem; and being now half past, our Sauior Christ taught publiquely in the Temple, *Ioh.*7. Vpon the fifteenth day of October (it being the last day of the Feast of the Tabernacles, and the Saboth day) he taught the second time publiquely in the Temple, and so continued preaching and doing myracles in Ierusalem vntill the feast of the Dedication, which was kept about the middle of Winter, *Math.*4.

In the month of Nouember he preached dayly in the temple, and at night went to the Mount of Oliues, where he rested, which was aboue halfe a mile from Ierusalem, and euerie morning returned backe to the Temple. At this time there came vnto him certaine Scribes and Pharises, who brought a woman which had beene

beene lately taken in adultrie, and sayd vnto him, *Master, what shall we do with this woman, &c.* And he answered, *He among you that is without sinne throw the first stone at her, Iohn* 8. About this time also were the Sermons concerning the power of the Son of God, and a great disputation betweene our Sauiour & the Iewes, *Ioh.* 8. for which cause they would haue stoned him. In the moneth of December Christ wintred in Ierusalem, and recited the parable of the Sheepe, *Ioh.* 10. Also vpon the Sabboth day a little before the feast of the Dedication, he healed a man that was born blind, *Ioh.* 9.

In this feast the Iewes (being angrie because he had healed the blind man vpon the Sabboth day) compassed our Sauiour about as hee was in *Solomons* Portch; and when they heard our Sauior confesse openly, that hee was the Sonne of God, they began to grow into a furie, and for verie anger would haue stoned him to death. Wherefore our Sauiour Christ went thence beyond Iordan, and continued there the rest of the Winter, *Ioh.* 10. But before he went to Ierusalem there were returned vnto him certaine of the seuentie Disciples, which a little before (in the moneth of September) he had sent abroad; and there at that time he recited the similitude of the man, who descending from Ierusalem to Iericho, fell amongst theeues. This similitude seemeth to be taken from the present occasion, because our Sauior Christ going from Ierusalem beyond Iordan, was to passe thorough great wildernesses iust in the way as they goe thence to Iericho, *Iohn* 10.

At the same time he went from Ierusalem to Bethania, which was almost two miles, and there visited *Mary* & *Martha*, where *Martha* ministred vnto him, but *Marie* sitting at his feet gaue diligent heed to his doctrine, *Luk.* 10.

At this time he tooke his leaue of these two sisters, and went thence to Bethabara beyond Iordan, where *Iohn* baptised, which was 16 miles, it being now about the midst of Winter, Christ at this time being about 33 yeares of age.

I am not ignorant that there are many which referre that long journey of our Sauiour Christ when hee went to visit all Iudæa, the sendiug forth of his Disciples, & diuers other miracles men-

tion from the ninth chapter of *Luke* to the sixteenth, to the beginning of the following yere. But I am of opinion that all those things could not haue beene done within the compasse of foure moneths, and before the feast of the Dedication: so that it must needes bee that the seuentie Disciples were sent forth before the feast of the Dedication; for after the feast of the Dedication (which was celebrated in the midst of Winter, *Ioh.* 10.) there were but two moneths betweene it and the raising vp of *Lazarus*, in which short time all those things which are described by *Luke*, could not possibly be accomplished, especially considering that our Sauiour Christ wintered some time in Bethabara, and there taught the multitude that came vnto him, *Ioh.* 2. So these Trauels of our Sauiour were 596 miles, or thereabouts, besides the diuers visirations and iourneys hee went hither and thither: which because of the great multitude of them, it was not possible for the Euangelist to set them downe.

Of the townes and places to which he trauelled.

Of Bethsaida.

BEthsaida, signifies *the house of hunting*: being deriued of *Baith a house*, and *Zaid, hunting*, from *Zod, he hath hunted*: for from this place went the Fishers and Hunters which fished and hunted through the world, *Ierem.* 16. In this towne dwelt three Apostles, *Peter*, *Andrew*, and *Philip*, *Ioh.* 1. It was scituated vpon the West side of the Galilean sea; in the Tribe of Issachar, fiftie six miles from Ierusalem towards the North. And because of the aboundance of Fishes that were in the sea of Galile, *Peter* and *Andrew* became Fishers, and in that vocation gat their liuing, till our Lord and Sauiour Christ made them fishers of men, *Matth.* 4. *Luke* 5. Before the birth of Christ this was but a small town, and without doubt was so called from hunting; because close by it stood a wilderneese that did greatly abound with wilde beasts. *Philip* the Tetrach of Traconitis and Itura made this a faire citie, which in honour of *Iulia* hee called Iuliades. This *Iulia* was the daughter of *Augustus Cæsar*, and wife of *Tiberius*. *Philip* also brought many inhabitants thither, who dwelt in that citie.

But

But when *Herod* (the Tetrarch of Galile, and brother of this *Philip*) had builded vp Bethara, (which stood beyond the riuer Iordan on the East side of the sea of Galilee) and called it by the name of Iuliades, in honour of this *Iulia*. This towne re-edified and inlarged by *Philip*, was called againe in the time of our blessed Lord and Sauiour Christ, after the antient name Bethsaida, and so continueth to this day. From hence it is manifest, that the sea of Galilee was subiect to the gouernment of both these Tetrarchs, since vpon the shore thereof on both sides they had cities standing.

I doe thinke the wildernesse or wood and land neere adioining to Bethsaida, is called Itura, of *Ietur* the sonne of *Ismael*, *Gen.* 25. or else from the compasse and roundnesse of it; for *Tur* in Hebrew signifies, *A circle*. But that Itura stood vpon the West side of the sea of Galilee, those that haue beene at the Holy land can testifie.

This citie of Bethsaida hath an antient water course comming from a riuer not far from it, which *Iosephus* calleth little Iordane, which falleth into the sea of Galile, iust in the mid-way between this towne and Capernaum, the channell whereof appeareth to this day. Beside the many sermons which our Sauior Christ preached here, he did many notable miracles, *Marc.* 8. *&c.* But for the ingratitude and impietie of the citisens the curse of our Sauiour fell vpon them, *Woe be to thee Chorazin, woe be to thee Bethsaida: for if the miracles had been done in Tyrus and Sidon, which haue been done in thee, they had long ere this repented in sackecloath and ashes: Verily, verily I say vnto you, it shall be easier for Tyrus and Sidon in the day of iudgement, than for you, Math.* 11. *Luc.* 10. The prophecie of our Sauiour Christ fell vpon them accordingly; for after diuers & sundrie ouerthrows and deuastations, this towne became vtterly vnpeopled, and as *Britenbaechius* saith, there are scarce 6 houses standing in it at this day.

Of Chorazin.

THis citie also stands vpon the further side of Iordan, close by the sea of Galile, in the same country as Capernaum stands:

for the city of Chorazin ſtandeth vpon the East ſide of the riuer Iordan, where it falleth into the ſea of Galile; and Capernaum vpon the Weſt, in the half tribe of Manaſſes, ſome 16 miles from the citie of Ieruſalem towards the North. This citie alſo neglecting the preachings and miracles of our Sauiour Christ, felt the efficacie and force of the curſe of the Sonne of God, *Mat.* 11. *Luc.* 10. For there is not at this day a houſe to be ſeene, onely ſome ruines where it ſtood. Chorazin doth denote a dukedome or principality, from *Coh* & *Razon*, *a Prince* and *Duke*; for *Rozez* ſignifies *a laborius Prince*. *Ierom* turning this word *Rozez* into *Razi*, calls it *a ſecret miſterie*, or *my ſecret*.

Of Tiberias.

TIberias ſtandeth vpon the Weſt ſide of the ſea of Galilee, 48 miles from Ieruſalem towards the North. Before the birth of Chriſt it was called Kinnereth, that is, *the citie of the harpe*; after which name the lake of Tiberias or ſea of Galile is called, *Numb.* 14. But *Herod* the Tetrarch of Galile (at whoſe command *Iohn* the Baptiſt was beheaded) did beautifie this Citie with many faire buildings, and compaſſed it about with ſtrong walls, and after *Tiberias Cæſars* name called it Tiberias. He alſo gathred thither manie inhabitants, and indowed it with many large priuiledges: for although this place before the reſtoring of the citie was very filthie and impure, by reaſon of the dead bodies both of men and beaſts, which lay in that place, (from whence it hapned that the Iewes ſhunned this place as vtterly vnlawfull, and durſt not dwel there) yet notwithſtanding, *Herod* with ſingular induſtrie and diligence remooued all that filthineſſe, and in that verie place built vp this citie both faire and ſpacious; partly with gifts, partly with faire ſpeeches alluring many Iews to inhabit therein. Many poore people alſo built themſelues houſes at their owne charge, and thoſe that had no children gaue way vnto the liberſie of the citie; beſides, many rich and noble men were conſtrained to remooue their whole families, and to dwell in this citie, ſo that in ſhort time it became verie well peopled, according to *Ioſ. lib. Antiq.* 18. *cap.* 4. *& Egiſip. lib.* 2. *cap.* 3.

Not aboue two miles frrm Tiberias towards the South, vpon the

the shore of the sea of Galile stood Tarachæa, a town wherein *Iosephus* dwelt. Now it hapned that the Citizens of Tiberias vpon some discontent, and as it was thought at the instigation of one *Clitus*, fell into rebellion; of which *Iosephus* hauing certaine intelligence, he caused all the gates of Temchæa to bee shut, lest any man going thence should disclose his intentions, or any comming from Tiberias, should moone that Citie also to rebellion; and then priuily sent out a command to assemble all the shippes and other vessels that were vpon the sea or lake, euen to the number of 230 ships; all which he caused to be manned only with foure men apiece, and of a sudden sailed towards Tiberias. But when he came within view of the city, so that the citizens from the wal might discern the ships, he left the bodie of the nauie a good way remote from Tiberias, and tooke onely one ship manned with seuen men, and went close to the citie of Tiberias, as it seemed to haue had a parley with the citizens: but they seeing such a multitude of ships, and the bold resolution of *Iosephus*, supposing that they had beene sufficiently manned, and contained a great armie, were greatly affraid, insomuch that they cast away their armes, and came out of the Citie with humble petitions to *Iosephus*, entreating him to spare the citie, & to take pittie of the inhabitants. Notwithstanding hee vtterly refused to shew them any mercie, vnlesse they would deliuer vnto him the Ruler of the city, which they did: so he setled the affaires of that Towne, and tooke the Ruler thereof with him to Terachæa, where hee committed him to prison.

But after, it being certainly found out that one *Clitus* was the principall author of this rebellion, he sent *Leuyn* one of his Gard with commaund to apprehend him and to cut off both his hands: of which punishment *Clytus* being certainly informed, with tears & prayers humbly besought this *Liuyn*, that hee would spare one of his hands, and he would willingly lose the other; which with much ado was granted him, vpon condition that he would cut off his owne hand: so he tooke his sword and cut off his left hand; which being done, *Iosephus* returned the captiues to Tiberias, and receiued the inhabitants againe into fauour, and euer after retey-ned it in obedience.

Vespasian

Vespasian also inuaded this citie at such time as hee vndertooke his expedition against Ierusalem, as it appeareth in *Iosephus lib. de bello Iuda. cap. 16.* but the inhabitants fearing his greatnesse, willingly submitted themselues to his power, and opened him the gates, going forth of the citie to meet him with great humilitie, giuing him and his whole armie entertainment into the citie, receiuing him with musicke and songs, and with great acclamations and shouts; calling him their Sauiour and protector: which kind of curtesies the Emperour tooke verie louingly, and in token of thankefulnesse for this kindenesse, hee commanded his souldiers (after they had broken downe a great part of the wall vpon the South side) that they should abstaine from all manner of rapine and violence; so that he continued there peaceably, & went away peaceably.

This citie to this day (as *Borchardus* the Monke saith) is a faire towne; scituated to the longitude, vpon the shore of the sayd sea, there beeing vpon the South side many wholesome bathes and springs; and there are to be seen also many great ruins of decayed buildings. The land also round about is verie pleasant & fertile, abounding with Palme trees, Vines, Oliues, and Figs. This citie in antient time was scituated in the tribe of Issachar.

Of Tyrus or Zor.

THis was the chiefe citie of Phœnicia, distant from Ierusalem 100 miles towards the North. It was first builded by the citisens of Zidon, (because of a sedition that hapned in that Citie) 240 yeares before the Temple of *Salomon*, as *Iosephus* saith, iust in the place where at this day the ruins of antient Tyre are to be seene. But after it began to grow famous (which was about such time as Troy was destroyed) King *Angenor* remoued it to a rock which stood in the heart of the Mediterranean sea, cõpassed about therewith like an Island, *Ezek. 26.* and bestowed great cost in fortifying and building it. It stood round, compassed with strong walls, beautified with goodly buildings, and fairely scituated for the entertainment of shippes; for which purpose, on euery side there were many safe hauens and harbours made. It

was

was but a ſmall towne, almoſt three miles about, and two miles wide: yet the great Mart towne in thoſe parts, for Merchants reſorted thither from all the three parts of the world (Europe, Aſia, and Africa) as wel for the vttering as buying commodities; and was made ſo much the more famous, becauſe of the ſcituation and ſtrength: It ſtood diſtant from the land of Phœnicia almoſt two miles; vpon which continent they had obtained a portion of land for the maintenance of the citie, containing 19000 paces in compaſſe. The citizens alſo being greatly inriched, becauſe of their traffique, built vp many faire cities and townes in more remote parts, which was added to their iuriſdiction, as Leptis, Vtica, and Carthage, ſcituated in Africa. They alſo built Cades, which at this day is called Caliz, as *Plinie* ſaith, *lib.* 5. *cap.* 19. being ſcituated in a very faire Iſland in the Mediterranean ſea, not far from *Hercules* pillars; inſomuch as the citizens of this towne hauing thus inlarged their command, and increaſed their ſubſtance; In euery place they called themſelues Princes, and tooke vpon them to weare ſcarlet and purple, which colours in that place aboue all other colours, were moſt artificially dyed: And becauſe of the rarity of them, tranſported thence into many countries more remote. But becauſe of their extreame arrogancie and pride, it was twice conquered and ruinated: Firſt by *Nabuchadonozar* Emperour of Babylon: and then by *Alexander* the Great, as it appeareth in *Quint. Curtius, lib.* in the life of *Alexander.*

Now the occaſion that *Alexander* made warre vpon this citie, was becauſe the citizens vpon a time ſending vnto him certaine Embaſſadours with a crowne of gold, in token of friendſhip, and to congratulate his proſperitie (which he accepted very kindely, and gaue them royall entertainment, as to his friends) amongſt other things, hee told them that hee would come vnto their citie, and doe ſacrifice to their god *Hercules* (for the kings of the Macedonians are perſwaded that they proceed from the of-ſpring of that god, and beſide he was commanded by an Oracle ſo to do) But the Embaſſadors of Tyre anſwered, that the Temple of *Hercules* ſtood without the city in Paætzron, where ancient Tyre ſtood; ſo that the king might eaſily come thither

to

to doe sacrifice; but *Alexander* hearing these words, could not containe himselfe, but in a great anger answered, And doe yee proud Citisens put such trust in the strength & scituation of your Citie, that you thinke I am not able to come to it with my Armie by land? You shal wel perceiue within this short space, that you are scituated vpon the continent, and that I will enter it and sacke it. With these terrible words the Embassadours departed, and shortly after *Alexander* followed them with a great & mightie armie.

But when it was knowne that *Alexander* had vndertaken the sacking of this citie, there were many that thought it almost impossible for him to accomplish his designes; first, because of the inconstancie of the windes, and the vehemencie of the water, whereby all such matter as they cast into the sea to ioine it to the continent, would be driuen away by the violence of the Water; again, the citie was compassed about with such exceeding high walls, and fortified with such strong towers, that it was not possible for him to bring any engines to batter them, or fasten any scaling ladders to ascend them, vnlesse it were by ships. Twice *Alexander* attempted by flinging into the sea mightie trees of Libanus, and heapes of the ruines of antient Tyre to haue made a bridge to it, or else ioyne it to the continent, insomuch as the Tyrians mocked the Macedonians; saying, *What, can your king* Alexander *conquer* Neptune *the god of the sea?* For the violence of the sea was so extreame, that it carried away all things with it, and oftentimes broke the ships that were ioyned together to make a bridge, and drowned the soldiers that besieged & fought against the citie. During this siege, a Citisen of Tyrus dreamt that their Idoll *Apollo* would depart from them; whereupon they bound the Image of *Apollo* with a chaine of gold, vnto the pillar whereon he stood, that he might not leaue them. There hapned also a horrible ostent amongst the Macedonians; for a certaine souldier breaking bread, there fell from it some few drops of bloud; at the hearing of which accident *Alexander* was greatly amased, vntill he was resolued by one *Aristander* a verie skilfull Prophet, That if it issued from off the out side of the bread, it had betokened a heauie euent to the Macedonians; but in regard that it issued

sued from the inside of the bread, it foreshewed that hee should forthwith conquer the towne hee had so long besieged: And so it hapned; for when *Alexander* had besieged the city for the space of seuen months, with great difficultie he woon it: but before he could win it he was constrained to vse a great multitude of Ships and fasten them together with yron bands, vpon which placing many engines of batterie and other offensiue instruments, what with the moouing of the ships and the extreame violence of the batterie, they ouercame the citie. This exployt *Alexander* performed when he was 25 yeares of age, and about 300 yeares before Christ.

There was one thing that *Alexander* did during his siege, that was memorable; for before any of his souldiers would attempt to ascend the walls, he went in person with his crowne vpon his head, and in princely armor, and scaled a high tower of the citie, where he expreſt an extraordinarie resolution, and by reason of his courage did great hurt to the enemie, who perceiuing him to be the King, resorted to that place in great heaps, and shot at him with all their might; but hee manfully defended himselfe, and compelled the enemie to flie. In this assault there were 6000 of the inhabitants slaine; and after he had entred the wals and sackt the citie, he caused 2000 to be tyed to crosses and throwne into the sea. From whence may be gathered, that God by this yong Prince did accomplish this great worke, that the the prophecies of the Prophets, *Esay* 23. *Ieremy* 43. and *Ezekiel* 25, 26. might be fulfilled.

Afterward *Alexander* (as *Plinie* and *Strabo* obserueth) caused the sea to be filled vp, that it might be no more an Island, and ioyned it to the continent; vpon which place he caused Tyrus to be rebuilded, and compassed it about with a wall fiue and twentie foot thicke, strengthned with twelue towers, that it might be sufficiently fortified to oppose the incursion of any enemie; so that it continued safe a long time after, and in the time of our Sauiour Christ was a faire city, though it neuer attaind to the former dignitie and power that it had before *Alexander* conquered it. The antient citie of Tyre was distant from this city about foure miles towards the South.

Our

Our Sauiour Christ being in the borders of Tyrus and Sidon, helpt a woman of Canaan, whose daughter had beene cruelly tormented with a Diuel, *Mat.* 15. In the time of *Diocleſian* the Emperour, there were many martyrs put to death in this Citie: And at this time it is called by the name of *El porta del Zur*, that is *the hauen of Zur*; as it was in the Old Teſtament called by the name of Zor. In the yeare 1100, when the holy land was in the hands of the Christians, there was an Archbishop of Tyre, vnder whose gouernment were the Bishops of Ptolomais, Sydon, and Beryti, &c. The holy man *Origen* lieth buried in this citie: in the Church of the holy Sepulchre, which is compaſſed about & fortified with a mightie ſtrong wall. There alſo lies buried the Emperour *Fredericke Barbaroſſo*, who died *anno* 1190, after hee had done many valiant acts, and fought many great battels for the Christians againſt the Turkes and Saracens, beeing ouercome by *Saphadinus* the Sultans ſon, and put to flight, was drowned in the riuer of Suro, to the great griefe of his armie; but he left behind him a famous report. Pope *Alexander* the third being a great enemie to this Emperor, in S. *Marics* church in the citie of Venice, when this Prince ſubmitted himſelf to his Holineſſe, ſet his foot vpon his neck, repeating theſe words, *Thou ſhalt tread vpon the Aſpe and vpon the Baſiliske, &c.* *Euſebius* in his Eccleſiaſticall Hiſtorie ſaith, that there are yet ſtanding in Tyre certaine marble pillars, and other precious ſtones of a wonderfull greatneſſe, that it amaſeth ſuch as behold them; neere to which there haue been many Christians and Pilgrims put to death by the Saracens. There are alſo foure wels of wholſome and pleaſant water ſtanding not far from it, of which wells you may read before.

Of Zidon.

THis alſo was a citie of Phœnicia, ſcituated vpon the ſhore of the Mediterranean ſea, thirty ſixe miles from Ieruſalem towards the North, and ſixteene from Tyrus. In times paſt it was aſſigned to the Tribe of Aſhur, and lay vpon the borders of the Philiſtims, neere to Mount Libanus. Being called Sidon or Zidon, of *Zidon* the ſonne of *Canaan*, who firſt built it, *Gen.* 10. and

ſignifies

signifies *a hunter*. It was a notable mart towne, wherein much Satin was made, which kind of stuffe was verie precious among the Iewes: and it is said, That *Ioseph* of Arimathia wrapped the body of our Sauior in white satin. for in *Mathew* 27. it is called Sadin, which in English is Satin. And as at this day the finest glasse is made at Venice, so the finest glasse in those times was made at Sarepta, a city that belonged to the Sidonians: about which there stood many mines, of which it is called Sarepta, as you may read before.

This town in times past was one of the chiefest cities of Phoenicia, but because of the extraordinarie pride of the citisens, God afflicted them with diuers punishments, and brought in *Ochus* king of the Persians, who besieged it, and by treason won it & burnt it to the ground, as *Diodorus Siculus lib.* 16. saith. The Citisens whereof were driuen to such streights by the enemie, that there perished in the fire aboue fortie thousand men. Within a while after *Darius* last Emperour of the Persians rebuilt it, but made it nothing so beautifull, neither fortified it in like manner as it was before: he ordained one *Strato* to bee King thereof, a man proud and arrogant. After, about three hundred and two yeares before the natiuitie of Christ, *Alexander* being then but 24 yeres of age, hauing ouercame *Darius* that mightie Emperour of the Persians, at Issa a citie of Cilicia, in a cruell and sharpe warre; hee sent *Hephestion* one of his Princes, to the Sydonians, with authoritie to depose *Strato*, and to let the Citisens vnderstand that they should chuse him for their King, whom they thought most worthie of that honour, as *Quint. Curt.* sheweth, *lib.* 4. At this time there was a certaine young man amongst the followers of *Hephestion*, in whose behalfe he moued the Citisens that he might bee their King; but they refused, saying, it was not their custome to chuse any to rule ouer them, but such as were of the Kings stocke and progenie. *Hephestion* hearing this answere, greatly admired their resolution and modestie, especially when they refused to accept him to be their King, whom others had sought to obtaine with fire and sword; saying, Truly there is more reqnired to rule and gouerne a Kingdome, than to get it; but yet name one vnto me of royall discent, whom you would willingly receiue to

bee

be your king. So they named vnto him one *Abdolomius*, who had beene knowne to haue beene of the Kings stocke, by many discents; but because of his pouertie he was constrained to dwel in the suburbs of the Citie in a cottage, and had little else but a Garden to liue vpon. This man howsoeuer poore, and because of that, of many contemned; yet hee was knowne to be honest and of an vpright life, following with all diligence his vocation, without any regard of other businesse; insomuch as he was vtterly ignorant of all these stirres and combustions which had so lately vexed Asia. As he was now in his garden digging and labouring, purging it of weedes, and planting hearbs; *Hephestion* with the rest of the citizens went vnto him, and brought him the robes and habiliments of a King. The poore Gardner stood amazed to see such a companie of gallants come vnto him: but *Hephestion* told him, That the occasion of their comming was to make an exchange with him of those royall ornaments which he had in his hands, for those poore and foule garments which hee wore; therefore goe and wash thy selfe and returne. So he did, where immediatly they put vpon him those royall robes, and saluted him as their Soueraigne. After these things were finished, quoth *Hephestion*, Now remember in what a state thou art, no more Gardner but a King; and therefore take vnto thee the mind and resolution of a king, that so thou mayest rule and gouerne this citie as a man worthy of that honour; and remember, that although the liues and goods of thy subiects are at thy command, yet by them thou wast chosen, neither be forgetful of him that was the author of thy honour.

No sooner was he enthronised in the kingdom, but fame (who is more speedie then a thousand Posts) had dispersed this newes through all the neighbouring cities: some being thereby moued to admiration, and quickned in their studies; others stirred vp to indignation and enuie. Those that were mightie and friends to *Alexander*, contemned and despised his humilitie and pouertie; and no sooner were they come into his presence, but they began to accuse him for his ignorance: wherefore *Alexander* commanded that he should come before him, where, after hee had well viewed the lineaments and proportion of his person, and could not

not perceiue it any whit repugnant to the fame of his birth, hee demanded of him how it was possible that hee should indure his pouertie with patience. To which hee answered, I pray the gods I may continue the gouernment of this kingdome with the like mind: for these hands were sufficient for mee to liue by: and as I had nothing so I wanted nothing. At which answere, *Alexander* the great was so well pleased, that he not onely gaue him all the Princely Iewels and Ornaments of the first King called *Strato*, but also a great part of the bootie which hee tooke from the Emperour of Persia, and added to his commaund all the neighbouring countries round about. This Historie haue I inserted, that thereby wee might perceiue the mightie power of God in al his workes; that can exalt the poore, contented with his estate, out of the very dust, and can pull the mightie from their Thrones, so the euill carpe and care in this world to gather riches, for the vertuous to inherite. But to returne to Sydon: This citie did so much increase, and grew so famous in succeeding ages, that it was the chiefe towne (Tyrus onely excepted) in all Phoenicia, ioyning vpon the West to the Mediterranean Sea, extending it selfe towards the North and South, lying in a plaine vnder Antilibanus, which mountaine lay some two miles off it, vpon the East. It oftentimes, because of the pride of the inhabitants, felt the wrath and punishing hand of God, as well by the inuasion of enemies, as sickneſſe and dearth, according to the predictions of the Prophets *Isay* 28. and *Ezek.* 28. vntill at last in succeeding ages it was vtterly destroyed: the ruines of which citie remaine to this day, and make euident that it was a faire and spacious towne.

There is to bee seene yet to this day a citie built out of the ruines of the former (though nothing so large as it) verie strong, and mightily fortified; so that it seemeth almost inuincible, if it hath men wherewith to defend it: vpon the one side it ioyneth to the sea, and vpon the other side of it, there standeth two mightie strong castles, one of them scituated towards the North, vpon a very strong rock, as it were in the heart of the sea, the which was built by certaine Pilgrimes that came out of Germanie to visit the holie city of Ierusalem. The other of them was scituated

vpon a hill towards the South part of the citie, as well fortified and no lesse difficult to bee conquered. These two castles with the whole Cidie in times past were in the hands of the Knights Templers. The land round about it, is verie pleasant and fertile, abounding with all kinde of good things necessarie for the maintenance of life & delight. There also is found great abundance of Grapes, which are very delicious & pleasant to the taste, whereof the wine Canamella is made. But because the Turkes & Saracens are inhibited by the strict Law of their Alcaron from drinking of wine, therefore they suffer no vinyards to be planted neither the inhabitants to dresse those vines that grow naturally. Before the East gate of the ancient city which now lieth destroyed, there is built a Chappel; in which place they say, the woman of Canaan intreated our Saviour Christ to cast out a Diuil out of her daughter, *Matt.* 15. The mountaine Antilibanus beginneth close by the riuer Eleutherius, & extendeth it selfe beyond Tripolis; and in some places it ioyneth so close vnto the sea, that for the straightnes of the waies, those that trauell that way can scarce passe. In this citie was the fairest people in all those parts, nay as some authours affirme, the like was not to bee found in the world, &c.

Of Cana Syro Phœnicia.

THis towne which was called Cana the great, was scituated vpon the borders of Tyrus and Sydon 112 miles from Ierusalem towards the North; scituated in the tribe of Ashur, foure miles from Sydon towards the South, and three from Sarepta towards the East. In this towne the Syrophœnissian dwelt, that besought our saviour Christ to heale her daughter that was possessed of a diuell, *Matt.* 15. *Mar.* 7. It was called Cana, to put a difference betweene it and another Cana scituated in Galile the lower: in which citie our saviour Christ turned water into wine. You may read more of this town before.

Of

Of Trachonitis.

THis city was so called from the stony hardnesse of the mountaines of Gilead, which compasse it in vpon the East side: In which Prouince, the tribe of *Gad*, and the halfe tribe of *Manasses* inhabited. It was in auncient times called Basan, in which *Og* that mightie gyant had a great command: but *Moses* ouercame him, and gaue the land to the tribe of Gad, and the halfe tribe of Manasses. In Christs time the Tetrach and gouernour of it was *Philip*, who was sonne to *Herod* the great, and brother to *Herod Antipas*, Tetrach in Galile and Peræa; which *Herod* tooke to wife *Herodia*, whom his brother *Philip* had formerly married, the said *Philip* being at that time aliue: but because *Iohn* the Baptist reprehended him for that fact, therefore at her request he was beheaded in the castle of Macherus.

Itura was another Prouince belonging to the Tetrachy of *Philip*, ioyning vpon the West to the riuer of Iordan, and called Galile of the Gentiles, of which you may read before.

Of Decapolis.

THis countrey is so called of ten cities that were scituated in it. It stood beyond Iordan and the sea of Galile, as may be gathered out of the seuenth chapter of *Marke*; which opinion *Matthew* affirmeth in his fifteenth chapter: so that it is manifest that that countrey which in times past was called Gilead, was afterward knowne and called by the name of Decapolis, because of the tenne Cities which stood there. As Chorazin, which our Sauiour Christ cursed, *Matthew* 11. Gamala, where *Agrippa* king of the Iewes was hurt in his right arme, *Ios. de bel. Iud. lib. 4. cap. 1.* Iuliades, built vp by *Herod Antipas*, in honour of the Empresse *Iulia*. Gadara, where our Sauiour Iesus Christ cast out the legion of Diuels and suffered them to enter into the heard of swine, *Matthew* 8. *Marke* 5. Asteroth, which was the chiefe citie of that countrey, in the time of *Og* King of Basan; *Ios.* 12. here also that holy man *Iob* sometimes had his dwelling. Iabes in Gilead, where *Saul* king of Israell lies buried, 1. *Sam.* 31. Mizpah,

where *Iephthe* offered his daughter for a ſacrifice to the Lord, *Iudg.* 11. Ramoth in Gilead, where King *Ahab* was ſlaine with a Dart, 1. *King.* 22. And Abel of the Vines, where *Baalams* Aſſe ſpake, *Num.* 22. Theſe are thoſe ten cities whereof this country is called Decapolis; being ſcituated in the Land of Gilead beyond Iordan, where our Sauiour healed the man that was both blind and deafe, *Marc.* 7. This opinion exactly agreeth with that in the holy Scripture, yet I know there are ſome (as *Plin. libr.* 5. *cap.* 18, and others) which doe differ from this in the deſcription of this countrey: but they erre from the truth.

Of Magdala.

THis was a Citie ſcituated vpon the weſt ſide of the Galilean ſea, two and fiftie miles from Ieruſalem towards the North: in which countrey, *Marie* (who of this towne was alſo called *Magdalen*) was borne. At this day this citie is called by the name of Caſtle Magdala: in which place they ſhew the houſe of *Mary Magdalen* Vpon the Weſt and North ſide of the citie, there lyeth a great and ſpacious Plain, preſerued only for paſture, which *Marc. cap.* 8. calleth Dalmanutha, that is, *drawn drie*, or *a poore and naked habitation*: beeing deriued of *Dalal*, which ſignifieth *Hee hath made drie*, and *Maon*, *a houſe* or *dwelling place*. It may bee a notable figure of the Chriſtian Church, which in this world may rightly bee ſayd to haue a poore habitation; but yet is a right Magdala, that is, a ſtrong and impregnable Tower, againſt which the gates of Hell ſhall not bee able to preuaile *Matth.* 16. Vpon the borders of Magdala and Dalmanutha, the Phariſees and Sadducees tempting of our bleſſed Sauiour Chriſt, demaunded of him a ſigne from heauen, *Matt.* 15. 16. *Mark.* 8. This city belonged to the Tribe of *Iſſachar*.

Of Thabor.

MOunt Thabor was a round and high hill, vpon which our bleſſed Sauiour Chriſt was transfigured; ſcituated vpon the borders of the Tribes of Iſſachar and Zebulon, fiftie two miles from the citie Ieruſalem towards the North, & extending it ſelf towards

towards the South to the riuer Kison. Here *Deborah* and *Barack* discomfited the Host of *Sisera* King of the Canaanites, and put them to flight, *Iudg.*4. Of this mountaine you may reade, *Psal.*89. *Hos.*5. *Ierem.*45. There was also a towne called after the same name, scituated at the foot of this mountaine, where *Zibah* and *Zalmuna* kings of the Midianites put to death the brothers of *Gideon*, *Iudg.*8. It was a very fruitfull and pleasant place. Concerning the signification of the name, you may reade before. *Egesippus* saith, that this mountaine is almost foure miles in height, and that vpon the top thereof there is a round Plaine almost three miles ouer, in which there growes great plentie of trees of an admirable pleasantnesse and sweetnesse, amongst which trees there are many birds which sing very pleasantly, to the great delight of all such as heare them; and the ayre vpon the top of it is very pure and pleasant.

It is the receiued opinion, that vpon the top of this mountaine our Sauiour Christ in the presence of *Peter*, *Iames*, and *Iohn*, was transfigured; and he spoke with the holy Prophets *Moses* and *Elias*, *Matth.*17. *Luk.* 9. which place at this day is compassed about with a great wall, within which is a faire and pleasant Orchard, watered with many cleere and goodly Springs, but there is no man that dwels in it, (notwithstanding there are many townes and inhabitants at the foot of the mountaine) neither doe they thinke any man worthy to dwell in it, they hold it in such estimation, and reuerence it as the Hill of God. There are to be seene in it diuers great ruins of Pallaces, Towers, & Princely Edifices; in which at this day there harbours many Lions and other wilde beasts. It is very difficult to ascend vp to the top of it, it is so exceeding high: it is one of the principall hils in the holy land, not onely because that Christ on it was transfigured, but because it is very fruitfull, and plentifully aboundeth with Vines and other profitable plants and hearbs. The ayre thereof is wholsome and good, and the dew vpon it rising thick and sweet, with indifferent raine; the trees high and faire, greene both Winter & Summer: at the foot of the mountaine, towards the South neere to Endor, in the way that leadeth from Syria into Ægypt, is shewed the place where (as it is said) *Melchisadech* met with *Abraham*, when

he returned from the battell with the foure kings, *Gen.* 14. At the foot of the mountaine lying towards the West, iust against Nazareth, there is a Chappel built, in the place where they say our Sauiour Christ discending from this mountaine, spoke to his Disciples, saying, *Tell none of this vision, Matth.* 17. Vpon the East side of it runneth the brook Kison, where *Barack* and *Deborah* ouercame the armie of *Sisera, Iudg.* 4.

There is also another hill in the vpper part of Galile, 92 miles from Ierusalem Northward, which hill is also called Thabor; and is three miles distant from Cæsarea Phillippi, towards the East: but that was not the place of Christs Transfiguration.

The trauels of our Sauiour Christ in the fourth yeare of his Ministrie, which was the foure and thirtieth yeare of his age.

IN the moneth of Ianuarie, Christ the Sonne of God wintered in Bethabara, 16 miles from Ierusalem towards the Northeast, where *Iohn* sometimes baptized, *Ioh.* 10. And many came vnto him, saying; *Iohn* shewed vs no signe, but yet whatsoeuer things hee preached of this Christ are true, and many beleeued in him. Now as Christ went into the desart to preach, his Disciples came vnto him, saying, Lord teach vs to pray, as *Iohn* taught his Disciples to pray. Whereupon he prescribed to his Disciples a forme of prayer, which is called the Lords prayer, *Luk.* 11. At this time there came vnto him a great multitude and thronged about him, where hee made that long Sermon which is described, *Luc.* 12. & 13. Vpon the seuenteenth day of Ianuarie, it being then the Sabboth, he cured a certaine woman which had beene diseased eighteen yeares, *Luc.* 13. And when there came vnto him certaine Pharises, saying, Thou art the Sonne of God, wherfore get thee out of this countrey, for *Herod* seekes to kill thee: Iesus answered them, saying, *Go and tell that craftie Fox, behold I cast out deuils to day and to morrow, and the third day I shall be perfected.* Presently he departed out of Peræa

(where

(where *Herod* kept his Court in the Castle of Macheruntes) and went into Galilee beyond Iordan, 28 miles, *Luc.* 13. Vpon the last day of Ianuarie beeing the Sabboth, our Lord and Sauiour Christ healed (in the house of a certaine Prince of the Pharises) a man sicke of the dropsie, and recited the parable of the great supper, *Luk.* 14.

In the moneth of February he went through all Galile, which was 80 miles long, and 14 broad; in which visitation there followed him a great companie. And when there came vnto him Publicans and sinners, he began to speake of repentance: but the Scribes and Pharises murmured at him, and opposed his parables of the lost sheepe, of the woman that had lost her groat, and of the prodigall sonne, *Luk.* 15. And a little after, hee recited vnto his Disciples the Parable of the vniust Steward, and of *Dives* and *Lazarus*, *Luk.* 16. About the latter end of the moneth of Februarie (as by the circumstance of the Historie and times may appeare) he made that sermon of the power of Faith and Good-workes, &c. *Luc.* 17. And going out of Galile through the midst of Samaria, he healed the ten Lepers, *Luk.* 17. hee recited the parable of the vniust Iudge, and that of the Publican & of the Pharisee, *Luk.* 18.

In the moneth of March hee finished this generall visitation: which journeys were so many and divers that his disciples could not describe them. Notwithstanding in this moneth he went into the borders of Iudæa and Peræa beyond Iordan, and came to Bethabara where *Iohn* sometimes baptised, and there followed him a great company, and he healed them, *Matt.* 19. *Mar.* 10. there the Pharisees mooued the disputation of the diuorce, and Christ louingly embraced the little children, *Mar.* 10. In this month of March *Lazarus* the brother of *Martha* and *Marie*, who dwelt at Bethania, fell sicke of a deadly disease, and they sent messengers to Christ, who at this time was at Bethabara, to giue him to vnderstand of his sickenesse, *Ioh.* 11. This message came vnto our Sauiour Christ to Bethabara, vpon the twentieth day of March, being the last day of the twelfth moneth Adar, *An. mund.* 4000, & about such time as the Lxx. weekes spoken of by *Daniel* were fully ended: at the end of which prophecie it behooued Christ,

(that he might fulfill the prophecies of the old Testament) to suffer, and by his resurrection and ascention to enter into the glorie of God, and be partaker of his eternall Kingdome.

Although our Sauior had receiued this message of the sicknesse of *Lazarus*, yet he stayed at Bethabara two dayes after, and as it may be thought about the two and twentieth day of March, which was the second day of the first month Ahib, *Lazarus* died. But *Lazarus* being dead and buried, then our Sauior Christ went from Bethabara towards Iericho, which was eight miles, *Ioh.* 14. *Luc.* 8. and in the way a man came to him and said, *Good master, what shall I doe that I might inherit eternall life?* Christ said vnto him, *Go and sell all that thou hast and giue it vnto the poore, and thou shalt find treasure in heauen, and then come and follow me:* but because he was verie rich he refused and went his way. After, hee recited the parable of the Labourers in the vineyard, where hee maketh mention of predestination. Also in this journey he reprehended the sonnes of *Zebedeus* for their pride and arrogancie, and foretelleth his Apostles of his death and passion, and in the way healed the blind man that sate begging, & so entred into Iericho, where he rested all night in the house of *Zacheus*, *Mat.* 20. *Zacheus* signifies *cleane*.

Vpon the 24 of March Christ went from Iericho to Bethania, which was 12 miles: here he healed *Bartimeus* the sonne of *Timaus*, *Marc.* 10. (*Timaus* signifieth *vncleane*, of *Tame*, *he is defiled*) and going a little further he healed other two, restoring them to sight, *Matth.* 19. Vpon the 25 of March (being Tuesday) our Sauiour Christ came to Bethania, where by the power of his word he raised *Lazarus* to life, after he had bin buried foure days, *Ioh.* 11. *Lazarus* and *Eleazer* haue both one signification, that is, *God is my helpe*.

Vpon the 26 day of March the Feast of the Passeouer of the Iewes drawing neere, he went from Bethania to the city of Ephraim neere vnto the Desart, that he might auoyd the traps and deceits of the Iews, who went about to take him, *Ioh.* 11. which was ten miles.

Vpon the 27 day of March he returned backe againe from Ephraim to Bethania (being 10 miles) comming thither about the

euening

euening, fixe dayes before the Passeouer; at which time *Martha* ministred vnto him, and *Marie* annointed his feet, whereat *Iudas* was angrie, *Ioh.* 12. Vpon the Sabboth day (which was the eight and twentieth day of March) he rested in Bethania, at the house of *Martha*. Now as he was at supper with *Lazarus*, many of the Iewes (vnderstanding that he was there, resorted thither, not only to see him, but to see *Lazarus* also, whom he had raised from the dead, *Ioh.* 12.

Vpon the nine and twentieth of March, Christ (sitting vpon an Asse) went to Ierusalem. Now when the multitude heard that he was come to Ierusalem, they went out to meet him, some laying their garments in the way, others strowing the boughes of trees where he should goe, and those that went before cried saying, *Hosanna to the sonne of* Dauid, *blessed be hee that commeth in the name of the Lord*. At this time our Sauiour Christ wept ouer Ierusalem, and cast out all those that bought and sold in the temple, *Mat.* 21. *Ioh.* 17. About the euening he went againe out of the citie to Bethania, which was almost two miles, and there rested all night, *Mat.* 21. So this dayes journey was almost foure miles. In the euening of this day the Iewes chose their Paschal Lambe, according to the Law, *Exod.* 12.

Vpon the 30 day of March he went from Bethania to Ierusalem betimes in the morning; in which journy he cursed the fig-tree that wanted fruit; and after, entring into the citie he cast out of the Temple the money changers and Merchants, *Mar.* 11. About the euening (as may be gathered by the circumstance of the time, he returned backe againe to Bethania. This dayes journey was foure miles.

Vpon the last day of March, in the morning Christ went back againe from Bethania to Ierusalem; and by the way as hee went his Disciples beheld the Figge-tree that he had cursed, and loe it was dried vp, *Mar.* 11. After, when he was in the Temple there came certaine Pharisees vnto him, and disputed with him: at which time he recited the Parable of the marriage of the Kings daughter. Also certaine Scribes and Pharises came vnto him, asking him, whether it was lawfull to pay tribute vnto *Cæsar*, *Mat.* 21, 22. He also sharpely rebuked the Scribes and Pharisees, and recited

recited the similie of the hen and her chickens, *Mat.* 23. After that he went to the mount of Oliues, which was almost a mile. And then his Disciples looking vpon the goodly building of the Temple, from thence he tooke occasion to preach of the destruction of Ierusalem, and the consummation of the world; so hee stayed all that night in the Mount of *Olives*, *Mat.* 24.

Vpon the first day of Aprill being Wednesday, our Sauiour Christ rising before day, taught againe in the Temple; and after as he was going to Bethania, he said to his disciples, *Know ye that within these two dayes is the feast of the Passeouer, and the Sonne of man shall be deliuered into the hands of sinners, and crucified.* At the same time the chiefe Priests assembled themselues together and tooke councell how they might do to take him by deceit, *Mat.* 26. The same day as our Sauior Christ was in the house of *Simon* the Leper, (whome hee had healed of that sickenesse, there came a woman and brought a boxe of precious oyntment and poured it vpon his head, at which the disciples murmured, *Mat.* 26. *Mar.* 14. *Luc.* 21.

The fourth Passeouer of the Ministrie of Christ.

Vpon Thursday being the second day of Aprill, the dayes of the feast of the Passeouer being now at hand, Christ with his Disciples prepared for the eating of the Paschall Lambe, which was the fourth Passeouer of our Sauior; and when about the euening of this day it was necessary for them to keepe the Paschall Lambe, and to prepare the Passeouer, according to Gods Law, Christ sent *Peter* and *Iohn* to make readie the supper, and he with the rest of his Disciples about euening went from Bethania toward Ierusalem, iust at the beginning of the 14 day of the first moneth Abib or Nisan, which began about the euening of this day. Here he celebrated his last supper amongst his disciples, between six and seuen of the clocke in the euening: at which time he instituted the sacrament of the Lords supper, concerning the true receiuing of his bodie and bloud: of which you may read, *Mat.* 26. *Mark.* 14. *Luc.* 22. 1. *Corin.* 11. Afterward, about the eight houre he washed his Disciples feet, and then leaning vpon the Table, he poynted out *Iudas* that should betray him, *Ioh.* 13. From the ninth houre to the tenth houre, about the second watch of the night, *Iudas* that Traitor went from the Disciples, *Ioh.* 13. In the meane

meane time Christ mede that long sermon recited onely by *Iohn* 14.15.16. and made that effectuall prayer, *Iohn* 17. About the tenth houre (after they had sung a Psalme) Christ went ouer the brooke Cedron, to the garden of Gethsamene, which was something more than halfe a mile: There betweene the houres of 11 and 12. he sweat water and blood, and prayed earnestly. About 12 of the clocke, it being then midnight, Christ was betrayed by *Iudas*, who about two daies before had sold him for thirtie siluerlings, which was worth about 3.li.15.s.

From Gethsamene the Iewes brought him bound to Ierusalem, which was more than halfe a mile: And about one of the clocke in the morning carried him to the house of *Annas*, who was one of the chiefe Priests. About two of the clocke, they led him from thence to *Caiaphas*, chiefe Priest. From three of the clocke till foure (which was about cockes crowing) *Peter* denied Christ. At the same time *Caiaphas* and all the Priests of Ierusalem, would haue condemned the Lord of Glorie the sonne of God. At the same time also the seruants and officers of the Priests beat him, and mocked him. About fiue of the clocke in the morning, Christ was condemned by the whole consent of the Synedrion of the Iewes, *Luke* 22. All these things Christ suffered betweene Thursday and Friday. And whereas the Iewes, according to the commandement of God, begin their day at the euening; therefore that night wherin our Sauiour suffered all these things, did belong vnto the foureteenth day of the moneth Abib: so that iust at the same time as the feast of the Paschall Lambe was celebrated among the Iewes, Christ the true lambe of God was made a liuing sacrifice on the crosse for the sinnes of man. Thus as we haue obserued the houres of the night, so likewise let vs obserue the houres of the day.

Friday being the third day of April (which as I haue said, began the euening before) was the 14 day of the first moneth Abib, or Nisan, amongst the Iewes. At six of the clock in the morning, about Sunne rising on the same day, our Sauiour Iesus Christ was brought vnto *Pilat*; and *Iudas* Iscariot hanged himselfe, because hee had betrayed the innocent blood. About seuen

of

of the clocke the same morning, our Sauiour Christ was carried to *Herod Antipas*, that cruell Tyrant, who the yeare before had put *Iohn* the Baptist to death: here he was disdainfully handled. At eight of the clocke our Sauiour Christ returned to *Pilat*, who propounded to the Iewes (because they were to haue a capitall offender deliuered vnto them at the feast of the Passeouer) whether they would haue Iesus their king, or *Barabas* who had beene a murtherer, let loose vnto them? But they condemned Iesus, and chose *Barabas*, which name signifies *the sonne of the multitude*, or *a seditious man*. About nine of the clock in the morning (which the Iewes commonly call the third houre of the day, because it succeeded the morning and continued till noone) our Sauiour Christ was whipt and crowned with thornes. About ten of the clocke *Pontius Pilat*, in the place called *Gabbatha* publikely condemned Christ to be crucified; and washed his hands, in token of innocencie. *Pontius* signifies *cruell and inhumane*; *Pilat*, *a man armed with a Roman dart*, *Mart. lib. 10. Ioh. 19.* Betweene ten and eleuen, our Sauiour Christ carrying his crosse, was brought to the place called Golgotha. About eleuen of the clocke (the third houre of the morning not being yet fully finished) our Sauiour Christ was fastned vpon the crosse, *Mark. 13.* He therefore hung foure houres vpon the crosse, that is, from about eleuen of the clocke till about three in the afternoone. And he spoke before that supernaturall eclipse of the Sunne, three memorable sayings; first, *Father forgiue them for they know not what they doe*, *Luk. 23.* secondly, he said vnto his mother, *Woman behold thy sonne*, and to *Iohn* being conuerted, *Behold thy mother*; thirdly, to the theefe, *Verily I say vnto thee, this day thou shalt be with mee in Paradise.* About twelue of the clocke (in that meridian which the Iewes call the sixt houre, that is, the sixt houre from the rising of the Sunne) that supernaturall eclipse of the Sunne hapned, of which you may reade in *Dionisius* the Areopagite, and *Eusebius*. About three of the clocke in the after-noone, which the Iewes call the ninth houre, the Sun now beginning to receiue his light, our Sauiour Christ spoke these foure sayings; *My God, my God, why hast thou forsaken me? Matth. 27. I thirst, Ioh. 19.* When hee had

had taken the ſpunge, he ſaid, *It is finiſhed, Ioh.* 19. And after, crying out with a loud voice, he ſaid, *Father, into thy hands I commend my ſpirit*, and ſo dyed: at which time there were many wonderfull myracles wrought, as you may read *Matth.* 27. *Marke* 15. *Luc.* 23. *Ioh.* 19. About foure of the clocke in the afternoone, our bleſſed Sauiour was pierced thorough with a launce; and there iſſued out of his ſide bloud and water, *Iohn* 19. About fiue of the clock, which the Iewes call the eleuenth houre of the day, our Sauiour Chriſt was buried, by *Ioſeph* of Arimathea and *Nichodemus*. About the ſixt houre there fell an eclipſe of the Moon, which was naturall and not miraculous; neither is it obſerued by any of the Euangeliſts.

Vpon the fifteenth day of the firſt month, which anſwereth to the fourth day of April, being iuſtly called the great & holy Sabboth of the Iews (for that Chriſt this day reſted in the ſepulchre) the Prieſts and Phariſes beeing partly ioyfull, becauſe (as they thought) the diſturber of the common peace, and one that oppoſed their authoritie was dead; and partly careful how they might preuent his reſurrection, went to *Pilat* & obtained of him a band of ſouldiers to watch the Sepulchre, and to put his ſeale vpon the ſtone.

Vpon the fifth day of Aprill early in the morning, our Sauiour Chriſt hauing ouercome death and the diuel, by his diuine power raiſed himſelfe vp from the dead, according as hee had foretold his Diſciples, and appeared to *Mary Magdalen*, *Ioh.* 20. and to other women that touched his feet, *Matth.* 28. About noon he appeared to *Simon Peter*, *Luc.* 24. 1. *Cor.* 15. In the afternoone hee trauelled with two of his Diſciples, almoſt eight miles to the Caſtle of Emmaus, *Luc.* 24. one of theſe Diſciples was *Cleopas* the brother of *Ioſeph*, who brought vp our Sauiour Chriſt; the other (as may be gathered by the circumſtance of the ſtory) was *Luke*, becauſe he hath ſet it downe ſo exactly.

In the euening of the ſame day hee returned inuiſible from Emmaus to Ieruſalem, which was eight miles: where, when the doores were all ſhut, and his diſciples were aſſembled together for feare of the Iewes, Ieſus came and ſtood in the middeſt of them, and ſaid *Peace be vnto you*. And hee ſhewed himſelfe vnto

all

all his Apostles, except *Thomas*. *Marke* calleth this the first day of the Sabboth, that is, of the week, *Mark.* 16. *Luc.* 24. *Ioh.* 20. for the Sabboth of the Iewes (as *Iosephus* witnesseth) is not onely taken for a day of rest, but also for the whole weeke: from whence is that saying in the Gospell, *Ieiunio bis in Sabbato*, that is, *I fast twice in the weeke*, *Luc.* 18.

Vpon the twelfth day of Aprill, and eight daies after the resurrection, he appeared again to his Disciples, *Thomas* being then present, & the doores shut; that he might make euident that his omnipotencie was not tyed to any secondarie causes, or hindred by the propertie of anie naturall bodies, which according to S. *Augustin*, *Serm.* 160, was so much the more wonderfull, because he appeared vnto them substantially and effectually, not as a *Phantasma* or shadow which vanisheth away, and is without any corporiall substance.

In the same moneth of Aprill, our Sauiour Christ appeared again to *Peter*, *Thomas*, *Nathaniel*, the sonnes of *Zebedeus*, and other two Disciples, as they were fishing vpon the shore of Tiberias, which stood 56 miles from Ierusalem towards the North, betweene Bethsaida and Capernaum, *Iohn* 21. The day of this apparition is not set downe.

From the Sea of Tiberias neere to Capernaum and Bethsaida, to mount Thabor scituated in Galile, is reckoned ten miles: there about the end of the moneth of April, our Sauiour Christ appeared to aboue fiue hundred bretheren at once, where many worshipped him, and others doubted, *Mat.* 28. 1. *Cor.* 15. In the moneth of May, our Sauiour Christ appeared to *Iames* the sonne of *Alpheus*, for he had beene seene before of *Iames* the sonne of *Zebedeus*; both which were after crowned with martyrdome, in the citie of Ierusalem; the sonne of *Zebedeus* vpon the fiue and twentieth day of Iuly, ten yeares after the resurrection: and the sonne of *Alpheus*, vpon the feast day of the Passeouer was thrown from a pinnacle of the Temple, nine and twentie yeares after the resurrection of Christ.

Vpon the fortieth day after his resurrection, he returned 56 miles to Ierusalem, where his disciples were assembled together: and vpon the fourteenth day of May, in the sight of all the Apostles,

ſties, with great triumph and ioy he aſcended vp into heauen, and ſitteth at the right hand of his father in diuine maieſtie and glory, *Mark. & Luc. vlt. Act.* 1. *Pſal.* 28. *Epheſ.* 1. 1. *Pet.* 3. *Heb.* 1. So the ſe Trauels of our Sauiour Chriſt were 319 miles. But if you reckon all his Trauels, from the time of his infancie till the day of his aſcenſion, they make 3093 miles. Beſides his generall viſitations and iournies hither and thither, which were ſo many, that as *Iohn* witneſſeth in his laſt chapter, they could not be deſcribed.

Of the townes and places to which he trauelled.

Of Iericho.

THis Citie ſtood very pleaſantly in the Tribe of *Beniamin*, ten miles from Ieruſalem towards the Northeaſt. *Ioſhuah* ouercame this town by ſounding of trumpets, *Ioſ.* 6. *Heb.* 11. it was rebuilt by *Hiel*; and was compaſſed about with a new wall by *Herod*, that mightie king of the Iewes, who put the innocent children to death, and called it after his mothers name, *Cyprus, Ioſ. de bel. Iud. lib.* 1. *cap.* 16. And although this citie was taken and vtterly ouerthrowne the ſecond time by the Romanes, at ſuch time as *Veſpaſian* and his ſonne *Titus* waſted and deſtroyed Ieruſalem and all the land of Iudæa; yet afterward it was re-edified, and in *Ieroms* time (which was 400 yeares after Chriſt) was a faire citie. There was ſhewne the houſe of *Zacheus*, and the Sycomer Tree that he went vpon to ſee Chriſt, *Luc.* 19. But by reaſon of the often deſtructions and deuaſtations that hath fallen vpon it, there is not to be ſeene at this day aboue eight houſes in the towne; and all the monuments and reliques of the holy places are vtterly deſtroyed, the houſe of *Zacheus* nor the Sycomer tree is no more to bee ſeene in that place: onely the place is to bee ſeene where our Sauiour reſtored the blind man to ſight, when he cried after him, *Lord thou ſonne of* Dauid *haue mercie vpon mee*, *Luc.* 18. Alſo although this countrey throughout be very fruitfull and pleaſant, yet is it nothing ſo fertile & pleaſant as it was when the children of Iſrael dwelt there; for the Roſes of Iericho are no more to be found there, but rather in a village ſixteene miles beyond Iordan towards the Eaſt, and although they ſtand ſo farre diſtant off, yet they

they retaine their ancient name. Betweene Ieruſalem and Iericho, there is a deſart or wilderneſſe, which by the inhabitants of the Holy Land is called Quarentena, where the man of which Chriſt ſpeaketh fel among theeues, *Luk.* 10. There is in the ſame place at this day great theeuing and many robberies committed, as *Brittenbacchus* ſaith. In this place alſo there is to bee ſeene the riuer Cherith, where the Rauens fed *Eliah*, 1. *Reg.* 17. Neere to Iericho alſo is found the riuer, the water whereof *Eliſæus* made ſweet by ſtinging in of Salt, whereas before it was bitter; and it remaineth verie pleaſant and ſweet to this day, 2. *Reg.* 2.

Of Ephraim.

THis citie is ſo called from the pleaſantneſſe and fruitfulneſſe of the ſoile, being deriued of *Parah, to fructifie*: it lyeth eight miles frō Ieruſalem towards the Northeaſt, iuſt in the way as you goe from thence to Iericho, in the wilderneſſe of Quarentena, cloſe by the riuer Cherith in the Tribe of Beniamin. Here our Sauiour Chriſt, after he had raiſed *Lazarus* from death to life, hid himſelfe with his Diſciples, becauſe the Iews ſought to take away his life by diſceit. The Paſſeouer following, he was made a ſacrifice for the ſinne of man, *Ioh.* 11.

Of Bethania.

THis citie was a Type of the Church, which is alwaies ſubiect to the croſſe, and expoſed to euerie calamitie: and therefore is called Bethania, that is, *the houſe of ſorrow and affliction*; being deriued of *Baith*, *a houſe*, and *Oni*, *affliction*: according to the Prophecie of our Sauiour, who foretold of the afflictions & tribulations which ſhould fall vpon his Church, *You ſhall mourne but you ſhall be comforted, and your griefe ſhall bee turned into ioy.* It was diſtant from Ieruſalem almoſt two miles towards the Southeaſt. *Borchardus* the Monke obſerueth, that cloſe by a Well, about a ſtones caſt out of this towne, there is ſhewed the place where *Martha* met our Sauior Chriſt when he came to Bethania and a little after, called her ſiſter to meet him, *Ioh.* 11. There is ſhewne alſo in this towne the houſe of *Simon* the leaper, where a certaine woman hauing an alabaſter box of precious ointment, poured

poured it on our Sauiors head, not without the great indignation of his Disciples, *Matth.* 26. There is also to be seen the house of *Martha*, to which our Sauiour did oftentimes resort, *Luk.* 10. *Ioh.* 11. & 12. and in that place there is at this day a Church built in honour of those two sisters, which were the sisters of *Lazarus*. There is also seen the sepulchre out of which *Lazarus* was raised from death to life, *Ioh.* 11. which stands close by the said Church, and ouer it is built a chappell of Marble, very decent and comely. The Saracens hold this Chappell in great estimation. You cannot see the citie of Ierusalem from Bethania because of the mount of Oliues, but as soon as you ascend a little hill in the way as you go thence to Ierusalem, you may discerne mount Sion & a part of the citie: then when you are discended from that hill, the citie is againe hidden. After that vpon the left side of the mount of Oliues, some stones cast from Bethpage, you do leaue a small village standing vnder the mountaine of Offence, where *Salomon* in times past committed Idolatrie. From this village the Asse and the Colt was brought vnto Christ. Not farre from thence, vpon the South side as you goe vpon the mount of Oliues, you come vnto the place where Christ mounted vpon the Asse, as we reade *Matth.* 21. And a little after you may see the whole citie of Ierusalem, with *Salomons* Temple, and the Church of the holy sepulchre, with many other holy places. Then as you discend from the top of the mount of Oliues, you may see the place where the multitude cryed, *Hosanna, blessed be he that commeth in the name of the Lord.* And in this discent also our Sauiour Christ wept ouer Ierusalem, saying, *O Ierusalem, Ierusalem, how often would I haue gathered thee vnder my wing as a Hen gathereth her Chickens, but thou wouldest not?*

Of Bethpage.

BEthpage standeth vpon the right hand of the way towards the East, as you goe from Bethania to Ierusalem; and as S. *Ierom* saith, was somtimes a habitation of the Priests, which at their appointed times went vp to Ierusalem to minister to the Lord. It was so called because of the multitude of Figgs that grow there:

for *Pagim* signifies a *Figge*, *Cant.* 2. Bethpage is a notable type of the Church, for that ought likewise to be fruitfull, and to bring forth sweet Figges, that is, good workes, and many other comfortable vertues, that so men in their afflictions might be comforted. As it is thought, the Fig-tree that our Sauiour Christ cursed because it wanted fruit, stood not farre from Bethpage, *Matth.* 21. *Marke* 11. Wherefore let vs take heed that wee be not like that fruitlesse Fig-tree, couered onely (like our forefathers *Adam* and *Eue*) with leaues, and bearing no fruit, *Gen.* 3. lest so Gods curse fall vpon vs, and we be thrust out of eternall happinesse, *Matth.* 3.

Of the Castle from whence the Asse and the Colt were brought vpon which our Sauiour rode to Ierusalem.

THis Castle (as *Adamus Risnerus* saith) was a certaine Hold compassed about with strong walls, and within beautified with a faire pallace, supported with goodly columnes: it stood not farre from the mount of Oliues, iust in the deuiding of the way as you goe from Bethania to Ierusalem; for there goes one way to the fountain gate, and another to the valley of Gehinnon. In the Hebrew text it is called *Tirah*, as you may reade in *Matthew*, which signifieth not onely *a Castle*, but *a firme and sure building, with good decorum and order*: for *Tor* signifies *a circular order*. It is credible that this Hold was a resting place, and that the Asse and the Colt were tyed in the way, for this cause, that if by chance any trauellers were wearie (by reason of the tediousnesse of their iourney) they might hire them for certaine houres to carrie them ouer the mount of Oliues, and so returne them backe againe. The Alligoricall meaning of this Asse and the Colt, according to the opinion of many learned men, signifies the people of the Iewes, who were burthened with *Moses* lawes: and the Asses Colt signifies the rest of the Gentiles, which were not charged with the burthen of *Moses* law, but tyed onely to the law of nature. So we also like trauellers and strangers in this miserable world, are tyed to the afflictions and calamities thereof, standing in two wayes, expecting the death of the bodie, and libertie of the

the soule; then our Sauior Christ commeth in peace and looseth this bond of death, (as the Apostle saith, *Rom.* 7.) and bringeth vs to that heauenly Ierusalem, eternal ioy, according to that of Saint *Paul* in the first of the *Philippians*, *I desire to be loosed and to bee with our Lord Iesus Christ.*

Of the mount of Olives.

ABout halfe a mile and a furlong from Ierusalem towards the East, stood the mount of Oliues, verie fruitfull and pleasant, bringing forth Oliues, Palmes, Figs, Gossumpine, & many other notable fruits, but principally Palmes and Oliues, of which the mountaine taketh the name. It is said in *Pliny*, *lib.* 16. *cap.* 19. that these Oliue and Palme trees do neuer lose their leaues, and are greene both Winter and Summer. Saint *Austen* calleth it, *The mountaine of vnction*, because of the fertilitie and pleasantnesse of it: also, *The mountaine of health*, because it bringeth forth Oyles and many other plants necessarie for Physicke: also, *The mountain of light*; first, because it lieth vpon the East, so that the Sunne shineth in the morning verie pleasantly vpon it, and in the euening when it setteth, the beames thereof reflecting vpon the Temple of Ierusalem, casteth a beautifull light to this Mount: secondly, because it bringeth forth Oyle, which is the nourishment and life of light: thirdly, because it was beautified with the gracious presence of our blessed Lord and Sauiour Christ, which is the Day-starre and light of the Church, rising vp on high to enlighten all those which shall be called vnto eternall happinesse. For which cause it typically representeth the Church, which is the light of the world, wherein are found many Christians that bring forth pleasant fruit, (good workes) relieuing the necessitie of such as are in want, comforting the afflicted, and patiently supporting the calamitie and miserie of this world, that so they might triumphantly reioyce with Christ in that heauenly citie of Ierusalem.

What things *Zacharias* hath spoken of this mount, in his last chapter, is to be vnderstood of the preaching of the Gospell, and propagation of the Church through all the world. Saint *Ierom*

saith in his Epitaph vpon S. *Paul*, That vpon this hill the Iewes commonly burnt the red Cow, with the ashes whereof the people of God being sprinckled, they were purified and sanctified,: of which you may read *Num. 19. Heb. 9.*

Hellen the Empresse, mother to that godly Emperor *Constantine* the great, about the yere of our Lord 332, caused a faire & beautiful church to be built vpon this Mount, iust in the place where our blessed Lord and Sauiour Christ ascended vp into heauen. It was built round, all of white polished marble: vpon the top thereof there is no roof, but a window, euen as if Christ should ascend through it, as *Eusebius* saith in the life of the Emperor *Constantine* the great, *lib. 3. cap. 40.* The same S. *Ierom* affirmeth, in his booke *de locis Hebraicis.* He also saith, That the inhabitants of the Holy land take vpon them to shew in this Church, the impression of the feet of our Sauiour Christ, which hapned as they say, iust at such time as he ascended vp into heauen: out of which, trauellers & pilgrims take sand to carry with them as a holy relicke, though indeed it is verily to bee thought, that they were feet made in stone by antient Monkes, thereby to get money from such as resorted thither vpon deuotion; for looke how oft pilgrimes take thence the sand, they are presently filled againe: from whence may be gathered, that there is no sand naturally there. Euery man therefore ought to embrace a neerer way to saluation, than to follow these monkish fables; and to seeke Christ in the holy Scripture, not vpon the Mount of Oliues, or amongst sand: for since the graue could not containe him, the mount of Oliues cannot hold him, who now sitteth at the right hand of his father, in power and eternall glorie: but rather if we be desirous to see the footsteps of Christ, let vs seeke them in the church, which is dispersed through the world; wherein wee are sufficiently taught how wee should follow him.

The Palme is a famous tree which bringeth forth Dates; and is so called because vpon the top the boughes are thick & round, extending out like fingers; from whence it is called *Dactylus*, that is, *a finger.*

of

Of Gethsamene.

THis was a village scituated at the foot of the mount of Oliues, in a pleasant and fruitfull place. Neere vnto this village, as Saint *Augustine* obserueth there were many pleasant gardens which gaue forth verie sweete and delectable sauors; vnto which place Christ & his Disciples did oftentimes resort, as the Euangelist *Luc. cap. 22.* obserueth. It was so called from the presling foorth of oyle; for *Gathath Geth*, signifies a *Presse*, and *Schamen*, *Oyle*. In this place the heart of our Sauiour Christ was so presst with affliction that hee sweat drops of bloud: By which bloud the sinnes of our soules are washed away, & we that were wounded are made whole, as with a most precious balsome *Isa. 53.*

Helen the Empresse, in an Orchard close by this towne, set vp a faire and beautifull Church, ouer the sepulchre of the Virgin *Mary*, which she called By the name of the mother of God, *Niceph lib. 2. cap. 30.* It is said that this sepulchre remaineth to this day in this Church, made of white polished marble, standing about eight and fortie steps vnder ground, being something wider than the sepulchre of Christ: in it there is two doors, one to goe in, another to goe out. But whether this be the right sepulchre of the blessed Virgin, it concerneth vs not, sith it appertaineth not to our saluation, neither is mentioned in the holy Scriptures: but if any man bee desirous to be further satisfied in it, let him reade *Nicephorus*, who makes mention of that and her ascension, both in my opinion of like credit; because, I suppose, that Saint *Luke* (who wrote the Acts of the Apostles, and liued in those times) would not haue omitted so memorable an action. But to returne to the Garden of Gethsamene. About some fiftie paces towards the East of this sepulchre of the blessed Virgin, close by the foote of the mount of Oliues, stands a certain chappell, iust in the place where sometimes the town of Gethsamene stood. Not far from this chappell is shewne a certaine hollow place vnder a rocke, where the inhabitants say our Sauiour sweat dropps of bloud. They also shew a certaine stone whereon the Angels stood which comforted our Sauiour. Discending thence about a stones cast,

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they shew vnto Pilgrims a place close by the caue in the mount of Oliues, where *Peter*, *Iames*, & *Iohn*, sate when our Sauiour was in his agonie. They also shew the place where *Peter* cut off *Malchas* eare. There is to be seene a memorable place where *Iudas* betrayed our Sauiour with a kisse, when he diliuered him to the Iewes. Not farre off is to be seene the place where the Iewes fel backward when our Sauiour askt them, *Whom seeke yee?* Besides many other things (if *Borchardus* may be credited) as the impression of his haire and head vpon a stone; and of his finger, as if it had been in waxe, vpon a rocke: and in the place where he prayed, of his hands and knees, which are so firme in stone that they cannot bee defaced with any instrument. But there haue beene many in this place since these times, which haue seene none of these things: from whence may be gathered, that they haue bin idle delusions vsed by ancient monkes to get money from Pilgrims and strangers; and I haue here remembred them, that others knowing these, may beware of the like fallacies and deceits purposely inuented for lucres sake.

This garden of Gethsamene is credibly thought to haue been planted in former times, by the Kings, *Dauid* and *Solomon*; but increased & inlarged by other succeeding Princes, that there, they might recreate themselues, & receiue some content by the fruits of the earth. But on the contrarie, that great King the annointed of the Lord, our blessed Sauiour, in this place of pleasure, this paradise of the Iewes, was constrained to vndergoe that almost vnsupportable passion, to make vs partakers of that heauenly paradise and place of pleasure.

Not far from hence is to bee seene the place where *Iudas* hanged himselfe: and a little from that, the field of Akeldoma, which was bought with the thirtie Siluerlings for which *Iudas* betraied Christ. This field (by the appointment of the Empresse *Hellen*) was compassed about with foure walls, in the maner of a tower: vpon the top whereof there are seuen distinct doores, like windowes, by which the dead bodies of Christians are let downe into it: it is fiftie foot wide, and seuentie two long. It standeth not farre from the valley of Hinnon towards the East, and vpon the South side of Mount Sion in Ierusalem, &c.

Of Kidron or Cedron.

THis brooke was so called because of the blackneſſe of the water, being deriued of *Kadar*, *to waxe backe*. The Mountaine whence it firſt riſeth, ſtands not farre from Ieruſalem towards the South; from whence it runneth thorough the vally of *Iehoſophat* (which vale being very fat and fertile, changeth the colour of the water, and makes it looke blacke) and ſo thorough Ieruſalem; then paſſing towards the Eaſt ouer a cliffe of Mount Oliuet, it falleth into the Lake of Aſphaltites. When there falls any ſtore of raine the channell is verie full, but in Summer it is oftentimes drie with the extremitie of heat. Ouer this brooke *Dauid* paſſed when he was perſecuted by his ſonne *Abſalon*. 2. *Sam.* 16; and our Sauiour Christ when hee dranke of the Riuer in the way, that is, when he ſuffered, vpon the croſſe for the ſin of man, according to that ſaying of the Pſalmiſt, *Pſal.* 69. *Saue me O God, becauſe the waters are entred euen into my ſoule.*

Of Mount Caluarie.

THis mountaine, according to the common opinion, was ſo called of dead mens skuls, or the skuls of ſuch who were put to death for ſome capitall offence. It ſtood vpon the Weſt ſide of Ieruſalem as you goe out at the ancient Gate, and is a part of mount Gihon. At this day it ſtandeth within the citie of Ieruſalem, together with the ſepulchre of our Sauiour: & vpon it is built a faire Church, which is ioyned vnto the Church of the holy Sepulchre, beeing as it were a Quire vnto it: But it ſtandeth ſomewhat lower. It is built all of marble, and the inſide is all poliſhed and wrought verie curiouſly. It is alſo paued with the ſame ſtone. Within it, is ſeene a piece of the piller of ſtone, to which they ſay Chriſt was tyed when he was whipped: in which ſtone are to be ſeene certaine red ſpects, as if they had bin dropps of bloud; & theſe alſo (they ſay) were the bloud of Chriſt when he was ſcourged; beſides many other things, of which you may reade at the beginning of this treatiſe in the diſcription of Ieruſalem as it is at this day.

The description of the holy Sepulchre.

THe Sepulchre of Christ stood vpon the West side of Ierusalem, close by mount Golgatha, in the garden of *Ioseph* of Arimathea; for it was the custome of the Iewes to build their tombs or sepulchres, in their Orchards and Gardens; and beautifie and adorne them with Lillies, Roses and other flowers, on purpose to put them in minde of their mortalitie, according to that of *Dauid*, Psal. 102. *The dayes of man are like grasse, as a flower of the field so flourisheth he: for the wind goeth ouer it & it is gone, and the place thereof shal know it no more.* And for this cause the Iewes, but especially the kings, would be buried in their gardens; so *Ioseph*, a good and iust man, following this custome, had hewed him out of a rocke a new monument, in which there had been no man laid; that so when he walked into the Garden to take the aire, he might bee put in mind of his mortalitie. In this monument our Sauiour Christ was buried: And from this place vpon the third day early in the morning, he rose; to the terror and astonishment of such as watched the sepulchre. From whence may be gathered, That as our first parents, *Adam* and *Eue*, trespassed against God, and lost felicitie in a garden; so Christ the sonne of God in a Garden made satisfaction for that sinne, restored vs againe to grace, and made vs capable of heauenly felicitie. This sepulchre (as it is described by S. *Iohn*, when he went with S. *Peter*, to see if that notable miracle of the resurrection were true) was like a litle chappel, the doore therof being vpon the outside, & was but one roome without any diuision, so that a man might see all that was within it: for he saith, *Ioh.* 20. That he did not goe in, but lookt in, and saw the linnin clothes where they lay wrapped vp: from whence may be concluded, that that sepulchre which is now extant (howsoeuer perhaps it may stand in the same place) is not the same sepulchre wherein our Sauiour Christ was buried: for it is described to be foure square, to be opē at the top, to haue within it two vaults (an inward and an outward) and that you discend to it by staires, as you may read at the beginning of this treatise; which description doth not agree with that of S. *Iohns*. Againe S. *Iohn* saith, that they rolled a great stone to the doore of the sepulchre,

chre, did not lay it vpon the top of it. Also *Eusebius* and *Nicephorus* affirme, that the Pagans and other heathen people filled vp the Sepulchre of Christ with earth, and built vp in the place the Temple of *Venus*, and in it put her image, where she was worshipped a long time after, vntill such time as that godly Empresse *Hellen* caused that Temple to bee abolished, and the sepulchre clensed and purified. Afterwards at her instigation, *Constantine* the Great (who was her sonne) built vp in the verie same place a faire and goodly Church in memorie of our Sauiour, and bestowed great cost both in the workmanship, and in beautifying it with gold and siluer. This Temple (as it was before it was destroyed by the Saracens) is said to bee built all of white polished marble, and beautified with stones of diuers colours, guilt with gold and siluer, couered on the outside with lead to withstand the stormes and showers of raine that happened; but the inside was guilt all with splendant and refulgent gold, which cast a wonderfull lustre vpon the beholders. On either side of it were two walking galleries, one aboue, which was close; and another below, which was open; extending themselues the length of the sanctu rie; all the roofe and valt being couered ouer with gold and ar ificiall worke: the one being supported with pillars of Marble, the other with posts of wood plated with siluer. There were also three gates towards the East, very fitly and fairely disposed, by which the multitude that resorte thither, go in & out: within these, there stood an arch, representing after a sort the Hemisphære of the Heauens, extended to the top of the sanctuarie like a circle, girded about with twelue pillars of equal bignesse, representing the twelue Apostles, and vpon the top of this arch were placed cups of siluer, beautifully burnished. All which the said Emperor dedicated to God for a monument.

There were many other memorable things that did belong to this Temple, which were admirable to look on, all which as you came vp the high street from the market place, were presented to your view; a stately sight, the like whereof those parts did not affoord. This temple was built by the Emperor *Constantine*, *an. D.* 333. Venerable *Bead*, who was a doctor of Diuinity, & liued in England 700 yeares after Christ, describeth the holy sepulchre

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after this manner: This Sepulchre ouer-head was ſomething round,& ſo high that a man could ſcarce touch it with his hand; ſtanding in that rocke which extendeth it ſelfe from mount Caluarie into the Garden of *Ioſeph* of Arimathea: repreſenting in forme,a little chappell; the entrance thereinto was towards the Eaſt. Aud further hee addeth, that they which went into this vaile, found on the right hand towards the North, a ſtone tombe which reſembled a coffin, ſcituated in the pauement, ioyning to the wall; which ſtone coffin was of a mixt colour, that is,white and red,being ſeuen foot long,and three haudfulls high. This deſcription venerable *Bede* receiued from certaine Monkes, that went vpon deuotion to Ieruſalem to viſite this Sepulchre: but ſince, it hath beene diuers times deſtroyed and polluted by the Turkes and other heathen people. From whence may be gathered,that the Sepulchre which is now ſtanding and ſhewed vnto Pilgrims, is ſome new deuice of Monkes to get money of ſtrangers, and procure a kind of blind deuotion in the hearts of ignorant people: wherefore as the Angell ſaid, *Marke* 16. Let vs not ſeeke Chriſt any longer amongſt the dead, or in the graue,but in his holy Church, where the liuely portraiture of his diuine preſence is ſet forth vnto vs: that ſo we may be made partakers with him hereafter in that place of eternall glorie. Concerning the reſidue of this deſcription you may ſee it before.

Of Emmaus.

THis citie or caſtle of Emmaus, is diſtant from Ieruſalem almoſt eight miles towards the Northweſt. It ſignifies *the mother of fortitude*; being deriued of *Em*, *a mother*; and *Viz*, which the Hebrewes call *Fortitude*. It ſtood where three ſeuerall waies were, that ſo it might ſerue for a direction to paſſengers. From whence *Melanction* ſaith that it was a notable type of the Church, which is our true mother, ſhewing vs the way vnto eternall life. And although it be but little, and the number in it few, yet it is ſtrong. As the caſtle,though it were ſmall,yet it is almoſt inuincible; & for that cauſe called *the mother of ſtrength*, as the Church is called *the mother of the righteous*, againſt which the gates of hell ſhall not be able to preuaile.

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In the time of *Iudas Macchabeus* (though it was then a ſmall citie) it was numbred amongſt the greateſt cities of Iuda, becauſe of the ſcituation and ſtrength of it. To this place our Sauiour trauelled from Ieruſalem the ſame day that hee aroſe from the dead, *Luc.* 24.

In the time of the Romans warres in Iudæa, this citie was wonderfully defaced and ruined by the ſouldiers of *Tiberius Maximus* (who was chiefe Captaine in this countrey, in the abſence of *Titus Veſpaſian*,) but yet not vtterly aboliſhed; for about a hundred and fifty yeares after, *Heliogabolus* Emperour of Rome cauſed it to be rebuilded, and called by the name of Nicopolis, that is, *the citie of victorie*. Not farre from Emmaus there was an Inne, or a place to which ſtrangers might reſort, and there three waies met; two went of either ſide the Towne, and one thorough it: in this place the two Diſciples conſtrained our bleſſed Sauiour to ſtay with them, becauſe it was then about Sunnne-ſet. Neere vnto this Inne *Nicephorus* and *Zozemenus* ſay (in their Eccleſiaſticall Hiſtorie) there was a Spring or Well of that admirable vertue, that if eyther man or beaſt that was infirme and ſicke did drinke of the water therof, they were immediately reſtored to their former health. The reaſon that theſe Authors haue for it (becauſe they are impertinent) I willingly omit.

But to return to the citie of Emmaus, as it is now called Nicopolis, being ſcituated eight miles from Ieruſalem towards the Northeaſt, in the way as you goe thence to Ioppa: the countrey round about it being very fertile and pleaſant, by reaſon of the riuers and ſprings wherewith it is watered, as *Pliny* ſaith *l.* 5. *c.* 14. and much altered from that which it was in times paſt: but becauſe you may reade more of this city in *Pliny*, as it is at this day, and in *Nicephorus* and *Euſebius*, I leaue to ſpeake further of it.

Of Simon *of Cyrene.*

THis *Simon* which carried the Croſſe of our Sauiour Chriſt, was born in Kir, a citie in Africa, ſcituated 16 miles from Ieruſalem towards the Weſt, *Matth.* 27. *Luke* 23. In which citie *Tig-*

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lath Phalasser Emperour of the Assirians planted many of the inhabitants of Damascus, after he had conquered that city, 2. *King.* 16. This city and the country round about it, by reason of these new inhabitants, by little and little changed the name: and whereas in former times it was called Kir, in the time of our Sauiour it was commonly called Cyrene, and this man (of that countrey) *Simon* of *Cyrene*. At this day it is a strong and beautifull citie, scituated betweene Marcotides and Zeugitania: at first built by *Battus*, whom *Callimachus* the Poet claimeth to be his progenitor. This *Battus* was a mightie king in Africa, but was one that had a great impediment in his speech, insomuch that many thinke this word βατταρίζειν to haue been originally vsed by him, and by none other. Afterward (as is said) *Tiglah Phalasser* hauing obtained the iurisdiction of this citie, planted the people of Damascus in it: and they obtaining some power there, continued till a long time after Christ, and imbraced the religion of the Iewes, built vp Synagogues, and dispersed that law in many parts of those quarters. There were some of this countrey that opposed that holy Martyr *Stephen*, and were consenting to his death. There were many learned men in it, as *Eratosthenes* the Mathematician, *Callimachus* the Poet (both which were had in great estimation among the Ægiptians) *Carneades* also the Academean, *Cronus Apollonius*, and *Hegesias* the Philosopher (of whom *Cicero* speaketh in the first booke of his Tusculans) and *Eratosthenes* the Historian, who was sonne of *Agaclis*. *Salust* sayth, that this citie in his time was so mightie, that it maintained war against the Carthagenians for their bounds and limits of their fields and grounds, a long time; and *Iustine lib.* 39. That they maintained warre against two nations, the Phœnes, and the Ægiptians: in which Warres they gaue *Aprius*, the King of the Ægyptians, such a mightie ouerthrow, that there were verie few of his armie that returned into his countrie with him, as *Herodot.* affirmeth, *lib.* 4. there were also many great Princes that ruled in this city, of which because you may reade in diuers other authors more at large, I omit to speake of them.

of

Of Ioſeph *of Arimathea who buried Chriſt.*

THis *Ioſeph* which cauſed our Sauior Chriſt to be buried in his garden, was a rich man, vpright & iuſt in all his actions, a Senator of Ieruſalem, and one that expected the Kingdome of God, borne at Arimathea a citie of the Iewes, *Luc.* 23. This Citie was ſometime called Ramathaim Sophim, and ſometime Ramah, becauſe it was ſcituated in a high place, and in times paſt was a faire citie ſtanding 16 miles from Ieruſalem towards the Northweſt, the deſcription whereof you may read before. At this day it is called Ramalea, being nothing ſo faire as it was, but like a countrie towne, the houſes being careleſſely diſperſed here and there, lying without walls or bulwarkes to defend it; notwithſtanding the antient ruines of the former citie is to bee ſeene euen at this day. There is alſo a great Inne or reſting place for ſtrangers, hauing within it many roomes for the receit of paſſengers, & a well of very ſweet water. This houſe was firſt purchaſed at the charge of *Philip* Duke of Burgondie, and by him committed to the protection of the Monkes of Mount Sion, by whom it is at this day made an hoſpitall, wherein Pilgrimes, trauellers, and ſtrangers are entertained and find much reliefe. In an inward Orchard belonging to this hoſpitall, there is a faire plot of ground that bringeth forth great aboundance of Aloes, of which there is often mention in the holy Scriptures, but in more eſpecially *Pſalme* 48. *Thy garments ſmell of Aloes and Caſſia, when thou commeſt out of thy Iuorie pallaces where they haue made thee glad.*

Nichodemus a prince of the Iewes, together with *Ioſeph* of Arimathea, brought with them an hundreth pound of Aloes mixed with Myrrhe, to embalme the bodie of our Sauiour Chriſt, when they had begged it of *Pilat*, before they buried it, *Ioh.* 19. Myrrh is a kind of gum that iſſueth out of a tree that groweth in the Eaſt countries, but principally in Arabia: the tree out of which it iſſueth is commonly two yards and a halfe high, with ſome pricks vpon it, the barke whereof being cut, there iſſueth out of it drops like teares, which congealeth into a gum, and is called Mirrh: the principall vertue that it hath, is to keepe the bodies of the Dead

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incorruptible, ſee *Pli. li.* 12. *cap.* 15 & 16. In Arabia fœlix there is ſuch aboundance of ſweet Mirrhe, Frankincenſe, and other odoriferous gums, that ſuch as ſaile in the red ſea may eaſily ſmell the ſauour of them. There is alſo found in the holy Land Mirrhe and Aloes. Aloes is the juyce of a certaine bitter hearbe, which by ſome is called *Euerlining*: it killeth the wormes, and preſerueth from putrifaction; it is alſo good for the ſight. There is to be gathered in India, Arabia, and the Holy land, a certaine hearbe of an extraordinarie ſweet ſmel, with leaues broad, fat, & juycie, which being preſt yeeldeth more Aloes than honey; from whence this metaphoricall prouerbe is vſed, *Quod plus moleſtiæ quam voluptatis gignit*, that is, more troubleſome than profitable. You may read alſo in *Plautus*, that the life of man taſteth more of Aloes than honey. And *Iuvenal* ſpeaking of an euill wife, ſaith, ſhe hath more of Aloes than honey. So *Euripides*, Euery ſweet hath his ſowre. So alſo the holy Croſſe ſeemeth to haue more of Aloes than honie, notwithſtanding it preſerueth vs from eternall corruption, and killeth the venomous worms of conſcience, clenſeth vs from our ſinnes, and freeth vs from the feare of the Diuel & eternall death, that ſo we might be recreated, and by the faith of our Sauiour be raiſed vp at the laſt day, and pertake with him in his euerlaſting kingdome: according to that of *Iohannes Taulerus*, *Where the croſſe, there the light; where temptation, there prayer and regeneration, &c.*

The trauels of Peter.

IN the 35 yeare after the natiuitie of Chriſt, about the moneth of Ianuarie, and a little before the conuerſion of the Apoſtle *Paul*; *Peter* and *Iohn* were ſent from Ieruſalem to Samaria, which was 32 miles, that the Samaritans might receiue that admirable gift of the Holy-Ghoſt, & there they diſputed with *Simon Magus*, *Act.* 8.

From Samaria they returned backe againe to Ieruſalem, which was 32 miles. In this journey they went to diuers townes of the Sama-

Samaritans, teaching and preaching vnto them the doctrine of the Goſpell, *Act.* 8.

In the ſixt yeare after the reſurrection of Chriſt, *Peter* went to Lidda, which was diſtant from Ieruſalem twentie miles towards the Northeaſt; where he cured *Æneas*, who had lien ſicke eight yeares of the Palſie vpon his bed, *Acts* 9.

From thence he went to Ioppa, which was three miles: here he raiſed *Tabitha* from death, *Act.* 9.

In the ſeuenth yeare after the reſurrection of Chriſt, *Peter* went from Ioppa and came to Cæſarea Strato, which was ſix and thirtie miles: where hee preached the Goſpell to *Cornelius* the Centurion, and baptized him and his whole familie, *Acts* 10. *Clemens Recogn. lib.* 9.

From Cæſarea he returned to Ieruſalem, which was 32 miles; where being accuſed for going to the Gentiles, he accuſeth himſelfe, *Acts* 11.

In the eleuenth yeare after the reſurrection of Chriſt, he was caſt into priſon, and ſet at libertie by an Angell of God, *Act.* 12. So he went ſecretly from Ieruſalem (as it was thought) into the deſart, or to ſome other vnknowne place: vpon the ſecond day of Auguſt in the ſame yeare, *Herod Agrippa* king of the Iewes was ſtrucke by an Angell of God at Cæſarea, and he was deuoured of wormes, *Acts* 12. *Ioſep. Antiq. lib.* 19. *cap.* 4.

After, *Herod Agrippa* being dead and buried, *Peter* returned to Ieruſalem, where hee was in Councell with the reſt of the Apoſtles, about ſixteene yeares after the reſurrection of Chriſt, and fourteen after the conuerſion of *Paul. Gal.* 2. *Act.* 15. See alſo *Beda* vpon the Acts of the Apoſtles.

In the ſeuenteenth yeare after the reſurrection of Chriſt, *Peter* went from Ieruſalem & came to Antiochia in Syria, which iourney was 280 miles: there *Paul* reſiſted him, *Gal.* 2.

From Antiochia he went to Babylon in Ægypt, where hee wrote his firſt Epiſtle: this iourney was 520 miles. So all his Trauels which are mentioned in the Scripture were 955 miles.

Allegations

Allegations of the Author to proue that Peter *was neuer at Rome.*

BVt that *Peter* was twentie fiue yeares ſeuen moneths and fiue dayes Biſhop and chiefe Prieſt at Rome, cannot bee proued by the teſtimonie of the Scripture, and is vtterly repugnant to the ſupputation and true accompt of the times. Firſt, becauſe it is manifeſt by that which hath been ſaid, that he continued at Ieruſalem & in Iudea during the time that *Tiberius*, *Caligula*, and *Claudius* were Emperours of Rome. And ſhortly after the martyrdome of *Steuen*, he and *Iohn* were ſent into Samaria, that the Samaritans might alſo receiue the gift of the holy Ghoſt, *Act.* 8. *Paul* alſo in the third yeare after his conuerſion, came to Ieruſalem, and there ſpoke with *Peter*, and remained with him fifteene daies, *Acts* 9. *Gal.* 1. Fourteene daies after the conuerſion of *Paul*, *Peter* was at the Apoſtolicall Councell held in Ieruſalem; and there, with *Iames* and *Iohn* gaue the right hand of fellowſhip to *Paul* and *Barnabas*, that they ſhould goe and preach the Goſpell vnto the Gentiles; and that hee and the reſt would goe vnto the Iewes and thoſe that were circumciſed, *Gal.* 2. In the time of *Claudius Cæſar*, *Peter* was committed to priſon by *Herod Agrippa* in Ieruſalem, and miraculouſly deliuered by the Angel of God, *Act.* 10. In the ninth yeare of *Claudius Cæſar*, *Peter* was at Antiochia in Syria, where *Paul* reſiſted him to his face, *Gal.* 2. All theſe things manifeſtly proue that the Apoſtle *Peter* was not at Rome at ſuch time as any of theſe three, *viz. Tiberius*, *Caligula*, and *Claudius* were Emperors; but either in Ieruſalem, or elſe at Antiochia in Syria.

Secondly, it may exactly bee made euident out of the holy Scriptures, that *Peter* was not at Rome in the time of *Nero*. For in the ſecond yere of *Nero*, *Paul* wrote his Epiſtle to the Romans, and ſent it from Corinth by the hand of *Phebe*: in which Epiſtle he ſaluteth all his friends which he had in that citie, by name, as by the concluſion of the Epiſtle more plainely appeareth; but there is no mention of the Apoſtle *Peter*, who (if at that time Biſhop

ſhop of that place,)ſurely ſhould not haue beene omitted. Alſo in the fift yeare of *Nero*, *Paul* being then in priſon at Rome, wrote his Epiſtles to the Galathians, Epheſians, Philippians, Coloſſians, and to *Philemon*, and in the concluſion of theſe Epiſtles hee expreſly nominateth all his friends that he had in Rome, but yet he maketh no mention of *Peter*. And when hee was the ſecond time in priſon vnder *Nero*, in the laſt yeare of the raigne of this Emperour, he wrote from Rome his ſecond Epiſtle to *Timothie*, being a litle before his death, at the end of which Epiſt. he plainly ſhewes that he had no companion there but *Luke*, 2. *Tim.* 4. From whence it is manifeſt, that *Peter* during all the Pilgrimage & life of *Paul*, was neuer at Rome; how then could it poſſible bee, that *Peter* ſhould be Biſhop of Rome for the ſpace of almoſt twentie and ſixe yeares? Truely there are many learned men, and they alſo of great iudgement, which doe hold this opinion falſe, and vtterly repugnant to the holy Scripture, neither can bee proued by any good authors or hiſtories. But if *Peter* were euer at Rome, hee came thither after the laſt impriſonment of *Paul*, and a few daies before his martyrdom: becauſe (as *Onuphrius* ſaith in *Comment. faſtor. lib.* 2. *Euſebius* alſo *lib.* 2. *cap.* 22. and *Tertullian contra Marcion.*) that *Peter* and *Paul*, in the fiue and thirtieth yeare after the reſurrection of Chriſt, and vpon the third day of the Calends of Iuly (*C. Fonteius Capitonius*, & *C. Iulius Ruſus* being then Conſuls of Rome) were crowned with the wreathe of martyrdome, & with their blood ſealed the truth of the Goſpell. But there are others that are of opinion, That *Peter* neuer came at Rome, but that he was crucified at Ieruſalem by the command of King *Agrippa*; others ſay, at Babylon. But becauſe it is a thing doubtfull, and not greatly materiall, I leaue it to the Readers conſideration.

Of the townes and places to which hee trauelled.

Of Samaria.

BEcauſe I haue before briefly intreated of the beginning and foundation of this citie, I ſhall not need here again to repeate it. I will now therefore ſhew the end of it, which was principally cauſed by the obſtinacie of the inhabitants, who refuſing the do-

ctrine & propheſie of *Elias* and *Eliſæus*, imbraced and followed ſtrange gods, & offered incenſe vnto Idols; whereby the wrath of God was kindled againſt them, inſomuch that hee left this goodly citie as a prey to the Gentiles & forraine nations, that carried the people thereof into captiuitie, where for a long time they remained in great miſerie.

After the firſt deſolation, becauſe the countrey round about this citie was very fertile & pleaſant, abounding with ſprings, riuers, vines, oliue gardens, mountains, fruitfull valleys, faire cities, and ſtrong caſtles & townes; *Herod Aſcalonites* (that great King of the Iewes, who put to death the innocent children) reedified it, ſet vp may goodly buildings beautified with marble pillers and pleaſant walks: & alſo in the circuit of the kings houſe, & vnder the buildings of the nobilitie in the common Market place, the houſes and vaults were ſupported with marble pillers, according to the maner of the Iewes. The Pallace (called the K. houſe) ſtood in the midſt of the citie, vpon the top of the mountain: and round about it there were diuers other buidings ſet vp, but much lower, euen about the diſcent of the mountaine; yet ſo ſcituated, that the inhabitants might ſee out of their houſes the countrey round about. Then cloſe to the Pallace in the vpper part of the citie, he cauſed a Temple to be built in honour of *Auguſtus*. Thus hauing finiſhed the inſide, he compaſt it about with a mighty wal, and vpon that placed many turrets: and then to flatter *Auguſtus*, called it by the name of Sebaſten, which amongſt the Græcians ſignifies *Auguſtum & venerabilem principem*. Now although this citie was very glorious and ſpacious in thoſe times (for it was three miles about) yet at this day it is vtterly ruined & deſtroyed, inſomuch, that there is not a houſe ſtanding, two Churches onely excepted, which were built in honour of S. *Iohn* Baptiſt: and the chiefe of theſe, which was the Cathedrall Church, the Saracens haue conuerted to their vſe, ſo that at this day *Mahomet* is worſhipped in it. In this ſtood the ſepulchre of S. *Iohn* Baptiſt, cut out in marble, like the ſepulchre of Chriſt, where (as *Ierom* ſaith) he lieth buried betweene *Eliſha* and *Obediah* the Prophets. This Church ſtands vpon the ſide of the mountaine, in the diſcent.

The Saracens do principally reuerence S. *Iohn* Baptiſt next after

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ter Christ, and they affirme the Virgin *Mary* to haue conceiued by the holy Spirit, & not by the seed of man; that S. *Iohn* was the greatest Prophet (except Christ) that euer was: they also beleeue Christ to be the sonne of God, but not to bee equall with God; yet they preferre *Mahomet* before them both, because they hold him to be a messenger sent of God, not vnto all men, but only vnto the Saracens and Turkes and their subiects.

The other Church which stood in Samaria, was vpon the top of the mountain, where somtime the Kings Pallace stood: in this Church in times past there dwelt certaine Grecian Monks, which were Christians, and entertained Christian Pilgrimes with great humanitie, and furnished them with many necessaries.

But the citie of Samaria it selfe hath bin so often ouerthrown and brought to such extreame miserie, that almost all the ground where it stood is at this day conuerted into an Oliue garden. So that as that wicked King *Ahab* turned the Vineyard of *Naboth* which stood close by his house, into an Oliue garden; so God in his singular justice hath turned the pallace of that King, and the whole citie wherein hee dwelt (which was the strength of his kingdom) into an oliue garden. There are not so many ruins found through all the land of Iudæa (though there haue bin many worthie cities destroyed) as are in this place at this day. The scituation of this citie was very beautifull, for a man might haue seene from it to the sea of Ioppa and Antipatris; also to Cæsarea Palestina, and through all the mountain of Ephraim, to Ramatha Sophim, and so to Mount Carmel, and the citie of Ptolomais.

Of Lidda.

THis city was scituated not far from Ioppa, vpon the shore of the Mediterranean sea, 20 miles from Ierusalem towards the Northwest. In this city *Peter* healed *Æneas*, which had bin sicke eight yeres of the Palsie. At this day there is nothing to be seen but the church of S. *George*, who was beheaded by *Diocletian* the Emperor, for the profession of the Christian faith. The Grecians call this towne *Diospolis*, that is, *a holy towne*. And the Turkes account Saint *George* for a valiant knight and holy man.

Of Cæsarea Strato.

THis citie was ſcituated vpon the ſhore of the Mediterranean ſea, ſome 32 miles from Ieruſalem towards the North. In ancient times it was called the Tower of Strato, which at firſt was built by Strato who was king of Zidon. But time hauing decayed a great part of it, *Herod Aſcalonita* repaired it, beautified it with white marble, and made it a goodly thing, then called it Cæſarea after the name of *Auguſtus Cæſar*. And that ſhips might lie at anchor there without danger, he cauſed to be builded a faire hauen to oppoſe the violence of the ſea: this hauen was ſo wonderfully contriued, and ſet vp at ſuch a great charge, that it was admirable to looke vpon; for he laid the foundation of it twenty yards vnder water, burying in the Deepe, ſtones of an extraordinarie greatneſſe, ſome, fiftie foot long, eight foot thicke, and ten foot broad, and many of them more. The hauen it ſelfe was beautified with faire buildings and goodly walkes, ſupported with marble pillars, and mounted vp aloft, ſo that you might ſee the ſhips as they were vpon the ſea, and made way to this harbor. The entrance into it was vpon the North, at the mouth thereof there ſtood three mightie Coloſſes vpon marble pillars. He alſo placed vpon the wall of the citie towards the hauen mightie towers, the chiefeſt and faireſt of which hee dedicated to *Druſus*, *Auguſtus* ſonne in law, and called it by the name of the Druſian tower. The buildings that ioyned to this hauen were all of white poliſhed marble, and the ſtreets of the citie were directly towards it; alſo the market place where they bought and ſold was not farre from it. Vpon a little hill cloſe by this port he cauſed a church to bee built in honour of *Auguſtus Cæſar*. This Temple was a very magnificent and ſtately building, and in it hee cauſed the Statue of *Auguſtus* (curiouſly wrought, and caſt iuſt in the figure of *Iupiter Olympius*) to bee erected, and worſhipped it as his god. There are many other ſtately and ſumptuous buildings that were ſet vp by this King; but amongſt the reſt hee beſtowed great coſt vpon the Market place, the Theatre, and the Amphitheatre, which hee wonderfully beautified, and inſtituted certaine games to be there vſed once euerie fiue yeare, in honour of *Auguſtus*, as

Ioſeph.

Ioseph. de Bell. Iud. lib. 1. witnesseth. After the death of this King, *Herod Agrippa* was made King of the Iewes, this Prince, some ten yeares after the resurrection of Christ, caused *Iames* the sonne of *Zebedeus* vpon the fiue & twentieth day of Iuly to be put to death in Ierusalem: and when he perceiued that it was acceptable vnto the Iewes, in the following yeare about the feast of the Passeouer he caused *Peter* to be cast into prison; who by the prayers of the Church was miraculously deliuered, as you may reade, *Acts* 12. A little after, that is, about the moneth of August, this King was stroke by the Angel of the Lord, and dyed miserably: for when he came to Cæsarea Strato, he caused the publique shewes to be verie solemnely practised, and in honour of *Claudius Cæsar* set forth very sumptuous Interludes and Playes; to which feast and shewes all the Nobility and Gentrie of that countrey round about resorted: where the next day very early in the morning, hauing put on a rich and goodly garment made all of cloth of gold, he went into the Theatre, and there according to his vsuall custome sate in a Princely seate, and made an Oration to the inhabitants of Tyre. Now when the Sunne was vp and shone vpon his garments, the rayes therof cast such a reflection vpon the beholders that it dazled their eies, insomuch that they could scarce see. Wherefore those that were his flatterers and hearing his gracious speech, cryed with a loud voice, *O Agrippa bee propitius vnto vs; for although heretofore we feared thee as a man, yet now wee well perceiue that thou art of a more noble and diuine nature.* But when the King (taking delight in these speeches) would not restrain the impious clamors of these flatterers, a little after hee lift vp his head, and vpon the top of a piller hee saw an Owle sitting ouer him: presently he was troubled in his minde, and within a while after hee was struck with an extreame paine in his bowels, insomuch that with a loud voice hee cryed out to his friends, *I whom but now was called your god, am but a man; and him whom you imagined to be immortall must presently die.* These words being ended, they carried him sicke into his Pallace, and it was giuen out that he was dead.

No sooner came this newes to the eares of the vulgar, but they with their wiues and children put on sack-cloth, and fell vpon

the ground with earneſt ſupplications to God to bee mercifull vnto him. But the King looking out of his window and ſeeing them lie thus proſtrate vpon the earth, wailing and weeping, hee could not abſtaine from teares. At the length after hee had beene cruelly tormented by the ſpace of foure dayes, vpon the fift dyed, being the ſecond of Auguſt, the wormes hauing conſumed his guts, and eaten through his bodie. Thus God grieuouſly puniſhed him who had ſo much afflicted the members of the Church of Chriſt: But towards other men, as well ſtrangers as Gentiles, he was milde and courteous. He raigned in the whole almoſt ſeuen yeares; for hee held the Tetrarchy of *Philip* three yeares vnder *Caligula*, and other foure yeares he held the whole kingdome of the Iewes. He died in the eleuenth yeare after the reſurrection, and in the third of *Claudius Cæſar*, being then about 54 yeares of age, *Act.* 22. *Ioſeph. Ant. lib.* 19.

Plinie ſaith that this towne of Cæſaria Strato, was ſometime called Apollonia, but after obtained the name of Cæſarea Paleſtina. Saint *Ierome* ſaith in his Epitaph vpon *Paul*, that in his time (which was 400 yeares after Chriſt) there was to be ſeene in this place the houſe of *Cornelius* the Centurion, whom *Peter* baptized, *Act.* 10. (This *Cornelius* is thought by ſome to haue beene of the familie of the Lentuli in Rome, for they were alſo called Cornelij, as appeareth in Saluſt in the conſpiracie of Cataline: and it may be that this *Cornelius* was that *Lentulus* which wrote to *Tiberius Cæſar* that excellent Epiſtle, concerning the figure, proportion, and perſon of our Lord and Sauiour Ieſus Chriſt.) Alſo the houſe of *Philip* the Deacon, and the chambers of his foure daughters who were Propheteſſes. When *Paul* came vnto this towne, *Agabus* the Prophet came vnto him, who bound his hands and feet with the girdle of *Paul*, ſaying, *The man that oweth this girdle ſhall be thus bound by the Iewes at Ieruſalem, and they ſhall deliuer him into the hands of the Gentiles.* Here hemade a notable ſermon before *Feſtus*, *Agrippa iunior*, and his ſiſter *Bernice*, *Act.* 16.

This towne flouriſhed for a long time after the deſtruction of Ieruſalem, and it was ſcituated in a faire and profitable place, fortified towards the Weſt with the Mediterranean ſea, and to-

towards the East it was compassed about with a lake, in which lake there were great aboundance of Crocodiles, though the water was very sweet and of a great depth. Many godly and religious men were here crowned with the wreath of martyrdom for the profession of the Gospell of Christ; as *Eusebius* Bishop of this towne and of Pamphilius diligently obserueth in his *Ecclesiasticall Historie*. But the Lord did so sharply reuenge the death of these men, that at this day it is vtterly destroyed, and there is not a house left, though in times past it had bin a Bishops See. There was also another towne built by *Philip* the Tetrarch, called Cæsarea Philippi, of which you may read before.

Of Ioppa.

CConcerning this towne I haue alreadie shewed many things in the trauels of *Ionas*, but omitted some which are specified by *Brittenbach*, and Doctor *Ranwolph*, who haue described the Holyland as it was in the yere of our Lord 1575. which authors affirme that there is seene at this day a great chaine of yron fastned to a certaine rocke, to which ships that lay in that harbor were sometime tied; also the chaine wherewith *Andromeda* was fast bound to a stone when she should haue bin deuoured of the sea monster. Also they say that there is a chappell at this day built vp in the place where sometime the house of *Simon* the Tanner stood, who gaue entertainment to *Peter*, standing by a rocke close by the Sea side, and dedicated to S. *Peter*: but for the rest of the towne (although in times past it hath bin a goodly city) it is vtterly destroied and ruined, nothing standing but a part of the wall, and two castles vpon the hauen to defend such as come thither with ships, from the iniuries and incursions of Pagans and Saracens.

Of Babylon in Ægypt.

BAbylon signifies *confusion*, as you may read before. There were two cities of this name; the one was in Chaldæa, and the other in Ægypt: that in Chaldæa was scituated vpon the riuer Euphrates; and this vpon the riuer Nilus, which was 244 miles from Ierusalem towards the Southwest, and called in the Arabian tongue *Aclaire*, or *Cair*, whither you please, which also

ſignifieth *confuſion*. Concerning both which cities you may read more at large in their former deſcription. From this towne it is credibly thought (and not from that Towne that ſtood in Chaldea) *Peter* wrote his firſt Epiſtle, as the circumſtances of the hiſtorie do euidently declare; for that Babylon which ſtood in Chaldæa was in the time of *Peter* vtterly deſtroyed; but then this Babylon was had in great eſtimation. About this time alſo *Marke*, who was the diſciple of *Peter*, was the firſt Biſhop of Alexandria, as you may read in the end of his firſt Epiſtle: wherefore that opinion which ſome would haue paſſe for truth, That *Peter* wrote his firſt Epiſtle from Rome, calling it allegorically, Babylon, is vtterly to be condemned, ſince there is none which can certainly prooue that coniecture, neither is it grounded vpon any firme foundation; for although Babilon in the *Reuelation* of S. *Iohn* (Becauſe it was a ſecret prophecie) was allegorically vſed, yet in a plaine and manifeſt hiſtorie ſuch kind of allegories are not allowed: from whence may be concluded, that S. *Peter* wrote his firſt Epiſtle from this Babylon, not from Rome.

The trauels of Saint Iohn, *with the Annotation of the times wherein hee liued.*

IOhn the Euangeliſt and Apoſtle of our Lord Ieſus Chriſt, was borne in the tenth yere after the natiuitie of our Sauiour, and was made his Diſciple when he was 21 yeres of age. He ſaw the miracle of Chriſt when hee changed the water into wine, *Ioh.* 2. In the yere following, *viz.* in the 22 yeare of his age, he was taken into the number of the twelue Apoſtles, *Luc.* 6. *Mar.* 3. After that, in the three and twentieth yere of his age, he ſaw the transfiguration of Chriſt in Mount Thabor: and when hee was foure and twentie yeres of age he ſtood vnder the Croſſe of our Sauiour Chriſt: and the ſame yeare a little after Chriſts aſcention, he with the reſt of the Apoſtles receiued the gift of the holy-Ghoſt, being then the feaſt of Penticoſt, which fell about the

foure

foure and twentieth day of May, in the same yeare he was cast into prison with *Peter*, for healing the lame man, *Acts* 3. 4. Thus much of his youth.

About the middle of the first yeare after our Sauiour Christs ascension, (*Iohn* being then fiue and twentie yeares old) was sent with *Peter* from the city of Ierusalem to Samaria, which is two and thirtie miles.

From Samaria he returned backe againe to Ierusalem, which was 32 miles, and as he returned preached the Gospell of Christ in diuers townes of the Samaritans, *Act.* 8.

Mary the mother of our Lord being now 59 yeares of age, died in the twelfth yeare after the resurrection of Christ, and was buried by *Iohn* the Euangelist in the Garden of Gethsemene, *Iohn* being then fiue and thirtie yeares old. Foure yeres after her death he was present at the Apostolicall Councell in Ierusalem. Now *Iames* his brother, who was called the Elder, was beheaded two yeares before; for this councell was celebrated in the presence of *Iames* the yonger, *Peter*, *Iohn*, *Paul*, and *Barnabas*, &c. about sixteene yeres after the resurrection of Christ, and 14 after the conuersion of *Paul*, *Gal.* 2.

Before the destruction of Ierusalem, which hapned about the 61 yere of his age, and 38 after Christs ascension, *Iohn* went from Ierusalem, and came to Ephesus, which was 544 miles, where after the death of the Apostle *Paul* he gouerned the Churches of Asia *minor*.

In the 86 yeare of age being cast into a vessell of boyling oyle, and comming out vnhurt, (by the commadement of *Domitian* the Emperor) he was banished into the Isle of Pathmos, which was distant from Ephesus 40 miles: there he wrote his *Reuelation* to the seuen Churches that were in Asia minor, of which you may read *Apoc.* 1.

From Parmos he returned to Ierusalem, which was 40 miles, being then 88 yeares of age, and there hee raised *Drusana* from death to life. After this, he gouerned the Churches in Asia foure yeares, that is, from the gouernment of *Nerua* the Emperour, vnto the fourth yeare of the gouernment of *Traian* the Emperor, and called the young man to repentance which was of the socie-

tie

tie of theeues. At length hee died at Ephesus, when hee was 91 yeares of age, *anno Dom.* 100. as S. *Ierom* and *Nicephorus li.* 2. *c.* 32. obserueth. So all his trauels were 688 miles.

The testimonie of the fathers concerning Iohn.

THe testimonies of the holy fathers that are yet exrant concerning *Iohn*, are these; in *Euseb. lib.* 3. *c.* 1, 18, 20, 3, you may read the historie concerning the conuersion of the young man from the companie of theeues. *Irenæus* witnesseth the same, *lib.* 2. *ca.* 23. In *Ironæus* also *li.* 3. *ca.* 23. you may read the history of *Cerinthus*, and how that *Iohn* liued vntill the time of *Traian* the Emperor. Also *lib.* 3. *ca.* 11. he saith, that the Gospell of S. *Iohn* was written because of the blasphemie of *Cerinthus*.

The description of the townes and places to which Iohn *trauelled.*

Of Ephesus.

THis was the metropolitan Citie of Ionia, scituated in Asia *minor*, 544 miles from Ierusalem towards the Northwest. It was built, as *Strabo* obserueth, by *Androclus* the sonne of *Codrus* King of Athens, in the time of *Dauid* King of Israell; and because of the beautifull scituation and fertilitie of the soile called Ephesus: in future ages growing into such credit and estimation, that it was mightily increased, and became one of the most famous mart townes in all Asia; but it stood something low; so that the sea brake in vpon it and drowned it, wherein many of the Inhabitants perished. Neuertheless *Lysimachus* King of Thrace built it vp againe in the place where now it standeth, and called it *Arsinoës*, after his Wifes name; but he being dead, it was againe called by the antient name, Ephesus. There were many worthie men that liued in it, as *Heraclitus*, *Scotinus*, & *Hermadorus*, who for his excellent vnderstanding and singular honestie was banished: *Hipponachus* also the Poet, *Perrhasius* and *Apelles* the Painters, *Alexander* the Oratour, and *Theodotio* the Iew who interpreted the Bible. It was in auntient times inhabited by the Amazons,

Amazons, whoſe Queene kept her court there, and wonderfully increaſed and adorned it with faire and beautiful buildings. Here alſo that notable Temple dedicated to *Diana*, which, as *Strabo* ſaith, *lib.* 14. *Plin. libr.* 36. *cap.* 14. was two hundred and twentie yeares in building: it ſtood vpon Mooriſh ground to auoide the danger of earth-quakes. There were in it 127 pillers, erected by ſo many Kings; amongſt which there were 36. that were curiouſly ſeeled, and artificially carued and engrauen: it was 425 foot long, and 120 broad. There were ſo many gifts and gratuities ſent from all the cities, and Kings round about, towards the building of this Temple, that the riches and treaſure thereof was wonderfull; inſomuch that when it was finiſhed, it was accounted one of the ſtatelieſt buildings the world could affoord, and numbred amongſt the wonders of the world. This Temple thus built at ſuch an extraordinarie charge that it was almoſt vnualuable, was ſet on fire by one *Heroſtratus* a wicked and peruerſe fellow (in the ſame Olimpiad and day that *Alexander* the great was borne) who, hauing nothing in him that might make him famous in after ages, burnt this goodly building, that ſo (though not for his good, yet for his euil) he might get a name: but the Epheſians were ſo incenſed becauſe of this miſchiefe, that they procured Proclamation to bee made through all the kingdomes round about, that his name ſhould not be once mentioned; which peraduenture was for a time obſerued, but in future ages they could not preuent it, but that he was both ſpoken of or written of: notwithſtanding afterward the inhabitants of this citie became ſo exceeding wealthie, that they ſoone after rebuilt this Temple of *Diana*, and made it much fairer than it was before; all the citizens contributing with willing hands to the charge of the building: inſomuch that the women brought all their ſiluer, gold, and other pretious ornaments, and communicated them towards this great worke.

Alſo, in after-times thoſe faire pillers before ſpoken of, were againe erected; towards the rebuilding whereof, they receiued ſo many and wonderfull gifts from all the neighbouring Kings, cities, and countries; that this Temple might (as it was thought)

compare

compare with all the world beſide for rickes and treaſure. It was ſtanding in ſaint *Pauls* time, who came thither about twelue yeres after the reſurrection of our Sauiour, and continued there for the ſpace of three yeares; in which time, he ſo faithfully and with ſuch diligence preached the Goſpell, that hee conuerted moſt of the citizens from their Idolatrie and worſhip of *Diana*, to the reuerend knowledge and confeſſion of our bleſſed Sauiour: for which cauſe *Demetrius* the ſiluerſmith (which made a great gaine by idolatrie) ſtirred vp a great tumult; ſo that the Gentiles running vp and downe the citie for the ſpace of two houres, cryed out with a loud voice, *Great is* Diana *of the Epheſians*, *Acts* 19. Here alſo *Paul* fought with beaſtes, 1. *Corin.* 15. And to this citie *Paul* wrote his Epiſtle and ſent it from Rome, which was 996 miles. He made *Timothie* alſo a Biſhop of this citie, to whom he wrote two Epiſtles, the firſt was ſent him from Laodicia in Phrigia, which was 280 miles, the ſecond from Rome, as I haue ſaid. By theſe Epiſtles *Timothie* was greatly comforted, and taught them to his Diſciples and auditors, that ſo they might conſtantly continue & perſeuer in the Chriſtian faith and religion to the end. To conclude, *Iohn* the Euangeliſt came alſo to Epheſus, and wrote his goſpell againſt the Heretique *Cerinthus*, who denied Chriſt to be the true God; for which cauſe God grieuouſly puniſhed him, ſo that he dyed as he was bathing himſelfe in a bath: *Irenæus lib.* 5. *cap.* 3. *Euſeb. lib.* 3. *cap.* 22. This was the firſt Church to whom *Iohn* wrote his Reuelation, and there when he returned out of Pathmos, he raiſed his hoſt *Druſana* from death to life. So when he had gouerned the Churches in Aſia thirtie yeares, after the death of *Paul* hee dyed, when he was 91 yeares of age; and was honourably buried at Epheſus, not far from the citie. There was alſo another *Iohn* which liued in Epheſus, to whom (as many thinke) the Epiſtles of ſaint *Iohn* the Euangeliſt were dedicated, as *Ierom* ſheweth in his Catalogue of Eccleſiaſticall writers. The ſepulchre of this man is ſhewed not far from the ſepulchre of ſaint *Iohn* the Euangeliſt as *Euſeb.* witneſſeth, *lib.* 3. *cap.* 31. at this day this citie is called by the name of *Figlo ho Epheſo*, ſee *Geſner*.

of

Of Pathmos.

THis is an Isle of the Ægean sea, scituated betweene Asia the lesse,& Grecia,2080 miles frō Ierusalem toward the North west. *Pl.* saith,*li.*4.*c.*12.that it was 30 miles in compasse:into this Isle the Euangelist was banished by *Domitian Nero*, where hee wrote his *Reuelation.* Is was one of the Cyclad Islands, which were 53 in number, that lay round about the Island Delus, as *Strabo* in the tenth book of his *Geographie* obserueth. It stood 40 miles from Ephesus toward the Southwest, and,as *Petrus Apianus* saith,was sometimes called Posidius, but is now called Palmosa.

Of Smyrna.

THis is the second city to whom *Iohn* dedicated his *Reuelation.* It was scituated in Ionia in Asia the lesse,540 miles from Ierusalem towards the Northwest: this was a very faire city,beautified with many goodly buildings,and of good account in Grecia. It was at first but a colonie,transplanted from another city in that countrey. But *Theseus* that great Prince beeing then King thereof,that he might adde some grace to that which hee had begun,he called it after his wiues name *Smyrna*, which signifieth *Myrrh. Herodotus* saith, that *Homer* was borne in this towne, but not blind,and called by the name of *Melisigines*;but after,the Cumænians called him (of his blindnesse) *Homer. Strabo*, *lib.*14. of his *Geographie*, saith, that the inhabitants take vpon them to shew his picture standing there,and also a Temple built in his honour. During his life he was a man of small or no reputation, or rather contemned than honoured,as *Herodotus* saith; but after his death his workes beginning to grow famous, the cities of Græce contended who should patronise him. This Collophonians claime a part in him because he was in that towne,and there made some of his *Odisses*. They of Chius say he belonged vnto them, because he liued there a long time,and taught schoole; but for ought that can be found by authors,the Smirnians haue most interest in him, neuertheless I will leaue him to them that please to patronise him,since it was not certainly found where hee liued. Hee liued about 900 yeares before Christ.

Eusebius

Eusebius saith in his *Ecclesiasticall Historie, lib.* 4. *cap.* 14. That in after times this citie grew verie famous, & was so much inlarged that it became a Bishops See, whereof one *Policarpus* a verie godly and religious man was Bishop. Hee gouerned the Church in that place at such time as *Iohn* the Euangelist wrot his *Reuelation*, and by him in the second chapter of that booke is called the Angell of the Church of Smyrna. This man after he had faithfully preached the Gospell for the space of 86 yeres, was by the inhabitants thereof condemned to death for the profession of Christ, *anno* 170. But the towne of Smyrna, because of the vnthankefulnesse and crueltie of the inhabitants, was grieuously punished, for within ten yeares it was cast down by an earthquake, since which time it was hardly rebuilded againe. The riuer Pactolus, which beginneth in Lydea, runneth by this towne of Smyrna. But the inhabitants (because of the golden veines that are found therein) call it Crysorrhoas, *Plin. lib.* 5. *cap.* 29. A little after that, there was such an extream plague hapned in Rome, that they were constrained to carrie out the dead bodies in carts. Thus God turneth the aire and the earth to the confusion of those that persecute his Church.

Of Pergamus.

THis was another of the townes whereto *Iohn* wrot his *Reuelation:* it was a famous citie, and metropolitan of Mysia, situated in Asia *minor*, 228 miles from Ierusalem toward the Northwest. It stood vpon a high rocke close by the riuer Caicus, from whence it was called Pergamus. For in antient times all famous and notable places were called among the Græcians Pergama, as *Suidus* and *Seruius* obserueth. *Strabo* saith, *lib.* 13. that in the time of *Lysimachus* the sonne of *Agathocles* (who was one of the successours to *Alexander* the Great) it was but a Castle; in which place (because of the strength of it) hee vsually kept all his treasures, and those things that were of account, and committed the custody of it to one *Philetærus* an Eunuch of Tianus. But this man being accused to *Lysimachus*, that he would haue forced his Wife *Arsinoës*, for feare of some future punishment, because of that offence, mooued the inhabitants of that Hold to rebellion. At the

the ſame time alſo there happened many commotians in Aſia, whereby *Lyſimachus* was conſtrained to leaue this, and make oppoſition againſt *Seleucus Nicanor*, who had inuaded his dominions. But in this war *Lyſimachus* was ſlaine. And *Philetærus* hauing in his poſſeſſion great riches, that hee might inioy what hee had, was alwayes obſeruant to him that gat the victorie, by which meanes he kept himſelfe and his riches for the ſpace of 20 yeares in that caſtle; and then dyed, and left all this wealth to *Eumenes* his brothers ſonne, who inlarged his gouernment, and ouercame *Antiochus* the ſonne of *Seleucus*. This man after hee had raigned 32 yeares dyed, and *Attalus* his ſonne ſucceeded him in the gouernment, who, hauing conquered Galatia, made a league with the Romans, and by them was firſt called by the name of a King. After him ſucceeded his ſonne *Eumenes* the ſecond of that name, who aided the Romans againſt *Antiochus Magnus* King of Syria, for which ſeruice the Romans gaue him all the Dominions that *Antiochus* had on this ſide the Alpes. This man was the firſt that inlarged the caſtle of Pergamus, and made it a goodly citie, planting round about it a thicke wood or groue, and called it Nicephorus. And after he had raigned forty and nine yeares, he dyed, and left his kingdome to his ſonne *Attalus* called alſo *Philometer*. This *Attalus* after he had done many notable actions, dyed without any iſſue, when he had raigned fiue yeares, and left his kingdome to the Romans, who turned it into a Prouince.

There liued in this towne many learned men, as *Gallen* the phiſitian, who was famous in the time of *Traiane* the Emperour, and (as the fame went) liued 140 yeares: of that towne alſo was *Apolodorus* the Rhetoritian, who was ſchoolemaſter to *Auguſtus Cæſar*, of which man the Apollodorean ſect tooke their name, and *Dyoniſius Atticus* his ſcholler. Here *Antipas* was crowned with the wreathe of Martyrdome.

To the Biſhop of this towne *Iohn* wrote his Reuelation, and in the ſecond chapter thereof ſharply reprehends him, becauſe he bore with the ſect of the Nicholaitans; which although it laſted not long, yet it was very dangerous. *Euſebius* ſaith, that *Nicholas* one of the ſeuen Deacons for the poore at Antiochia, of whom you may reade *Act.* the 6. was the firſt author of this ſect:

yet

yet *Clemens Alexandrinus* cleeres him of it, laying that offence rather vpon certaine idle persons, that misconstruing his words, being giuen ouer to vile affections, couered their euills vnder his name, calling themselues Nicholaits, though indeed he had no hand in it, but liued and died honestly.

The opinion that this Sect held (as *Eusebius* saith, *lib.3.ca.23.* and *Irenaus lib.1.cap.27.*) was, that women were to bee common, that it was lawfull to eate meate offred to Idols, that fornication and adulterie was no sinne; beside many other wicked and peruerse opinions concerning the Deitie, which would be too tedious to recite in this place. You may reade more of this heresie in *Eusebius* and *Tertullian*.

Of Thyatira.

THis was the fourth Church to which *Iohn* wrote his Reuelation; it was scituated close by the riuer Caicus, vpon the borders of Mysia and Lydia, 600 miles from Ierusalem towards the Northeast. It was a very faire citie in Asia minor, yet subiect to the Lydians. In this countrey *Lydda* was borne that dwelt at Philippa, & gaue entertainment to *Paul* & *Sylas*, *Act.16.* Philippa was distant from this towne 400 miles. It was at first called (according to the testimonie of *Stephen*) Pelopea, and Semiramis: but after, *Seleucus Nicanor* king of Syria, (making warre vpon *Lysimachus* King of Thrace) comming to this towne, had newes that his wife had brought him a daughter; in honour of which report, he would needs haue the towne called Thugateira, which in Greeke signifies *a daughter*; but Thyatira, *diuine reuerence*.

Of Sardis.

TO this citie also S. *Iohn* wrote his Reuelation. It was a famous and Princely seate, scituated in Asia, not farre from the mountaine Tmolus, where *Crœsus* King of the Lydians kept his Court, being 536 miles from Ierusalem towards the Northwest. It was so called (without doubt) of *Sardus* the sonne of *Hercules*, which maketh Sardis in the plurall number. Of this towne were the two Diodories which were Orators: the yonger of them wrote Histories & Poems, and was *Strabo's* great friend.

Close

Close by this towne is found a precious stone, which after the townes name is called Sardis: it is of a fleshly colour, and therefore is commonly called Carnalia; of which you may read more in *Plin. lib. 37. cap. 4.*

Of Philadelphia.

SAint *Iohn* also wrot his Reuelation to this city. It was scituated in Mysia a countrey in Asia *Minor*, beeing 540 miles from Ierusalem towards the Northwest. This citie is so often troubled with Earthquakes, that the inhabitants are many times constrayned to dwell in the open fields. Vpon the East side thereof lyes a dry and barren country, which seemeth to be burnt and scorcht with heat, being 60 miles long, and 48 miles broad; where there grows no trees, but there are found great plentie of grapes, which being prest yeeld very pleasant wine, and may compare with the best of those parts. The superfices of the earth seemeth like ashes, mountany, stony, and blacke: many coniecture the cause therof to be by reason of the great thunders & lightning that they haue there; but there are some which giue other reasons for it. It was called Philadelphia of *Attolus Philadelphus* who first built it.

Of Laodicea.

THis was the seuenth and last Citie that *Iohn* directed his Reuelation to. It stood close by the riuer Lycus in Caria, a coutry in Asia the lesse, fiue hundred and twenty miles from Ierusalem towards the Northwest; and is likewise oftentimes troubled with Earthquakes, as Sardis Magnesia and Philadelphia are. The reason of these often Earthquakes is thought to be, because there are vaults and hollow caues vnder the earth, into which the ayre (in the time of heat) hauing free entrance, then closeth vp againe, so that it can find no passage out; it striueth with continuall motion to make way through the earth, by which meanes the earth trembleth and shaketh: and looke how much the deeper these vaults are vnder the earth, so much the more violent are the Earthquakes; by which meanes, cities are oftentimes vtterly ouerthrowne and ruined, sometimes the earth sinketh and ponds and riuers are swallowed vp.

It was at first called Dioſpolis, that is, the city of *Iupiter*; then Rhoas; and laſtly it obtained the name of Laodicea. And although at the beginning it was but a ſmall town, yet by reaſon of the fertility of the ſoile, and pleaſant ſcituation, it of a ſudden became a faire citie, beautified with many faire and goodly houſes, wherein there dwelt many wealthie citizens, ſo that for their nobilitie and worthineſſe it was accounted the moſt famous towne in all Aſia. Here *Hiero* dwelt who diuided his inheritance among the citizens, and ouer and aboue he gaue them two thouſand talents of gold, beſides many other gifts and gratuities to adorne and beautifie the citie. After him there liued *Zeno* the Orator, and *Polemon* his ſonne; who for his noble acts was firſt by *Antonio*, and then by *Auguſtus Cæſar*, honored with the dignitie of a King, as *Strabo* witneſſeth *lib.* 12.

This Laodicea, Coloſſis, and Hieropolis where the Apoſtle *Philip* was crucified, were ſunk by an earthquake, about the tenth yeare of *Nero*, and a little before the Martyrdome of *Paul*. There were three cities called after this name; that is, this which ſtood in Caria (to which *Paul* neuer came; as appeareth in the ſecond chapter to the *Coloſſians*) a ſecond ſtood in Phrigia, where *Paul* wrot his Epiſtle to *Timothy*; and a third in Syria, neere to Antiochia, Seleucia, and Apamea.

The trauels of Philip.

THen a little after the martyrdom of *Stephen* (which happened in the moneth of Ianuarie, thirty and fiue yeares after the natiuitie of Chriſt) *Philip* which was one of the ſeuen Deacons with *Stephen*, *Acts 6.* went from Ieruſalem to Samaria, which was thirtie and two miles: and in many Cities of the Samaritans preached the Goſpell, and did many myracles, at which time he conuerted *Simon Magus*, *Acts* 8.

From Samaria he went to Bethzur, which was ſcituated forty and foure miles towards the South: here *Philip* baptiſed the Æthiopian who was Queene *Candaces* Eunuch. And ſuddenly he

was

was taken out of sight by the spirit of the Lord, and went to Azotus, which was 16 miles.

From thence preaching in all the cities as he went, hee came to Cæsarea Strato, which was 44 miles. So all his Trauels were 136 miles.

Concerning the townes and places mentioned in his Trauels, you may read of them in seuerall places mentioned before.

The trauels of the Æthiopian which was Eunuch to Queen Candaces, *who kept her court in Saba.*

FRom Saba or Meroe in Æthiopia, this Eunuch came to Ierusalem, which was about 964 miles, *Act.* 4.

From Ierusalem he came to the town of Bethzur, which was 12 miles: heere he was baptized by *Philip* in the moneth of Ianuarie, the next yeare after the resurrection of Christ.

From thence he returned to Saba in Æthiopia, which was 952 miles. So all his Trauels were 1928 miles.

Of Saba.

THis citie is before mentioned: and at this time when the Eunuch came to Ierusalem, *Candaces* gouerned it and a great part of Æthiopia, *Tiberius Cæsar* being then Emperour of Rome. She was a verie warlike woman, but blinde of one eye, as *Strabo* saith *lib.* 16. and *Plin. lib.* 6. *cap.* 29. In whose time the citie Saba was called Meroe; and the Queenes, for many successions, *Candaces*; because of the worthinesse of those Queenes which had beene of that name. This woman was verie well beloued of her subiects; and was very gracious towards them, as *Suidas* saith. To this Queene the Eunuch which *Philip* baptized was chiefe Steward; and no doubt spread the Christian faith in manie places of those parts.

An Introduction to the Trauels of Saint Paul.

NOw before I enter vpon the Trauels of the Apoſtle *Paul*, I thought it fit to make a collection of all the countries, Iſlands and Cities wherin he taught: ſo that they which are skilfull in Geometrie or Coſmographie, might diſcerne their Longitudes, Latitudes, and ſeuerall diſtances, according to the degrees and ſcruples hereafter following.

Townes in Italy.	*Long.*	*Latit.*
Rome	36.40	41.40
Puteoli	39.50	41.00
Naples	39.10	41.00
Capua	40.00	41.00
Brunduſia	42.30	39.40
Regium	39.50	38.15
Townes in Græcia.		
Conſtantinople	56.00	43.09
Neapolis	51.15	41.40
Philippi	50.45	41.45
Amphipolis	50.00	41.30
Apollonia Mygdoniæ	49.30	40.30
Theſſalonica	49.50	39.50
Athens	52.45	37.15
Corinthus	51.15	36.55
Cenchera	51.20	37.00
Cities in Syria.		
Antiochia	69.30	35.30
Selencia	69.25	35.40
Sydon	67.15	33.30
Tyrus.	67.00	33.20
Ptolomais	66.50	32.58
Cæſarea Stratonis	66.16	23.25
Ioppa	65.40	32.05
Ieruſalem	66.00	31.55
Damaſcus	60.55	30.00
Cities in Aſia minor.		
Thraſia	67.40	36.50
Attalia	62.15	36.30
Perga	62.15	36.56
Antiochia Piſidiæ	62.30	39.00
Laodicea Phrigiæ	63.40	39.40
Lyſtra	64.00	39.00
Iconium	64.30	38.45
Derbe	64.20	38.55
Calcedon	56.05	43.05
Nicea	57.00	41.40

Cities in Aſia.	*Long.*	*Latit.*
Ilium	55.30	41.00
Troada	55.25	40.40
Aſſus	56.00	40.15
Pergamus	57.25	39.45
Philadelphia	59.00	38.50
Sardis	58.20	38.15
Epheſus	57.40	37.40
Thyatira		
Smyrna	58.25	38.25
Myletus	58.00	37.90
Halicarnaſſus	57.50	36.10
Gnydus	57.10	35.30
Patara	60.30	36.00
Mira	61.00	36.40
Hycropolis	60.00	38.15
Cities in Ægypt.		
Alexandria	60.30	31.00
Memphis. Alcayre	61.50	29.50
Hermopolis *magna*	61.40	28.55
Iſlands.		
Ciciliæ ciuitatis Siracuſa	39.30	37.15
Malta	38.45	34.20
Corſica	45.40	38.15
Creta	54.00	34.45
Clauda	52.30	34.00
Salamis	50.00	37.00
Enbea	53.40	38.15
Andros	55.00	37.12
Samothrocua	52.30	41.15
Mithilena	55.40	39.20
Chius	59.20	38.25
Trogylion	57.15	37.40
Pathmos	57.00	37.35
Cous	57.00	36.35
Rhodus	58.30	35.40
Raphus cypri	64.10	35.05
Salamais cypri	66.20	35.10

The

The trauels of the holy Apoſtle S. Paul, *with an exact annotation of the times.*

Paul was borne at Tarſus in Cicilia, about the tenth yeare after the natiuitie of our Sauiour; and was neere about the age of S. *Iohn* the Euangeliſt, as the circumſtances of the Hiſtories doe declare. After he grew to ſome bigneſſe, he was ſent by his parents from thence to Ieruſalem, being 304 miles, where he had not bin long brought vp with *Gamaliel* (which ſignifies *the recompence of God*) *Act.* 22. but he became the diſciple of *Simon* the iuſt, *Luc.* 2. *Act.* 5.

This *Paul* was of the Tribe of *Beniamin*, *Phil.* 3. 2. *Cor.* 11. and being yet but a yong man, he was one of thoſe that kept the garments of the holy martyr S. *Stephen*, who was ſtoned about the end of the foure and thirtieth yeare after the natiuitie of Chriſt, *Acts* 1. at which time alſo S. *Iohn* the Euangeliſt was but foure and twentie yeares of age. If therefore you would obſerue the age of the Apoſtle *Paul* in this following diſcourſe of his Trauels, deduct ten from the yeares after the natiuitie of our Sauiour Chriſt, and the remainder is his age. At his circumciſion he was called *Saul*, that is, *a mortall man*: but when he was made the Apoſtle of the Gentiles, hee was called *Paul*; of which name there was a noble familie in Rome, ſo called becauſe of the lowneſſe of their ſtature, and ſmalneſſe of their bodie; as *Carolus Sigonius* obſerueth.

In the 35 yeare after the natiuitie of Chriſt *Paul* was an Inquiſitor for priuat hereſie, and a cruel perſecutor of the Goſpel. The next yeare he went from Ieruſalem to Damaſcus in Syria, which was 160 miles: in which iourney (about the 25 day of Ianuarie) he was conuerted; & vpon the 28 day of Ianuarie was baptized by *Ananias*. So he ſtayed ſome few dayes in Damaſcus, & taught the Goſpell of Chriſt, *Act.* 9. & 22.

In the ſame yere that he was conuerted, the Iews & thoſe that were enemies to the Goſpell, went about by deſceit to take his

life, wherefore he went from Damascus to Arabia Petræa, which was 160 miles: here hee continued teaching the Gospell by the space of three yeares, that is, from the beginning of the 35 to the end of the 37 yeare after the natiuitie of Christ, *Act.9.*

In the 38 yeare after the natiuitie of Christ he returned from Arabia Petræa and came to Damascus, which was 160 miles; and there he diligently taught the Gospell of Christ.

But when in the same yeare *Arata* King of Arabia went about to put him secretly to death, he was let down in a basket ouer the wall, and so went from Damascus to Ierusalem, which was 160 miles: and when he came thither he brought *Barnabas* to the Apostles, and shewed them his conuersion, and remained with *Peter* 15 dayes preaching the Gospell. At this time he saw *Iames* the sonne of *Alpheus* and brother of our Lord, *Acts 9. 2.Cor.11. Galat.1.*

But when his aduersaries that were at Ierusalem went about secretly to put him to death, hee went from Ierusalem and was brought by the brethren to Cæsarea Strato, which was 32 miles, *Acts 9.*

About the 38 yeare after the natiuitie of Christ he went thence into Syria to Tarsus a citie of Cilicia, which was 272 miles: here he continued some yeares teaching the Gospell of Christ, *Gal.1. 2.Cor.11.*

In the 41 yeare after the natiuitie of Christ, and about the seuenth yeare of his ministrie, hee was brought by *Barnabas* from Tarsus to Antiochia in Syria, which was 120 miles. At this time and in this towne all those that beleeued in Christ began to bee called Christians, whereas before they were called Disciples and brothers, *Acts 11.* These things hapned in the eight yeare after the resurrection of Christ: about this time also *Matthew* wrote his Gospell, and *Agabus* propheſied of the vniuersall dearth that should happen vnder *Claudius*, *Act.11.*

In the 42 yeare after the natiuitie of Christ, *Paul* being then at Antiochia, and about 32 yeres of age, was wrapt vp into the third heauen, 14 yeares before he wrote his second Epistle to the Corinthians, *2.Cor.12.*

In the 43 yeare after the natiuitie of Christ, the famine where-

of

of *Agabus* prophecied, being now begun, hee went with the gifts of the Church from Antiochia to Ieruſalem, which was 280 miles: this yeare *Iames* the elder was beheaded at the commaund of *Agrippa*, *Act.* 11. & 12.

In the 44 yeare after the natiuitie of Chriſt, *Paul* and *Barnabas* with *Peter*, were deliuered out of priſon by the Angell of the Lord. Now hauing diſtributed the gifts of the Church, hee returned in the companie of *Iohn Marke*, from Ieruſalem to Antiochia, which was 280 miles. So theſe trauels were 1928 miles.

Of the Townes and places to which he trauelled.

Of Tarſus or Tharſus.

THis was the Metropolis of Cilicia, ſcituated vpon the riuer of Cydnus, which beginning at Mount Taurus, runs thence through this towne into the Mediterranean ſea. It was firſt built by *Perſeus* King of the Perſians, (whom the Poets feigne to bee the ſonne of *Iupiter* and *Danaë*) & called Tharſus, of the Hyrcinth ſtone, which, as it ſeemeth, is found thereabouts. It was diſtant from Ieruſalem 304 miles towards the North; in antient time a goodly citie; but through the iniurie of the time, and inuaſion of the enemy, much impaired, & lay almoſt ruined, til (as *Strab.* ſaith, *li.* 14) it was repaired by *Sardanapalus* that effeminat K. of the Aſſirians; of whom *Tully* remembreth this Epitaph, *lib.* 5. *Tuſcula*:

Hæc habeo quæ edi, quæq; exaturata libido,
Hauſit, at illa iacent multa & præclara relicta.

What things I eat or ſpend in ſport and play;
Thoſe I enioy, the reſt I caſt away.

From his time, vntill the raigne of *Darius* the laſt king of the Perſians, it continued in great proſperity, and was become a maruelous ſtately citie, the inhabitants therof being growne very wealthie: but then *Alexander* the Great, making warre vpon that Prince, amongſt others, brought his Armie againſt this citie: but the citiſens hearing of his notable exployts, durſt not abide his

comming: therefore they fired the citie, left hee should make a prey of their riches, and ſpoile: which when *Alexander* perceiued, he gaue order to *Parmenio* with all poſſible ſpeed to quench the fire, and ſaue the citie. In the meane time the King (being preſt with an extraordinarie thirſt, by reaſon of the extreame heate that was in that countrie, the duſt, and his long iourney) put off his roiall garments, and caſt himſelfe into the riuer Cydnus, which being a cold water comming out of the North, ſtroke the heat preſently inward, and ſo benummed his ſinewes, that had it not bin for the preſent helpe of his ſouldiers, and the extraordinarie diligence and care of *Philip* his Phiſitian, hee had dyed immediatly; notwithſtanding, by the great prouidence of God, and the carefulneſſe of his phyſitian, he recouered of his dangerous ſickneſſe beyond the expectation of man; and after ouercame *Darius* in a ſharpe and cruell warre, neere to a place called Iſſa, as you may reade before, ſee *Plutarch in vita Alexand.* and *Quint. Curtius.* From that time forward this citie grew to bee very famous, and daily increaſed in ſtatelineſſe and faire buildings. And to adde more dignitie to it, there was a famous Academie, in which were many learned and rare Philoſophers; in ſo much that they of Tharſus exceeded the Philoſophers of Athens and Alexandria for learning and knowledge, though in deed for number of ſcholers and common reſort they exceeded Tharſus.

Saint *Paul* was borne and brought vp in this towne, and here learned the knowledge of the tongues, Philoſophie, and other good arts. Hee alſo peruſed the writings of *Aratus*, *Epimenides*, *Menander*, and other learned men, whoſe ſayings are here and there diſperſed through his Epiſtles. From thence he was ſent to Ieruſalem, where he liued & was brought vp at the feet of *Gamaliel*, who was Prouoſt of that Academy: and after, was conuerted to bee an Apoſtle of Chriſt Ieſus, as appeareth, *Act.* 22. This towne at this day is ſubiect to the Empire of the Turkes, and called by the name of Teraſſa; being neither ſo famous nor ſo faire a citie, as in the time when the Roman Empire flouriſhed; for then, becauſe of the extraordinarie vertue of the citizens, it was indowed with the libertie and freedome of Rome.

Of

Of Damaſcus.

THis was a metropolitan towne in Syria, diſtant from Ieruſalem 160 miles towards the Northeaſt; being an auncient and faire citie, and, before ſuch time as Antiochia was built, the head of all that kingdome. It was ſcituated in a faire and fruitfull place, cloſe by the mountaine Libanus, which bringeth forth Frankincenſe, Ceders, Cypreſſe, and many odoriferous & ſweet ſmelling flowers. There were many Kings that kept their court in it, as *Hadad*, *Benhadad* the firſt, *Benhadad* the ſecond, *Haſael*, and others, who grieuouſly oppoſed the Kings of Iſrael in many ſharpe and cruell warres, as you may reade before. The land round about it aboundeth with white and red Roſes, Pomegranats, Almonds, Figges, and other ſweet and pleaſant fruits. In that place the Alablaſter ſtone is found, very faire and cleere. The aire, pleaſant and healthfull. The riuer called Chryſorrus, runneth cloſe by it, in which there is found golden veines which yeelded perfect gold. The houſes without, are not very curious; but within, all of polliſhed Marble and Alablaſter guilt with reſplendent gold, ſo artificially that it dazleth the beholders eyes.

There was a certaine Florentine who reuolted from the Chriſtian faith, and obtained to be chiefe gouernor of this towne; in which he erected a ſtrong and beautifull caſtle, which ſtood for the defence of it. No man can ſufficiently expreſſe the beautie and glorie of this city: there is great traffique, and much reſort of people to it, but eſpecially of Turks, Sarazens, Mamelucks, and other kinds of Pagan people, who are preferred before the Chriſtians in that gouernment: and although there are many Chriſtians in that place, yet they are conſtrained to indure great iniurie by thoſe Barbarians, becauſe they are hated euen to the death: and if any of them chance to die, they are buried in that place were *Paul* was conuerted. The inhabitants ſhew the place where Saint *Paul* was let downe ouer the wall in a basket; alſo the houſe of *Ananias*, who cured the blindneſſe of *Paul*, beſides many other things that are memorable in that citie, of which you may reade in *Sebaſtian Munſter*, *Sebaſtian Frankus*, *Plin. lib.* 5. and many other authors.

Of

of Arabia.

MAny things are alreadie ſpoken concerning this Countrey, as the diuiſion of the place; one called *Petræa*, the other *Deſerta*, and the third, *Fælix*. Arabia *Petræa* is ſo called from the Metropolitan citie thereof, called Petra, which is ſcituated forty miles from Ieruſalem towards the South and bordereth vpon Egypt and India. It is alſo called Arabia Nabathea, as you may read before. Paran and Sur are a part of it, compaſsing towards the Eaſt the land of Iudea, and ſo extendeth to Damaſcus. This countrey is verie full of rockes and ſtones, the chiefe citie Petra being ſcituated vpon a rock, of which it taketh the name. Here ſtandeth the mountaines Horeb and Sinai; here the children of Iſrael trauelled when they went out of Egypt; here is the *Sardonix* ſtone found; and the people of this countrey in times paſt were great Prophets and Aſtrologians; here alſo S. *Paul* taught the Goſpell a little after his conuerſion, *Gal.* 1. at which time *Aretas* was king thereof, whoſe ſiſter was married to *Herod* the Tetrarch of Galile and Petræa; but hee caſt her off, and married *Herodias* his brother *Philips* wife, vpon which there began a bloudy warre betweene *Aretas* and *Herod*, and a ſharpe battell was fought neere to Gamala a citie beyond Iordan. And although the two Kings were not at this battell, yet by the treaſon and flight of the ſoldiers out of Tracones, (who without all queſtion would haue reuenged the contempt done vnto their Lord *Philip*) the Arabian armie carried away a notable victorie, as *Ioſephus* witneſſeth, *lib. antiq.* 18. *cap.* 9. *Aretas* ſignifieth, *an excellent man*; which was a common name to the Kings of Arabia. It is to be thought that Damaſcus and all the Countrey round about was vnder the iuriſdiction of this King; and that he ordained a Lieutenant or Generall in thoſe parts, who would haue taken *Paul* and put him to death, *Act.* 9. 2. *Cor.* 12.

The other part of Arabia is called by *Ptolomie*, *Deſerta*; but *Strabo* calls it, *Scenitis*, becauſe the inhabitants thereof are without buildings or Tents, and liue like vagrants vp and downe the woods. This is compaſt in vpon the South with certaine mountaines

taines of Arabia Fælix; towards the North, it borders vpon Mesopotamia; and towards the West, vpon Petræa.

The third is called Arabia Fælix, becauſe of the fertilitie therof; for they haue there euery yeare two harueſts, as they haue in India, as *Strabo* obſerueth. See *Plin. lib. 6. cap.* 28.

Of Antiochia.

YOu may reade of this towne before. It is ſaid that *Luke* the Euangeliſt was borne here. This man was by profeſſion a Phyſitian, *Coloſ.* 4. and an inſeperable companion to *Paul* in all his Trauels: he was of the number of the ſeuentie Diſciples, as *Epiphanius* obſerueth. *Tertullian* ſaith in his fourth booke againſt *Marcion*, that *Luke* receiued his Goſpell from the mouth of *Paul*: he liued till he was 84 yeares old, and then died, and lies buried at Conſtantinople, as S. *Ierom* ſaith; for his bones were remoued out of Achaia thither.

The ſecond trauels of the Apoſtle Paul, *in the companie of* Barnabas.

IN the eleuenth yeare after the natiuitie of Chriſt, and in the foure and fortieth yeare of *Paul*, he and *Barnabas* was ſent by the holy ſpirit from Antiochia in Syria to Seleucia, which was foure and twentie miles.

From Seleucia they ſailed to Salamais in Cyprus, which was 94 miles, *Act.* 13.

From thence they went to Paphos, which is in the ſame Iſle where *Sergius Paulus* was conuerted, and *Elymas* the Magitian, who profeſſing himſelfe to bee the Meſſias and Sonne of God, was ſtruck with blindneſſe, *Act.* 13. this iourney was 100 miles.

They looſing from Paphos, went by ſea and land (the ſame yeare) to Pergamus a citie of Pamphilia, ſcituated in Aſia minor, which was 148 miles.

In the 45 yeare after the natiuitie of Chriſt, they went from Pergamus to Antiochia in Piſidia, which was 132 miles.

From

From thence they went to Iconia, which was 96 miles; here they ſtayed ſometime and conuerted many, *Act.* 13. & 14.

In the 46 yeare after the natiuitie of Chriſt, there being a great tumult raiſed in that countrey, leſt the inhabitants ſhould haue ſtoned them, they fled thence to Lyſtra a city of Lyaconia, where *Paul* healed the lame man, which was 28 miles. The inhabitants ſeeing this miracle, worſhipped them for gods, and called *Barnabas, Iupiter*; and *Paul, Mercurius*; becauſe hee wrought the miracle. But not long after, certaine Iewes comming from Antiochia and Iconia, arriued in Liſtra, by whoſe perſwaſion the people ſtoned *Paul*, and ſuppoſing him to be dead carried him out of the citie: but when his diſciples came vnto him, he roſe vp and went into the towne, *Act.* 14.

The next day they went to Derbe, a citie of Lyaconia, which was 48 miles.

From thence they returned backe againe to Lyſtra in the ſame yeare, which was 28 miles.

From Iconia they came to Antiochia in Piſidia, which was 16 miles: in this citie they comforted the Diſciples, exhorting them that they ſhould perſeuer in their faith, *For thorough many afflictions we muſt enter into the kingdome of heauen.* They alſo elected Elders in the Churches, ſo with faſting and prayers they commended them to the Lord in whom they beleeued.

In the 47 yeare after Chriſt, they went from Antiochia thorough all Piſidia, and came to Pergamus a citie in Pamphilia, which was 132 miles: here they preached the word of the Lord, *Acts* 14.

From Pergamus in the following yeare they went downe to the citie of Attalia, which was 26 miles.

In the 48 yere after the natiuitie of Chriſt, they looſed thence and went to Antiochia in Syria, which was 340 miles: here they aſſembled the Church and ſhewed what wonderfull things the Lord had wrought by them, and how hee had opened the doore of faith vnto the Gentiles: in this place they ſtaied a great ſpace, *Acts* 14.

In the yeare following they went from Antiochia to Ieruſalem (which was 280 miles) to the Apoſtolicall Councell, which

was

was celebrated in that citie, *anno dom.* 49. and as they went they passed thorough Phœnicia and Samaria, and there declared the estate of the Church among the Gentiles, *Act.* 15.

From Ierusalem they (with *Sylas* and *Iudas*, syrnamed *Barsabas*) went againe to Antiochia in Syria, which was 280 miles: here *Paul* opposed *Peter* for preaching vnto the Gentiles, *Gal.* 2. So these trauels of *Paul* were 1744 miles.

Of the townes and places to which he trauelled.

Of Cyprus

BEcause you may read of Seleucia before, I therefore willingly omit it, that I might speake more fully of Cyprus. This is a faire and spacious Isle, scituared in the Mediterranean sea in the gulph of Issa, bordering vpon Cilicia and Syria, distant 160 miles from Ierusalem towards the North, as *Strabo* saith, *li.* 14. It is in compasse 428 miles, verie fertile, powerfull and spacious for an Island. There inhabited in it in times past nine Kings, and (as *Pliny* saith *lib.* 5. *cap.* 31.) called Macaria, or one of the happie Ilands: the inhabitants were giuen much vnto luxurie and venerie; from whence it hapned that *Venus* was greatly honoured amongst them. It is said that there are many precious stones found in it, besides Crystal, Allum, and Cypresse wood which abounds in that place, from which it seemeth the Island was called Cyprus. There is also found many Simples that are Phisicall, much Sack comes thence and many other things necessarie for the life of man. Heere also standeth the mountaine Olympus, whose top seemeth to touch the heauens, from whence it taketh the name because there neuer lyes any clouds vpon it. *Lucan. li.* 2. There are foure mountaines of this name; the one lyeth between Macedon and Thessalie; the other in Cyprus, the third amongst the Mysians, at the foote whereof *Hanibal* built Prusa; and the fourth in Æthiopia, vpon the East side of Heliopolis.

There are many cities in this countrey, as Macaria, Cyprus or Cythera, after called Paphos, and now Baffa (in which there standeth such a famous Temple, that *Venus* of that is called Cypria and Cytherea) Nicosia, and Salamus now called Famagusta.

There

There haue beene many cruell and sharpe warres betweene the Venetians and Turkes concerning this countrie, but at this day it is vnder the iurisdiction of the Turkes; from whence they fetch great aboundance of Pitch and Rosin for their ships and cables.

Of Salamais.

SAlamais, Salamin, or Salamina was one of the principall cities of Cyprus, and was distant from Ierusalem 196 miles towards the North; built by *Teucer* the sonne of *Telamon*, & scituated in the Eubeian sea iust against Athens. The occasion why this towne was built, happened by reason of a discontent that grew betweene *Teucer* and his father *Telamon*: for *Teucer* returning from Troy (not hauing reuenged the death of his brother *Aiax*) so much incensed his father that hee banished him his countrie, whereupon *Teucer* sailed thence to Cyprus, where he built this city, and because of the extraordinarie affection that he bore to the countrie where he was born, called it by the name of Salamena, or Salamais. Saint *Ierome* sayth, that there is a riuer of extraordinarie hot water that runneth through a great part of this countrie; and that it was once ouercome by the Iews, and vtterly ruined and destroyed, but afterward repeopled and called by the name of Constantia. This town at this day is called by the name of Famagusta, and was taken (with the whole Island of Cyprus) by *Mustapha* chiefe captain to *Selimus* the second Emperour of Turkie, *A.D.* 1570. *Solon* that famous and notable Philosopher was born in this towne. And *Paul* and *Barnabas* sailed out of Syria and liued in this towne, *Act.* 31.

Of Paphos.

THis citie is scituated vpon the shore of Cyprus, 212 miles from Ierusalem towards the North, and seemeth to take the name from *Paphus* the sonne of *Pigmalion* the Artificer. In this towne there stood a notable Temple, built by that *Pigmalion* in the honour of *Venus*; for that (as it seemeth by the Poets) he was much giuen to women. Here *Elimas* that wicked Magician who (as some will haue it) called himselfe the sonne of *Iesus*; as others,

the

the ſonne of *Iehonah*, dwelt, whom the Lord by the hand of *Paul* ſtrucke with blindneſſe. Here alſo *Sergius Paulus* the Proconſul was conuerted.

It was in times paſt a goodly faire citie, as the ruines thereof teſtifie to this day; but now it is deſtroyed and almoſt deſolate. There (as it is for the moſt part through that Iſland) the ayre is impure and vnwholſom, & the ruines of many goodly Churches and buildings are to be ſeene; alſo the walls of a ſtrong & almoſt impregnable tower, ſcituated vpon a hill in the middle of the citie; and as may be thought, was ſometime the habitation of *Sergius Paulus*. There is alſo ſhewen vnder a certaine Church (which in auntient times belonged vnto the brothers of the Minories) a certaine Priſon diuided into ſeuen roomes, where *Paul* and *Barnabas* were impriſoned for preaching the Goſpell. Here alſo vnder another Church is found a ſpring of very wholeſome water, which is a preſent remedie for the Ague and Feuer. Here alſo is excellent Wine.

Of Perga.

PErga was a citie of Pamphilia, from whence *Diana* is called *Pergea*, becauſe there was a notable Temple in that Towne which was dedicated to her. It is ſcituated in Aſia the leſſe, neere to Cheractus, as *Ptolomais* ſaith; but as *Strabo* ſaith, cloſe by Ceſtria a faire and goodly riuer, 356 miles from Ieruſalem towards the North. The countrey wherein this ſtandeth is ful of mountaines, extending from the mountaine Taurus (which beginneth in this place, abounding with Vines, Oliues, and other fruits) vnto the ſea. There are many faire and fruitfull paſtures in it, and many goodly and beautifull cities; as Aſpendius, Phaſelis, & this Perga, beſides many others needleſſe to be named. There was vſually euerie yeare a great feaſt kept here in honour of *Diana*: but *Paul* and *Barnabas* comming to this town, conuerted moſt of the inhabitants to the knowledge of God and of his ſonne Chriſt Ieſus, *Act.* 13.

Of Antiochia in Piſidia.

THis was the chiefe city in Piſidia, ſcituated in Aſia *minor*, 460 miles from Ieruſalem towards the North. S. *Paul* conuerted a great multitude in this towne to the faith of Chriſt.

Of

Of Iconium.

IConium was one of the Metropolitan Cities of Lycaonia, as *Pliny* saith *lib.*5.*cap.*27. scituated not farre from the bowing of mount Taurus in Asia the lesse, as *Strabo* saith *lib.*12.420 miles from Ierusalem towards the North. In this citie *Paul* and *Barnabas* continued a long time, and did many myracles, by which meanes a great multitude of the inhabitants were conuerted to the Christian faith, *Act.*13.14. It is to this day a faire citie, and vnder the gouernment of the Turks, who woon it from the Princes of Caramanian. About 400 yeares before, there was a great battell fought close by this town, between the Saracens and the armie of the Emperour *Conradus* the third, in which the Christians lost the day.

Of Lystra.

THis is a city in Lycaonia scituated in Asia the lesse, 436 miles from Ierusalem towards the North. In this towne *Timothy* was borne, *Act.*16. 2.*Tim.*3. In this citie *Paul* healed the Cripple and was stoned, *Act.*14. 2.*Cor.*11.

Of Derbe.

THis also was a Citie in Lacaonia scituated in Asia the lesse, 388 miles from Ierusalem towards the North, where *Paul* and *Barnabas* preached the Gospell, *Act.*14.

Of Attalia.

ATtalia was a hauen Towne of Pamphilia, built by *Attalus Philadelphus* king of Pergamus, after whose name it was so called, as *Strabo* obserueth *lib.*14. being distant from Ierusalem 332 miles towards the North. *Paul* and *Barnabas* sayled out of Syria into this towne. At this day it is called Catalia.

The

The third Trauels of Paul *in the companie of* Sylas.

IN the fifth yeare after the natiuitie of Christ, *Paul* tooke vnto him *Sylas*, and going thorough Syria and Cilicia came to Derbe, which is 400 miles, and there established the Churches, *Acts* 15.16.

From Derbe they went to Lystra, where *Paul* circumcised *Timothy*, *Act.* 16. which was 48 miles.

In the 51 yeare after Christ they went from Lystra, and so trauelled thorough Galatia, Phrigia, and being hindred by the spirit that they could not preach in Bythinia, they went thorough Mysia and so came to Troas; where by a vision that *Paul* saw in the night, hee was admonished to goe into Macedonia, *Act.* 16. So this journey between Lystra and Troas was 408 miles.

Loosing from Troas, they sailed with a direct course to Samothracia, which was 116 miles.

From thence they sailed to Neapolis, which was 92 miles.

From thence they went to Philippos in Macedonia, which is 24 miles, *Act.* 16. here *Lydda* the seller of Purple was conuerted, and *Paul* dispossessed a diuell; and then he and *Sylas* being scourged, were cast into prison, *Paul* being then about one and fortie yeres of age, *Act.* 16.

From Philippos they went to Amphipolis, which was about 36 miles, *Act.* 17.

From thence they went to Apollonia, which was 44 miles.

From Apollonia they went to Thessalonica, where the Iewes stirred vp a tumult, which was 80 miles.

Wherefore they went thence by night and came to Berthæa, which was 60 miles: here also the Iewes stirred vp a tumult, *Act.* 17. These things hapned in the Summer season, *an. Dom.* 51.

From Berthæa *Paul* was brought by the brethren to the Sea, where entring into a ship hee went to Athens, which was 264 miles; where he conuerted *Dionysius* the Areopigite. From this

Towne hee wrote both his Epiſtles to the Theſſalonians, as the ſubſcription of theſe Epiſtles witneſſeth, and ſent them to Theſſalonica: theſe were the firſt Epiſtles that *Paul* wrote.

Afterward he went from Athens & came to Corinthia, which is 74 miles: he came thither about the beginning of Auguſt, *an. domini* 51, and continued there a whole yeare and ſixe moneths, preaching the Goſpell, and making Tents with *Aquilla* the Iew who was of that trade, *Act.* 18.

From Corinthia (about the Spring *anno dom.* 53,) hee went to Cenchræa with *Aquilla* and *Priſcilla*, which was 304 miles; there for deuotions ſake he polled his head.

From Cenchræa hee ſayled in the companie of *Aquilla* & *Priſcilla* to Epheſus, which was ſome 304 miles: here he left them, *Act.* 18.

From Epheſus he ſailed to Cæſarea Strato in Iudæa, which was 280 miles.

From Cæſarea he went to Ieruſalem, which was 32 miles, and ſaluted the Church.

From the citie of Ieruſalem the Apoſtle *Paul* went to Antiochia in Syria, which was 280 miles. So all theſe Trauels were 2154 miles.

Of the townes and places to which he trauelled.

Of Cilicia.

BEcauſe you may read of Syria before, I will omit it, and proceed to ſpeake of Cilicia. This was a countrey in Aſia the leſſe, ſo called (as ſome would haue it) from *Cilix* the kings ſonne of Phœnicia: compaſſed in vpon the Eaſt with the mount of Amonus; vpon the North, with the mountaine Taurus; vpon the Weſt, by Pamphilia; and vpon the South, by the Mediterranean ſea. At this day it is called Caramania, and is diſtant from Ieruſalem 304 miles towards the North. In times paſt it was diuided into two parts, that is, into Cilicia the higher, and the lower. Cilicia the higher aboundeth with mountaines; the lower is a plaine champian countrey, very fertile and pleaſant. The principall

cipall cities thereof are Tarſus, where the Apoſtle *Paul* was born, and where the riuer Cydnus runneth thorough the middeſt of it: Iſſus, where *Alexander* ouercame *Darius* laſt Emperor of the Perſians; Anazarba, where *Dyoſcorides* that excellent Phyſitian (who was of great eſtimation with *Antonius* and *Cleopatra*) was borne: there are ſixe bookes yet extant of his profitable and neceſſarie labours in that ſcience.

From hence may be gathered, that the ſcituation is ſtrong, and pleaſant; in regard it is fortified on euerie ſide with mountaines, but principally with the mountaine Taurus (made famous for the fertilitie thereof, and the paſſage of *Alexander* and his army, who at ſuch time as he conquered *Darius*, went by the ſtraight paſſages of this mountaine, which were both dangerous and difficult) and watred with many Riuers that take their beginning from that mountaine, & ſo paſſeth towards the South thorough all Cilicia, and then falleth into the Mediterranean Sea.

Of Galatia.

GAlatia or Gallo-Græcia, is a countrey of Aſia *minor*, diſtant from Ieruſalem 400 miles; hauing vpon the Eaſt Capadocia, vpon the South Pamphilia, vpon the Weſt Bithynia, & vpon the North the Euxine ſea. The cities of this countrey were in ancient times, Sinopis, where king *Mithridates* kept his court, & *Diogines* the Cinick was born; Amiſus, alſo Peſſinus, where the mother of the gods was had in great honour, & was fetcht thence by the Romans (this was a famous mart town, as *Liuy* ſaith *lib.* 29.) Laodicea, Tauius, and Ancyra, where there was held a notable Synode: and in this large and ſpacious countrie alſo ſtood Antiochia Piſidia; for the Galathians dwelt in all Paphlagonia, a part of Lycaonia, Piſidia, and Iſauria: in which countries the Apoſtle *Paul* taught the Goſpell of Chriſt.

Theſe inhabitants (which in thoſe daies were called Galathians) are ſaid to be a people of France, who ioyning themſelues to the Cymbrians, Danes, and Germans, vnder the conduct of *Brennus* their captain inuaded Italy: in which enterpriſe they were ſo fortunat that they conquered a great part of it, wherin they planted colonies; and becauſe of their neerneſſe to their own country

in processe of time grew mightie; and from that beginning the countrey where they inhabited was called Cicealpine-Gallia; taking that name partly of the place, partly of the people. After, *Brennus* and his armie making vse of their fortunes, forraged all Italy, and came to Rome, which they woon and sackt, all but the Capitoll, and that also was in great danger, vntil such time as *Camillus* (a valiant Roman Captaine) taking aduantage of the enemies securitie (who now tooke more care how to satisfie their couetousnesse, than to defend what they had got) of a sudden set vpon them; by which vnexpected inuasion they were put to a marruellous straight, & the besieged greatly incouraged; so that they also issuing out of the Capitoll, made such a slaughter, that they forced *Brennus* and his armie to retire, and to restore all the pillage that hee had got, and also forsake the countrey. This misfortune they bore patiently, considering their former prosperitie, and in hope of better successe sailed thence into Græcia: where, after they had attempted many noble exploits, & failing in some, they determined a voyage for Delphos, because there was great store of treasure, and the inhabitants (as they supposed) weake to oppose their armie. In this expedition they vsed much pillage and robbing vpon the Seas; and through many dangers came at length to this Isle, landed their men, wan the citie, fired a great part of it, and put many of the inhabitants to the sword: with this victorie, most of his armie which were more religious than the rest, would haue willingly left the countrey; but *Brennus*, who beforetimes had beene vsed to sacriledge, & those that were as couetous as himselfe, thought it basenesse through an opinion of holinesse to leaue so great a bootie behind them as was contained in the Temple of *Apollo*, (for that place of all the Temples of the world in those times was notorious for riches and treasure, the many and great gratuities and offerings of most Princes, which were both magnificent & rich, being hoarded vp in the secret caues of this Oracle) wherefore they attempted the assault, but with bad successe, for the diuell raised such a tempest, with thundring, lightning, and other strange and vncoth accidents, that *Brennus* in this distemperature of the aire was * slaine, many of his shippes were set on fire, and the greatest part of his

*Some say hee killed himselfe with his owne dagger.

his armie loſt, being either ſpoyled with lightning, ſlaine by the inhabitants, or diſperſed with feare. Such euent had this ſacrilegious attempt. Thoſe that remanied, after they had gathered themſelues into a body, went thence into Aſia the leſſe, and planted themſelues in this countrey; where the inhabitants in proceſſe of time called them Gallo-Græcians, adding their originall name to that of the countrey wherein they liued: and after, for beauties ſake, they were called Galatians, ſee *Liu. lib.* 5. *Diodorus Siculus, lib.* 6. ſaith that the inhabitants of Galatia were ſo called of this poople, in the time that *Gidion* iudged Iſrael, & that *Cyrus* was Emperour of Perſia; both may bee true, conſidering the mutabilitie and change of States in thoſe times.

Some thinke they were firſt called Galatians by *Attalus* King of Pergamus, (who gaue them a great ouerthrow cloſe by the riuer Halym) becauſe they originally were of Gallia, and continued ſome time in Græcia, and after came into Aſia; ſo he ioyning theſe two names into one, called them Gallo-Græcians, or Gallatians. This hiſtorie is diuerſly reported by diuers authors; but all conclude that they reſted and inhabited in Aſia, where their poſteritie continue to this day.

In times paſt it was a very warlike and generous nation, and in their expeditions performed many noble exploits, attaining to eminence onely by their ſword; for which cauſe many Princes neere them were beholding to them for their aide: but withall, cruell and barbarous, inſomuch as they oftentimes eat their captiues or offered them to their gods; and thus they continued for the ſpace of 300 yeares, till *Paul* comming into that countrey preached the Goſpell amongſt them, and conuerted them from this Barbariſme to the Chriſtian faith. He ſent an Epiſtle to this people from Rome, being 1200 miles. They in thoſe times held all Paphligonia, a part of Phrigia, Cappadocia, & of all the neighbouring countries thereabouts, which after their names was called Gallo-Græcia or Galatia: ſuch a mightie nation was this growne in a ſhort time, at firſt being a people thruſt out of their owne countrey for want of a place to inhabit in, as you may reade more at large in the fift booke of *Liuie*, whoſe authoritie I haue principally followed herein.

Of Phrigia.

PHrigia is as much to say as a drie and sandie countrey, scituated in Asia the lesse, betweene Galatia and Mysia, 600 miles from Ierusalem towards the Northwest. It is diuided into two parts, the Greater and the Lesse : in the greater Phrigia stood Smerna ; in the lesse Dardania, so called of *Dardanus* who first built it; in which towne there raigned many wealthy and mightie Princes, as *Ericthonius*, *Tros* of whom it was called Troy, *Ilus* of whom it was called Ilion, *Laomedon* who was the father of *Priamus* the last King thereof, for in his time it was destroyed by the Græcians ; of which desolation, because it is so common to the world, I leaue to speake.

It lay waste so long, (although it had beene a faire and goodly citie, the like not in the world) that the place where it stood was become like to a plaine field, only here and there some heapes of old ruines, to shew that there had beene a citie in that place : and as *Virgil* said, *Iam seges est vbi troia fuit*, and corne now growes where Troy stood. A long time after, there were a certaine people that called themselues Troians which rebuilt it, but not in the same place, and in it erected a goodly Temple in honour of the goddesse *Pallace* : to which Temple, *Alexander* the great (after he had conquered *Darius* King of Persia, close by the riuer Granicus, which tooke the beginning in a mountaine not farre from Troy) went, and with singular gladnesse and great solemnitie offered many rich and goodly presents, inlarged the towne, and greatly adorned it. But after he had ended the Persian warre, and conquered almost all the knowne world ; he sent very kinde and louing letters to these new Troians, promising not onely to enlarge the towne and endow it with many priuiledges and reuenues, but also to build vp a faire and sumptuous Temple there, as *Strabo* saith *lib.* 15. All this was done because of the loue he bore to *Homers* Iliads.

Wherefore looke what *Alexander* had promised, *Lysimachus* (one of his chiefe Princes, and King of Thrace) after his death performed; for he returned to Troy, enlarged the citie, beautified it with goodly buildings, set vp a stately Temple, and then compast

paſt it about with ſtrong walls. After this ſort it continued a long time, vntill *Fimbria* a Queſtor of the Romans (when he had ſlaine *Valerius Flaccus* the Conſull, with whom he was ſent, againſt *Mithridates* King of Pontus) beſieged it, and within ten dayes ſpace woon it; making his vaunts, that hee conquered that citie in ten dayes, which *Agamemnon* could ſcarce do in ten yeares; to which one of the inhabitants of the citie anſwered, That then Troy had a *Hector*, but now it had none. But for this hee cruelly waſted the citie. This deſtruction hapned in the 84 yere before Chriſt. Thus it lay deſolate till *Auguſtus Cæſars* time, who cauſed it again to be re-edified and beautified with many faire and goodly buildings, becauſe the Romans, and eſpecially thoſe noble families of the *Iulij* and *Ceſars*, do deriue their progenie from the Trojans: for which cauſe *Auguſtus* vſed ſuch diligence in the rebuilding of this citie, and beſtowed ſuch infinite coſt, that he much exceeded *Alexander*, and made it a faire and goodly citie. At this day it is called Ilium. But in the place of old Troy there is little to bee ſeene, only a ſmall towne, as *Strabo* ſaith. It is diſtant from Ieruſalem 760 miles Northweſtward.

Of Bythinia.

THis countrey is oppoſite to Conſtantinople, ſcituated in Aſia *minor*, diſtant from Ieruſalem Northweſtward, and ſo called of *Bythinus* the ſonne of *Iupiter* and *Thrax*. It was ſometime called Pontus, Bebrycia, and Mygdonia, as *Stephanus* ſaith. In this countrey the Apoſtle *Paul* could not preach the Goſpel of Chriſt when he went into Macedonia and Græcia, becauſe hee was hindred by the Spirit, *Act.16.* The principall cities thereof were Calcidon, Heraclea, Nicea, Nicomedia, Apamea, Flauiopolis, Libiſſa, (where *Hanibal* lieth buried) and Pruſa, now called Byrſa, where in times paſt the Emperours of Turkie kept their Courts, and were buried. The mother and metropolis of all theſe cities was Nicea, or rather Nicæa, beeing diſtant from Ieruſalem 720 miles towards the Northweſt; at the firſt callled Antigonia, of *Antigonus* the ſonne of *Philip* King of Aſia, who built it after the death of *Alexander* the Great. But *Lyſimachus* called it *Nicæa*, after his wifes name, and at this day is called Niſſa. The compaſſe

thereof is two miles, being foure ſquare, ſcituated (as *Strabo* ſaith *lib.* 12.) in a faire and pleaſant place, lying cloſe by the poole of Aſcania, and hath in it 4 gates, ſtanding in a direct line; all which gates might eaſily haue beene ſeene from a certaine ſtone which ſtood in the middle of the Market place.

In this citie the moſt Chriſtian Emperor *Conſtantine* the Great celebrated a Councell, *anno Dom.* 325. at which time there were preſent 320 Biſhops, who condemned the Arrian hereſie, and inſtituted the Nicæn Creed. But after that, *viz. ann. Dom.* 326, the Arrians endeauouring to hold a ſecond Councel in this Citie, to confirme their opinions, and to diſſolue that which went before, the Lord hindred them with an Earthquake, by which almoſt halfe the citie was throwne downe. Not long after, there hapned another earthquake which vtterly deſtroyed it: notwithſtanding it was rebuilt againe, and in it a ſecond Councell held, wherein the Nicæn Creed was condemned.

There were many cities of this name; that before ſpoken of, another in Thrace, a third in France, not far from the riuer Varus, a fourth (as *Stephanus* ſaith) is amongſt the Lorrenſes in Græcia, a fift in Illeria, a ſixt in India, a ſeuenth in Corſica, and the eighth in Leuctris of Bœtia.

Of Myſia.

THis is a country of Aſia the leſſe, bordring vpon Helleſpont, and Troada; being diuided into two parts, that is, the greater and the leſſe. That part that bordreth vpon Troada, is diſtant from Ieruſalem 800 miles toward the Northweſt: but that which is called Myſia the leſſe, and bordering vpon Lydia, is 1028 miles from Ieruſalem towards the North-weſt. In this Countrie ſtood Pergamus, to which *Iohn* wrote his *Reuelation*; Scepſis where one *Neleus* kept the bookes of *Ariſtotle* till *Apollonius* time, alſo Antandrus, Adramitium, Tranoiapolis, and Apollinia, which ſtood cloſe by the riuer Thyndæus.

The inhabitants were men of a baſe condition, and contemned of the world, inſomuch as they became a prouerbe, as often as a man would denote a thing of no eſtimation, they would ſay *Vltimum eſſe Myſiorum*, that is, It is worſe than the Myſians, as it appeareth

appeareth in *Cicero's* oration for *Flaccus*. Yet notwithstanding, *Paul* and *Iohn* the Euangelist preached the doctrine and light of the Gospell to this poore and despised people, so that the Mysians, which were a contemptible and abhominable nation before all the world, were not so before God, for they were conuerted at the preaching of *Iohn* and *Paul*: From whence he saith, *Not many wise according to the flesh, not many mightie, not many noble; but God hath chosen the foolish things of this world, that they might confute and ouerthrow the wise, &c.* 1. Cor. 1.

In times past they were a great people, though of smal estimation, for they had vnder their iurisdiction, Lydia, Caria, Pergamus, Thyatira, Sardis, Philidelphia, and Laodicia; to many of which *Iohn* wrote his *Reuelation*. Also (as *Herodotus* saith, *lib. 7.*) the Mysians and Teucrians, before the Trojan war, past into Europe, and there woon and held Thracia, Macedonia, and all the land to the Adriaticke sea, &c.

Of Troas.

THis citie Troas, where *Paul* raised *Eutichus* (which signifies *happie* or *fortunate*) from death to life, *Acts.* 10. stood vpon the sea of Hellespont in Asia the lesse, 220 miles from Ierusalem towards the Northwest. *Antigonus* king of Asia called it Troas, because it was in the countrie where Troy was. But after the death of *Alexander* he called it after his owne name Antigonia. And the better to honour it, kept his court there. But *Lysimachus* king of Thrace hauing got this citie into his iurisdiction, bestowed great cost vpon it, and set vp many faire and goodly buildings, then called it after *Alexanders* name, Alexandria, and so, it began to be called Alexandria Troas, *Plin. lib. 5. Strabo lib. 13. Ierome de locis Hebraicis.* Now it was called Alexandria Troas to put a difference betweene it and diuers other cities of that name: for there was an Alexandria in Ægypt, another in India, & many others elsewhere; but onely this in the countrie where Troy stood. It was scituated in a high and spacious mountaine, about a mile and a halfe from the shore of Propontis towards the East, betweene which and Troades is twentie and eight miles.

It

It is a thing worthie obſeruation, to conſider by what diuers names the ſea that lieth between Europe and Aſia the leſſe is called, for betweene Conſtantinople and Calcidonia, cloſe by the Euxine ſea it is called *Thracius Boſphorus*, in which place it is not aboue halfe a mile broad: here *Xerxes* when he inuaded Græcia, built vp a bridge for his army to paſſe ouer. There is alſo another ſtrait and narrow place in this ſea, which is called by the name of *Cimmerius Boſphorus*. Theſe two *Boſphori* are ſo called (as ſome authors hold) becauſe a Bull when he loweth may be heard from the one ſide to the other: but *Pliny* ſeemeth to deriue the name from *Io*, that faire maid which *Iupiter* turned into a Cow, who ſwam ouer this ſea, and of her was called *Boſphorus*, *lib.6.ca.1.* It is alſo called *Propontis*, becauſe it lieth iuſt before the Euxine ſea; and *Helleſpont* from *Helle* the daughter of *Athamantis* K. of Thebes who was drowned therein: then running thence it falleth into a gulph of the mediterranean Ocean, & there it is called the Ægean ſea, of *Ægeus* King of Athens, who drowned himſelfe therein for the ſuppoſed loſſe of his ſonne *Theſeus*. In this ſea were ſcituate the Iſles of Pathmos, Mytelene, Samothrace, Chius, Lesbus, & many other Iſles, as you may read in the trauels of S. *Paul*.

Of Samothracia, or Samothrace.

SAmothracia is an Iſle of the Ægean ſea, ſcituate between Troades and Thracia, eight hundred and eightie miles from Ieruſalem towards the Northweſt, cloſe to that part of Thracia, where Hebrus falleth into the ſea; ſometimes called Dardania, of *Dardanus* King of Troy, who when he had ſlaine his brother *Iaſius*, and taken from him the *Palladium*, hee came firſt into Samothracia, and then into Aſia, where hee firſt layd the foundation of the citie called Troy, and of that Kingdome. And although this Iſle at that time was called Dardania, yet becauſe of the neerenes that it had to Thrace, and the altitude of the rocke whereon it ſtood, it ſoone changed the name: and then eſpecially, when the people called Samos came thither to inhabit, who after their own name called it Samothracia. It ſtood vpon ſuch a loftie place, that from thence all the countries round about might eaſily bee

ſeene.

ſeene. *Arſinoe* Queene of Thrace was baniſhed by *Ptolomeus* her brother into this Iſland, who after put to death all her children and vſurpt vpon the kingdome of Thracia; a cruell part of a brother. *Virgil li. Æneid.* 3. maketh mention of this Iſland, ſaying

Treiciamque Samum quæ nunc Samothracia fertur.

And Samian-Troy which now a dayes is Samo-Thracia call'd.

You may alſo reade of it in *Strabo lib.* 13, and in the *Acts cap.* 16. where it is ſaid, That Saint *Paul* ſayled from Troadis to Samothracia, and ſo went thence into Thracia, and came to the citie of Neopolis.

Of Neapolis.

THis Neapolis to which *Paul* went, was a citie of Thrace, not far from Macedonia, 880 miles from Ieruſalem towards the Northweſt; which was alſo of ſome called Caurus. There are many other cities of this name, one in Iudea, where Sichem and Sichar ſtood; another in Caria, a third in Africa, a fourth in Rannonia; but aboue all, that which ſtandeth in Campania is the moſt remarkable, being the chiefe citie of the Neopolitan kingdome.

Of Philippa.

THis citie in times paſt was called Crenides, becauſe of the veines of gold that were found cloſe by it. But after, *Philip* King of Macedon, father of *Alexander* the great, cauſed it in the yeare before Chriſt 354. to be re-edified and inlarged, and then after his owne name called it Philippos. It was ſcituated in Græcia cloſe by the riuer Stridon (936 miles from Ieruſalem, towards the Northweſt) and indowed with many priuiledges. In thoſe times the gold was ſo much increaſed in this place, that the reuenue thereof was worth vnto this King more than a thouſand talents, which at 4500 li. the talent amounteth to fortie fiue millions of pounds yearely: by which meanes King *Philip* grew ſo rich, that hee cauſed his gold to be coined, and called it after his owne name, Philippian gold, To this place *Paul* came and did

many

many miracles, taught the Gospell, and conuerted many. From hence he wrote his second Epistle to the Corinthians, and sent it to Corinth; euen 292 miles. Hee also wrote an Epistle from Rome to the Christians of this towne, and sent it them by the hands of *Epaphroditus*, euen 628 miles. It was afterward a Colony of the Romans.

Of Amphipolis.

THis was a citie of Macedonia, compassed about with the riuer Strymon, from whence it tooke the name; and was distant from Ierusalem 960 miles towards the Northwest. Here also the Apostle *Paul* was, *Act.* 17.

Of Apollonia.

THis was a citie of Mygdonia, scituated not farre from Thessalonica towards the West, close by the riuer Echedorus, 948 miles from Ierusalem towards the Northwest: being so called from *Apollines*, which signifies the *Sunne*: it stood twentie miles from Thessalonica. There are many other cities of this name; one scituate in Græcia, close by the Adriatick sea; another, among the Ilands of Thrace; a third, in Creet, on this side the riuer Ister; a fourth, in Syria; and a fift, in Africa amongst the Cyrenes.

Of Thessalonia or Thessalonica.

THis was a citie of Macedon, in auncient times called Halia, becauseit stood vpon the sea; after, called Therma, of the hot bathes that were in it; and lastly Thessalonica, of *Philip* the sonne of *Amyntas* King of the Macedonians, who gaue it that name eyther of the great victory that he had against the Thessalonians, or else after the name of his daughter called *Thessalonica*, who was the mother of *Cassandrus*: it stood close by the Thermaick gulph, not farre from the mouth of the riuer Echedorus, 932 miles from Ierusalem towards the Northwest. The Apostle *Paul* taught publiquely in this citie, and there conuerred a great multitude of people, *Act.* 17. Hee also wrote two Epistles to the inhabitants thereof, and sent them from Athens, being 232 miles distant.

In

In the time of *Theodosius* the first Emperour of Rome, there happened (by reason of some discontent) a grieuous sedition amongst the Thessalonians, in which stirre some of his captaines and gouernours were slaine: Wherefore the Emperour (hauing intelligence of what had happened) sent an armie against the citie, with authoritie to put to death a certaine number of them which had rebelled; from whence it happened, that the city was filled with many vniust slaughters: for the soldiers hauing more respect vnto their priuat profit than the equitie of the cause, spared neither innocent nor nocent, neither young nor old, so that as well the inhabitants as strangers that resorted thither did partake of this miserie, & suffered like punishment as did they which were the first authors of this rebellion.

But because the Emperor was consenting vnto those euils, *Ambrose* Bishop of Millaine would not suffer him, without publique repentance, to come to the sacrament of the Lords supper; wherfore in a publique assemblie hee acknowledged his offence with great contrition, *Theodor. lib. 5. cap. 17.* and *Sozomen. lib. 7. cap 24.*

This towne was afterward purchased by the Venetians of *Andronicus Palæologus*, sonne of *Emanuel* Emperour of Constantinople, who held it a long time, vntill *Amurath* Emperour of the Turkes woon it from them, and exercised grieuous crueltie vpon the inhabitants. At this day it is a faire and goodly citie, wherein is to be seene twentie and three Churches, and is inhabited both with Christians, Iewes, and Turkes, as *Sebastian Munster* sayth; but the greatest number is Iews, who are partly merchants, partly of other trades; their number in this place (as it is said by some of their owne nation) is fourteene thousand, and they haue fourscore Synagogues: But they are constrayned to weare yellowe wreaths about their heads, the Christians blew, and the Turkes white. There are many Iewes also in Constantinople, and Adrianople: but in no place more than in this towne, which is now called Salonica.

Of

Of Berneа.

THis is a Citie of Macedon, ſcituated vpon the riuer of Halakmon 960 miles from Ieruſalem towards the Northweſt. In this city the Iews ſtirred vp a great tumult and ſedition againſt the Apoſtle *Paul. Act.* 17. At this day it is called Voria.

Of Athens.

THis was the moſt famous citie of all Græcia, the mother of the Arts, & a bountifull nouriſher of large and mightie colonies, in that part of Achaia, called Actæ, or Attica. It was ſcituated vpon the ſhore of the Mediterranean ſea, 720 miles from Ieruſalem towards the Weſt. It tooke the name from a diuine knowledge, for the word is deriued of θεὸς and νόος, that is, *the minde of God.* It was at firſt built by *Cecrops*, fiue yeares before *Moſes* fled out of Ægypt into the land of the Midianites, and of him called Cecropia. This *Cecrops* was the firſt king thereof, and there ſucceeded him at leaſt fortie, who were both famous and worthie Princes. But after, it was called Mopſonia, of *Mopſus* King of Theſſalie: and after, Ionia, which name it held for a while: and laſtly, Athens (dedicated to *Pallace*, which goddeſſe the Græcians hold was borne of the braine of *Iupiter*) by which name it was knowne a long time; for it was a citie of learning, and the mother of all arts. There liued in this towne *Solon*, *Socrates*, *Plato*, *Ariſtotle*, *Demoſthenes*, and many other excellent Philoſophers.

It was ſcituated vpon a faire and ſtrong rocke, beautified with many goodly Temples and buildings, but principally that of *Minerua* was moſt ſumptuous: in which there hung a great number of lamps which gaue a continual light: there was alſo the monaſterie of the holy Virgines, and the image of *Pallace* made all of white Youric, verie curious and coſtly. There were many ſchooles, colledges, and pleaſant gardens in which Philoſophers vſed to walke, and it abounded with ſweet and delectable muſicke, and with great reſort of Merchants and ſchollers. And to conclude, in thoſe times was the moſt notable citie in the world.

Moreouer there were many profitable hauens for the receipt of ſhips, but that which was called Piræum exceeded, beeing capable

pable to receiue 40 ships; * beautified with many goodly buildings, in compasse two miles, fortified with seuen walls, and ioyning to the citie (whereof *Terence* writeth in *Eunuchus Actus* 3. *Scen.* 4.) At this day it is called Porto Lini, fortified with two walls foure miles in length, extending to the Hill Munichya, which is the syrname of *Diana*, being compassed in the figure of a Chersonesse) and so ioyned to the Citie of Athens. In which distance there are two other hauens besides that of Piræum. In this *Iupiter* had a magnificent Temple, and in it there were found many verie artificiall tables, pictures, and grauen images, which are at this day all destroyed and taken away.

* As some say 400.

It hath beene three times destroyed; first by *Xerxes* and *Mardonius*, which happened in the yeare before Christ 479: then by *Lysander*, who broke downe a hundred paces of the wall, and almost vtterly destroyed their ships, and broke downe the hauen of Peræa; it was also sorely oppresst by the Romans, and they also brake downe their hauen, and burnt their ships, but spared the towne and held it in great estimation. But it was the third time ouerthrowne and vtterly destroyed by the Turkes, who both changed the place and name of the Citie, after it had flourished 3113 yeares. At this day it is diuided into three parts, and called by the name of Sethina, because of the varietie of the inhabitants that liue in it, being very well peopled, and a faire and spacious citie, but much altered from that it was in times past: for although before it was the very mother of eloquence, and glory of Attica, yet at this day it is so much altered, that their language is base, and their glorie is eclipsed. The vppermost part of the citie, where in times past the Temple stood dedicated to the vnknowne god, is now wholly and absolutely in the hands of the Turke, in which they haue built a strong and almost inuincible castle, which hath the command of the rest of the towne: the second and middle part of the citie, is all inhabited by Christians: In the third there standeth a faire and goodly pallace, supported with marble pillars and adorned with goodly workes. In this part of the citie there inhabiteth people of diuers sects and conditions: Here also is the seate of a Metropolitan, who hath vnder him many Bishops: so that God doth support, and maintaine his

his Church euen amongst the enemies therof, for there are foure Patriarkes in Turkie, to which all the other Christian Metropolitans and Bishops are subiect, and these, the Patriarke of Alexandria, Constantinople, Antiochia, and Ierusalem.

Paul was the first man that preached the Gospell of Christ in this Citie, and conuerted many Citizens, but especially *Dyonisius* the Arropagite, who dwelt vpon a Promontorie without the citie, and as it seemeth, was one of the principall Iudges and Gouernors of the Towne: for after he had taught publiquely in the towne, and had disputed against the Iewes & Philosophers concerning Christ, they supposing him to be a busie fellow, and one worthie of death, as a disturber of the common peace, brought him before this *Dionysius* that so by his iudgement hee might receiue condigne punishment for his offence. But Saint *Paul* so well behaued himselfe, and preached with such admirable eloquence and learning, that he not onely confuted his enemies, but amongst others conuerted this *Dionysius Areopagitus*, who afterwards was the first Bishop of Athens. (*as Eusebius* saith *lib.4.cap.23.*) and went captiue with *Paul* to Rome, and from thence to Paris in France, where he was crowned with the wreath of Martyrdome vnder *Dionysius* the Emperor.

Of Corinthia.

COrinthus is a famous citie in Græcia, scituated in Peloponessus, a pleasant countrey of Achaia, ioining to the continent of Græcia, like an Isthimus or Peninsula, distant from Ierusalem 760 miles towards the West, commonly called Cotantha, built as *Eusebius* sayth by *Sisiphus* sonne of *Æolus*, at such time as *Iosua* iudged Israell, who was a mightie Pirate. At first it was but a castle, and after his name called Sisipyhus: but after, because of the strength of the place and pleasant scituation, it became a faire towne and called by the name of Corcyra, as *Strabo* sayth, then Ephym of *Ephyra*, who was a faire and goodly Nymph, and Queene of that place. Now although euen in those times it was held in great estimation; yet it became much wasted and decayed through the continuance of time, vntill it was repayred by King *Corinthus*, (who as some thinke) was the sonne of *Marathon*

and *Suidas*

Suidas ſaith, the ſonne of *Pelops*; others would haue him the ſonne of *Oreſtis*: and after his name was called Corinth, that is, *the flower of Maides.*

It was a faire and goodly citie, very commodiouſly built, for it ſtood betweene the two ſeas of Ionium and Ægeum, ſo that there reſorted thither great multitudes of Merchants from all places. Cloſe by the citie there ſtood a ſteepe mountaine, which was as it were a bulwarke for the defence thereof, being 560 feet high, and called Acrocorinthus, that is, *the glory and ſtrength of the Corinthians.* It was alſo compaſſed about with ſtrong walls, and beautified with many goodly buildings & temples, but aboue the reſt, the Temple of *Venus* was had in great reputation, which (as *Strabo* ſaith) ſtood vpon the top of the mountaine Acrocorinthus, wherein there were aboue a thouſand maides proſtituted euery yeare. This Temple was had in ſuch great honour, and was ſo glorioufly built, that aboue all the places of the world there was reſort vnto it. Cloſe by it ſtood the ancient caſtle called Syſyphius, built all of white marble; and a little below that, the fountaine of Pyrene dedicated to the Muſes.

There were many mightie Princes that ruled in this citie, as *Alethes* who was King thereof at ſuch time as *Samuel* iudged Iſrael, which was 1103. yeares before Chriſt; hee beſtowed great coſt vpon it, ſet vp many faire and goodly buildings, and ruled ouer it thirtie and fiue yeares, as *Euſebius* ſaith. After him there ſucceeded many Kings, by whoſe worthineſſe and proweſſe it was ſo much inlarged, and made ſo famous, that it was little inferiour to the citie of Rome: for at ſuch times as Embaſſabors were ſent thence to intreat of ſome buſineſſe concerning the ſtate, the Corinthians did not let to giue them many reprochfull termes, as *Strabo* ſaith *lib.* 8. becauſe of which inſolencie the Romans ſent *Lucius Mummius* the Conſul, into Græcia, who beſieged Corinth, and within a ſhort time tooke it, and burnt it downe to the ground, in the yeare before Chriſt 145, of which you may reade more in *Florus*, and in the ſecond Decad of *Lyuie.* It was a maruelous rich towne, and abounded with gold, ſiluer, and coſtly braſſe, alſo with plate, and curious pictures: ſo that although *Mummius* conquered Corinth, yet Corinth conquered Rome;

for the citizens therof were ſo bewitched with the riches & glorie of this towne, that they forgot their auncient ſeueritie, and with violence followed their vices, as *Saluſt* ſaith *lib.* 1. So that as before Corinth abounded with luxurie and diuers other abhominable euils, as whoredome, adulterie, fornication, couetouſneſſe, idolatrie, rapine, and murther: ſo Rome in future ages became as bad or worſe than it.

Thus it continued waſte from that time till *Iulius Cæſar* was Emperour of Rome, who hauing trauelled into thoſe parts of the world, and ſeene the ruins of this citie, and the profitable ſituation for traffique, cauſed it to be rebuilded: after which time it began to grow great and ſpatious, little inferiour to the former glorie, & no leſſe corrupted with vices, hauing forgot the former miſerie which it ſuſtained by the hands of the Romans; and ſo continued from the yeare before Chriſt 44, vntill the yeare after Chriſt 41. at which time *Paul* came thither & preached the Goſpel, by whoſe diuine doctrine and godly life and conuerſation, they were conuerted from their euill courſes, and liued more honeſtly, as appeareth by the two Epiſtles of Saint *Paul* wrote from Philippos to the inhabitants of this towne.

But after, they falling from their faith and forſaking their auncient integritie, the Lord puniſhed them with a ſecond deſolation; for at ſuch time as *Amurath* Emperor of the Turkes grew to eminencie, and had conquered Theſſalonica, Boætia, and Attica, he came into this Iſthmus, and made al Peloponeſſus tributary to him. Then after him *Mahomet* the ſecond (although the inhabitants of Corinth had fortified their citie with three walls, and made it ſo ſtrong that it was thought to be almoſt inuincible) beſieged it and woon it, *anno Dom.* 1458. about ſix yeres after Conſtantinople was conquered by the Turkes. But now it is in the command pf the Venetians, and that and all the countrey is called by the name of Morea, as it appeareth in the *Turkiſh Hiſt. li.* 10.

The

The fourth peregrenation of the Apostle Paul.

IN the yere after the natiuity of Christ, 53, *Paul* went from Antiochia in Syria, and came to Galatia, and Laodicia in Phrygia, and thence wrot his Epistle to *Timothie*, as it appeareth by the subscription of that Epistle, which was 380 miles.

From Laodicea he went to Ephesus, which was 280 miles; and there appointed *Timothie* to be a Bishop, and dayly disputed in the schole of a certaine Tyrant, and did many miracles, as it appeareth *Act.* 19.

From Ephesus he came to Troada, which was 200 miles, where when he could not find *Titus* he grew pensiue in spirit, 2. *Cor.* 2.

From Troada he sailed into Macedonia, and came to Philippos, which was 232 miles: from hence hee wrote his Epistles to the Corinthians, and sent them to Corinth, which was 292 miles

In the same yeare also, *Paul* passing through Grecia, (in euerie place where he came, preaching & visiting the churches, *Act.* 19.) at length came to Corinthus, which was 480 miles.

In the 57 yeare after the natiuitie of Christ, when *Paul* had wintred among the Corinthians; in the Spring (that hee might auoyd the deceits of the Iewes who went about to take away his life, he went thence, and returned to Philippos, which was 292 miles. where he celebrated the feast of Penticost, *Act.* 2.

From thence he sailed to Troada, which was 232 miles, where he raised *Eutichus* from death to life, *Act.* 20.

From Troada he went to Assa, which was thirty and six miles, *Act.* 20.

From Assa he sailed to Mileten, which was 760 miles, *Act.* 20

From Mileten he went to Chius, which was 64 miles, *Act.* 20.

From Chius he sailed to Samus, which was 60 miles, and continued in the Isle of Trogylius which was close by Samus, as *Pl.* saith, *lib.* 5. *ca.* 3. and *Strab. ca.* 13.

From Trogylius hee ſailed by Epheſus, and came to Miletus, which was 160 miles. From thence hee ſent Meſſengers to the Miniſters of Epheſus, commanding them to haue a ſpecial care to the flocke of Chriſt, which hee had purchaſed with his precious bloud; and added that he was ſo much the more importunate in that behalfe, becauſe they ſhould neuer ſee him againe: Wherefore they embraced *Paul* with great lamentations and ſorrow, *Act.* 21.

From Myletus he & his companions went with a direct courſe to the Iſland of Cous, which was 200 miles, *Act.* 21.

From thence the next day they went to Rhodes, which was 84 miles.

From Rhodes they went to Patara, which was 100 miles.

From Patara they ſailed to Tyrus, leauing Cyprus vpon the left hand, which was 360 miles, where hee found certaine Diſciples, and remained there ſeuen dayes, *Act.* 21.

From Tyrus *Paul* and his companions ſailed to Ptolomais, which was 24 miles.

From thence they came to Cæſarea Strato, which was 44. miles; there they remained in the houſe of *Philip* the Euangeliſt, who was one of the ſeuen Deacons with *Stephen*, *Act.* 21.

From thence *Paul* went to Ieruſalem, which was 32 miles, and there about the feaſt of Penticoſt he was taken by the Iewes, impriſoned and ſcourged, *Act.* 21. At this time *Paul* was about 47 yeares of age. So all theſe trauels were 3396 miles.

Of the townes and places to which he trauelled.

And firſt of Aſſus.

COncerning Laodicea to which *Paul* trauelled, you may reade before. I will therefore proceed to Aſſus, which was a town within the iuriſdiction of Troada, ſcituated cloſe by the Ægean ſea, 700 miles from Ieruſalem towards the North-Eaſt, as *Strabo* ſaith, (*Lib.* 13.) wonderfully fortified both by nature and art, ſo that it is a thing almoſt impoſſible to bee conquered. There

is

is found close by it the stone called Sarchophagus, in which if any mans corps be buried, within the space of 40 days it is vtterly consumed all but the teeth, as *Pliny* saith, *li. 36. ca. 17.* In this citie *Cleantes* the Stoicke was borne, as *Chrysippus* saith.

of Mitylene.

THe Isle and towne of Mitylene is scituated in the Ægean sea, 624 miles from Ierusalem toward the Northwest. In times past called Lesbus, which obtained the whole iurisdiction & gouernment of Troada. It is in compasse 136 miles, and containeth in length from the North to the South 56 miles. In it is found much matter for the making and calking of ships: there was many goodly cities in it, as Mitylene and Pyrrha, which stood vpon the West part of it; also the metropolitan called Lesbos, Eressus, the hauen of Antissa, and Mithymna. Of Lesbos in times past this whole Isle was called Lesbus, vntill the citie of Mitylene grew famous; being so called of *Mitylene* the daughter of *Macharus*, as *Diodorus* saith, *lib. 4.* and after that cities name it was called Mitylene. There were many other goodly cities which stood in this Isle, but they were either consumed by earthquakes or drowned by the sea. The land thereof was verie pleasant and fruitfull, bringing forth grapes, whereof there was a verie excellent and cleere wine made, which they of Constantinople principally liked: there also is found great store of Cypresse, Pines, and plentie of figs come thence. Their horses are verie strong, but of a low stature: it is very mountainy, and pestred with wild beasts.

There were many famous men that liued and were borne in this countrey; as *Pittachus* one of the seuen Wise-men of Græce, *Alæus* the Poet, and *Alcimenides* his brother, *Diophanes* the Orator, and *Theophanes* who wrote the acts of *Pompey* the Great, (as it appeareth in *Tullies* Oration for *Archia*) *Theophrastus* also that notable Philosopher, (who at first was called *Tyrtamanus*, then *Euphrastus*, that is, *a good orator*) and lastly *Theophrastus*, that is, *a diuine Orator*: this man was an excellent Peripateticke, & scholler to *Aristotle*, whom he succeded in his schoole, and had two thousand schollers.

Vitruvius the Architect maketh mention of Mitylen in his first booke, saying, that it was a very magnificent citie, and rarely builded, but very badly scituated, for when the South winde did blow, the inhabitants grew sicke; when the West, they coughed, and when the North wind did blow they were made well. Notwithstanding the Apostle *Paul* and his companions came to this citie, as it appeareth *Act*. 20. At this day it is vnder the iurisdiction of the Turkes, and is called by the name of Midilly.

Of Chius.

THis is an Isle scituated in the Ægean sea, distant from Ierusalem 600 miles towards the Northwest, beeing 112 miles in compasse; the principall citie thereof is called Chios, taking the name, as some say, from the Masticke tree, which sweateth out a certaine gum, of the Syrians called Chian, and by vs Mastick: this Mastick is the best in those parts of the world. *Ephorus* calleth it by the antient name Ætalia; but *Cleobulus*, Chia; either because of the Nymph called *Chion*, or else because of the whitenesse of the soile: there are others that call it Patyusia; and there are some who deriue the name of Chius from the Temple of *Apollo* that standeth in it, called Chion. There stands in it a faire and goodly mountain called Pellenæum, from whence the inhabitants digge verie excellent marble. Also in times past the best Malmsey came thence, but in these dayes it is brought from Creet.

Of Samus.

THis is an Isle and Citie scituated in the Ægean Sea, vpon a high or loftie piece of ground, so that from thence the inhabitants may see into all the Countries neere adioyning, lying vpon the coast of Ephesus and Ionia, 560 miles from Ierusalem toward the Northwest; it was in compasse 88 miles, very fertile and pleasant, much exceeding Chius, although it brought forth no Wine. In times past it was called Artemisia, Parthenia, and Stephane; taking those names from a crown or wreath of sweete smelling flowers, of which there were great plenty in this Isle: the Poets feigne that *Iuno* was both borne and brought vp in it; and *Varro* saith, That there was a faire and stately Temple dedicated

vnto

vnto her, where ſolemne ſeruice and the rites of Marriage were yearely celebrated. *Pythagoras* the Philoſopher was born here; and one of the Sybels (which prophecied of the comming of Chriſt) liued here. S. *Paul* alſo came to this Iſle, and conuerted many, as appeareth *Act.* 20.

There is another Iſle called Samus, ſcituated vpon the coaſt of Epirus, not far from the gulph of Ambracius, called alſo Cephalenia, not far from the promontorie of Actium, where *Auguſtus* ouercame *Antonius*; in honour of which victorie he built vp a citie and called it Nicapolis, &c.

Of Trogyllium.

THis is a promontorie and towne not far from Epheſus, ſcituated in Aſia *minor*, at the foot of the mountaine Mycales, foure miles and ſomewhat more from Samus, where *Paul* ſtayed, *Act.* 20. It is diſtant from Ieruſalem 460 miles toward the North weſt. There are which ſay, that S. *Paul* ſtayed at a certain iſle ioyning cloſe to this promontorie, called after that, by the name of Trogyllium, ſee *Strab. lib.* 14.

Of Myletus.

THis was a famous citie, ſcituated vpon the borders of Ionia and Cæſaria, cloſe by the ſhore of the Ægean ſea, 104 miles from Ieruſalem towards the Northweſt. The Poets fein, that *Miletus*, who was the firſt builder of this citie, was the ſon of *Apollo*, and called it after his owne name Myletus: but *Strabo*, *Lib.* 12. thinketh that it was rather built by *Sarpedon* the ſonne of *Iupiter*, and brother to *Radamanthus* and *Minos*; and by him was called Myletus, from another citie of the ſame name, which ſtood in Crete. The wooll that commeth from this towne is wonderful ſoft, and ſingular good for many purpoſes; but it was principally vſed to make cloath of, which they dyed into an excellent purple and tranſported into many places. There were many famous men that either liued or were borne in this Towne; as *Thales Mileſius* one of the ſeuen Wiſe-men of Græce, *Anaximander*, who was his ſcholler, *Anaximenes* and *Hecataus* the Hiſtorian; alſo *Eſchines* the Orator, (not he that contended with *Demoſthenes*, who taking

too much libertie against *Pompey* was banished) *Timothius* the musician, and *Pittacus* the Philosopher, beside many others.

But of all these, *Thales Milesius* was held in greatest estimation, because he was thought to be the first that taught natural Philosophie and the Mathematickes amongst the Grecians. He was the first also that foretold of the Eclipse of the Sun, about such time as the battell was fought betweene *Cyaxares* father of *Astyages* King of the Medes, and *Hallyattes* father of *Cræsus* K. of the Lidians, which was about the 44 Olimpiad. There came vnto him a certaine man, who asked him what was the hardest thing in the world; he answered, *seipsum nosce, to know himselfe.* Another came to him, & askt him how he might do to liue iustly; he answered, *Si quæ in alijs reprehendimus, ipsi non faciamus, That we doe not those things which we reprehend in others.* Hee died about the 58 Olympiad. Meletus at this day is called Melasa.

Of Cous.

THis is one of the Cyclad Islands, lying in the Ægean sea, bordring vpon Caria; beeing so called from the Vaults & caues that are in it, and distant from Ierusalem 524 miles. It hath a citie called after the same name, wherein there was a stately Temple built in honor of *Iuno*; & another standing in the suburbs therof, dedicated to *Æsculapius*: this was a verie sumptuous temple, & made very rich, because of the many presents and gifts that were sent and dedicated to it. When the Romanes had obtained the command of this Isle, *Octauius* the father of *Augustus Cæsar*, tooke out of this temple a naked *Venus*, which was a goodly image, and carried it with him to Rome in honour of his progenitors, who deriued their progenie from her.

It is in compasse 56 miles, being so pleasantly scituated, that it was a sea marke to Mariners, verie fruitfull, and bringing forth abundance of wine & silke, by reason of a certain fish that is found there, from which they got great plentie. See *Plin. li.* 11. *ca.* 22.

There were many that liued only by weauing of silke, & aboue the rest there was one *Pamphila* the daughter of *Plates*, that was most excellent in that art.

There

There were many famous men that were either born or liued in that countrey, as *Hipocrates* that excellent phyſician, *Apelles* that notable painter, *Simus* the phyſician, *Philetas* the poet and orator, *Nicia* the prince and tyrant of Cous, *Ariſton* the Peripatetick, and *Theomneſtus* that notable politician. At this day this Iſle is within the Turkiſh Empire, and by them called Stacu: alſo the principal citie thereof is called by the ſame name, and wholly inhabited by the Turks, two townes only being inhabited by the Grecians: but there are many that dwell in ſtrong caſtles compaſſed with round and ſtately towers. The countrey is very fertile, abounding with cattell, and the mountaines thereof are little inferior to thoſe of Creet.

Of Rhodes.

THe city & Iſle of Rhodes (which is ſo called from the ſweet ſmell of roſes) is ſcituated in the Mediterranean ſea, a little from Aſia the leſſe, vpon the South, being diſtant from Ieruſalem 140 miles toward the Northweſt, as *Strab.* ſaith, *l.* 14. It is in compaſſe 112 miles. It was at firſt called Ophy, then Statilia, & after Telchin, of the inhabitants thereof, who were called Telchines, a people which, as ſome ſay, were witches; others ſay, curious Artificers, and were the firſt that found out the making of braſſe and yron. At laſt it tooke the name of Rhodes from the principal city that ſtood in it: for there were three cities in it, *viz.* Lyndus, Camirus, and Ialyſſus. In Lyndus, *Cleobulus* one of the ſeuen Wiſemen of Græce, and *Chares* that famous Statuarie, who made the Coloſſus which ſtood in this Iſle, were borne. Ialyſſus of a Roſe that was found in it, was called Rhodes, being ſcituated vpon an exceeding high promontorie, lying toward the Eaſt part of that Iſle. This exceeded the other two cities both for ports, wayes, walls, and other ornaments, and the inhabitants were gouerned with ſuch excellent lawes, and ſo skilfull in nauigation, that it might compare with the ſtrongeſt city of the world, & for a long time had the command of the ſea round about, and vtterly aboliſhed all Pirats and robbers from thoſe parts.

Diodo-

Diodorus Sicul. lib. 6. saith, that it was called Rhodes of *Rhodia* a faire and beautifull maid, who was dearely beloued of *Apollo*, and therefore this Island was dedicated to the Sunne; for, as *Solinus* saith, though the heauens be neuer so cloudie yet the Sun shineth in Rhodes. *Pindarus* the Poet (because of the fertility of the soile, and the exceeding opulencie of the inhabitants) saith, that it rained gold in that countrie. In former times it flourished with learning and good arts, insomuch that the Romans for the most part sent their children to be brought vp at Rhodes. The Isle is verie fruitfull, and bringeth forth many things necessarie for the maintenance of life, but aboue all, a certaine red wine which the Romans did greatly delight in, and valued at a high price. In this city liued that notable painter called *Protogines*, which *Apelles* conquered in that science, as *Plinie* saith, *li.* 35. *ca.* 10.

Demetrius King of Asia erected a notable Collossus or Statue of the Sun in this Isle, which that notable caruer *Chares* made, being outwardly all of pure brasse, but within nothing but stones; it was seuentie cubits high, and so artificially made, that it was accounted for one of the wonders of the world. Afterward it was carried into Ægypt by the Ægiptians who woon the towne. This Isle is famous to this day: in times past it was accounted one of the keys of Christendome, but at this day subiect vnto the Turk: of which you may read more in the *Turkish Historie.*

Of Patara.

PAtara was a Citie of Licia, so called of *Patarus* the builder thereof; who was the sonne of *Apollones*, or *Lacones*, as *Strabo* and *Seruius* saith: it was scituated vpon the South side of Asia the lesse, close by the shore of the Mediterranean sea, 408 miles from Ierusalem towards the Northwest. *Ptolomæus Philadelphus* K. of Ægypt inlarged this citie, & called it after his sisters name, *Arsinoës Lyssiacæ*, to put a difference betweene it and other Cities called after that name; for there was an Arsinoe in Ægypt, and another neere Cyrene, where *Apollo* in certaine moneths of the winter season (by the help of the diuel) gaue answer to them that

sought

ſought after him. S. *Paul* was in this town, *Act.* 11. There was alſo another town of this name in Achaia, where S. *Andrew* was crucified.

The trauels of S. Paul *when he was taken captiue and carried priſoner to Rome.*

IN the 57 yeare after the natiuitie of Chriſt, *Paul* being then 47 yeares of age, by the commaund of *Claudius Lyſias* was taken and ſcourged by the Iews, and brought thence to Antipatris by night (becauſe there were forty Iews which had ſworn his death) which was 12 miles, *Act.* 22, 23, 24.

From Antipatris hee was brought to Cæſarea Strato, which was 28 miles, where he was brought before *Felix* (who was President for the Romans in thoſe parts) and was captiue there for the ſpace of two dayes, *Act.* 24, 25, 26.

In the 59 yere after the natiuitie of Chriſt, *Paul* being then 49 yeares of age or thereabouts, was ſent by *Portius Feſtus* Preſident of the Iewes, to Rome: ſo *Paul* ſailed from Cæſarea Strato, to Sidon, which was 84 miles, *Act.* 27.

From thence *Paul* ſailed cloſe by Cyprus, becauſe the winde was contrarie, & came to the ſea ouer againſt Cilicia (which was verie troubleſome) & ſo paſſing by Pamphilia they came to Myra, which was 480 miles.

Looſing from Myra they ſailed to Gnidum, which was 248 miles, *Act.* 27.

From Gnidum they ſailed towards the South, and came to Crete, and ſo paſſed by the townes of Salmo, Laſæa, and Aſſus, and ſo came to Phœnicia, which was 180 miles.

From Phœnicia they came to the Iſland of Clandia, which was 108 miles.

From the Iſland of Claudia they came to Melite, which now is called Malta, in which place they ſuffered ſhipwracke, and *Paul* ſhooke off the Viper off his hand into the fire, and did ma-

nie

nie other miracles, which was 720 miles.

From Malta they ſailed in a ſhip of Alexandria, to Syracuſus, in Sicilia, which was 180 miles: *Paul* at this time was 50 yeares of age, *Act.* 28.

From Syracuſa they ſailed to Regium, which was 52 miles.

From thence they went to Puteola, which was 164 miles.

From Puteola they went to Apiforum, which was 12. miles: there certaine Chriſtians of Rome came to meet them, aboue 22 miles, and receiued *Paul* with great friendſhip.

From Apiforum they led him to Tribatera, which is ſix miles, and there he met more Chriſtians.

From Tribatera hee went to Rome, being 16 miles, where hee remained two yeares priſoner, and there wrote his Epiſtles to the Galathians, Epheſians, Philippians, Coloſſians, *Philemon*, and the Hebrews: ſo all theſe trauels were 2300 miles.

And in the whole, from his firſt beginning, vntil his being priſoner in Rome, were 10270 miles.

But being deliuered out of priſon, the laſt ten yeres of his age he did not only preach the Goſpell in Aſia and Creta, where hee appointed his diſciple *Timothy* to be a Biſhop, and in Macedonia, (where being in Neapolis he wrote an Epiſtle to *Titus*, and ſent it to him aboue 300 miles to the Iſle of Creta) but alſo hee preacht the Goſpel, and ſpred the word of God abroad in the countrie of Spaine, *Rom.* 15. which is diſtant from Ieruſalem 2800 miles: and being the ſecond time impriſoned in Rome, he wrote his ſecond Epiſt. to *Timothy*, & ſent it aboue 996 miles to Epheſus: not long after, he was beheaded in Rome, in the place called *Via oſtenſi.*

Of the townes and places to which he trauelled.

Of Antipatris.

THe towne of Antipatris is diſtant from Ieruſalem twelue miles towards the Northweſt. In times paſt it was called Caphar Zalama, that is, *a Village of peace.* There *Iudas Machabeus* ouercame *Nicanor*, 1. *Mac.* 7. Afterward *Herod* that liued in the time of our Sauiour Chriſt, built this towne much fairer,

and

and called it after the name of his father, *Antipatris*. It stood in a verie pleasant and fruitfull soile, hauing many faire trees and fresh waters about it, *Ios. lib. 16. ca. 7.* S. *Paul* was by night brought prisoner into this towne, *Act. 23.*

Of Myra.

THis was a great town, as *Strabo lib. 14.* saith, and stood in Asia *minor*, in the prouince of Licia, vpon the cost of the Mediterranean sea, 380 miles from Ierusalem Northwestward. S. *Paul* was in this towne.

Of Gnidus.

THis towne lieth in Asia *minor*, vpon the Mediterranean sea, in the Pennisula called Doris, which by a narrow point ioineth vnto the prouince of Caria, and is distant from Ierusalem 492 miles. In this town the goddesse *Venus* had a great temple, wherin her image was placed, made by that cunning workeman *Praxiles*, of Marble stone; and for that cause *Horace* calleth *Venus* queene of Gnido, *Lib. 1. carm. Od. 30. O* Venus *Regina Gnidi Paphiq*; that is, *O* Venus *Queene of Gnidus and Paphos, &c.*

There came many learned men out of this towne, as *Eudoxus*, *Agatarchides*, *Paripateticus*, *Theopompus*, and others.

This towne is yet standing, and (as it is thought) it tooke the name of the fish Gnidus, which is taken there in the sea; which fish is of so strange a nature, that if you take it in your hand it stingeth like a nettle. At this day this Towne hath another name, and is called Cabo Chrio, as *Conradus Gesnerus* in his *Onomastico* writeth.

Of Creta.

THe Iland of Creta tooke the name (as *Strabo* saith) from the people called Curetes that dwelt in this Iland: those people vsed to cut all the haire off from the foreparts of their heads, and therefore they would not endure to suffer any man to weare his haire being in the warres; for which cause in the Grecian tongue they were called *Couretes*, and in time this name by corruption of speech was changed, and they called Cretans. This Iland standeth in the Mediterranean sea, between Græcia and Africa, 600 miles.

miles from Ieruſalem toward the Weſt. It is a great Iſland, being 200 miles long, 48 miles broad, and in compaſſe 588 miles: it is verie fruitfull of Cypreſſe trees, Malmſey, Sugar, and other ſpices: the Malmſey taketh the name from the towne of Maluesia, in Peloponeſſus, ſtanding vpon the point of Malta, right ouer against Creta or Candia; and at this day the like wine is made in Creta, and called by the ſame name, from whence it is commonly brought vnto vs, though in times paſt it came out of this Iſland of Chius.

Among all the hills that are found in the Iſland of Creta, the hill Ida is moſt ſpoken of, becauſe of the height: about it ſtandeth diuers townes and villages: it hath many hills and woods; for the Iſland is verie full of ſweet Cypreſſe trees, inſomuch that there are woods full of them. *Plinie* writes, that vpon a time there was ſuch an Earthquake in this Iſland, that one of the hills remoued, out of which there came a man being fortie cubits high. In this Iſland there are no venomous beaſts, but in times paſt it was inhabited by cruell people, of whom S. *Paul* complaineth in his firſt Epiſtle to *Titus*, *cap.* 1. where he rehearſeth the ſaying of *Epimenides*, which was after this manner, *The people of Creta are alwayes liers, euill beaſts, and ſlow bellies.* And to conclude, they reſemble ſome of the Friers among the Papiſts; for as they are idle people and ſhaue their heads, ſo were the men of Creta. *Titus* (*Pauls* diſciple) was a Biſhop in this Iſland, and S. *Paul* wrote an Epiſtle to them, and to Nicapolis, and ſent it them aboue 320 miles. This Iſland in times paſt was verie rich & populous, for in it there was 100 townes; the chiefe of which were Gnoſſos, Cortyna, and Zydon, but Gnoſſos was the moſt principall and antienteſt, wherein King *Minos* kept his court: in it the notable Geographer *Strabo* was borne.

This town of Gnoſſos in times paſt was called Ceratur, of the riuer Cerata which paſſeth by it; but now it and all the Iſland is called Candia. The Venetians euerie three yeares appoynted a new Duke to gouerne it. In this Iſland ſtood the townes of Salmona and Laſſica, (by *Plinie* called Laſas) and in the middle between thoſe two towns was the hauen of Gutfurt, whereof Saint *Luke* maketh mention in the *Acts of the Apoſtles*, Cap. 27. ſaying,

That

That *Paul* counſailed the Saylers that were in the ſhip to anchor there, and ſtay the Winter ſeaſon in that Iſland: but the Captaine of the ſhip gaue more credite to the Maſter of the ſhip, then to *Pauls* words, wherby in the end they were in danger of their liues. The townes of Salmona and Laſſica, with the hauen of Gutfort, lay Southward in this Iſland, vpon the coaſt of the Mediterranean ſea: ſomewhat diſtant from them ſtood the town of Aſſon, by *Pliny* called Aſum, where they hoiſed out their boate and ſayled Northward, and becauſe they had a faire South-winde, they thought to ſaile to Phœnicia, a hauen in Creta, but the wind comming about to the Eaſt, draue them backe againe into the ſea, by which meanes they were in danger of their liues.

This Iſland was brought vnder the ſubiection of the Romans 66 yeares before the birth of Chriſt, and ſo for a long time continued, vntill the Saracens entred therein, and tooke it from the Romans, 800 yeares after the birth of Chriſt. After that, in the yeare of our Lord 979. the Emperour of Conſtantinople draue the Saracens out of the Iſland, and kept it; but in the end the Venetians brought it vnder their ſubiection and ſeigniorie, in the yeare of our Lord 1202, and at this day it is called Candia.

Of Clauda.

CLauda is an Iſle not farre from Creet, lying towards the Southweſt in the Mediterranean ſea, 288 miles from Ieruſalem towards the Weſt: at this day it is called *Porto Gabaſo*; here the Saylers, the Apoſtle *Paul* and the reſt of the companie, haled ouer-board their Cock-boat and tyed it to their ſhip, and fell to tawing leſt they ſhould haue beene ſunke into Syrtis, a dangerous gulph vpon thoſe ſeas, *Acts 27.*

Of Syrtis.

THis is a gulph of the ſea lying vpon the ſhore of Africa, in which the water is both troubleſome and the ſhore dangerous, becauſe of Quick-ſands; and in this there are two places moſt remarkeable, called by the name of Syrtis, from drawing and attracting ſhips vnto them, by which they were greatly endangered: the one was called the Greater, the other leſſe; the

greater

greater lay 1000 miles from Ieruſalem towards the Weſt, but the other lay vnder the Iſle of Mylete towards the South, being diſtant from Ieruſalem 1320 miles towards the Weſt: in this place it was where *Paul* and his companions were in ſuch danger, mentioned, *Acts* 27.

Of Mylete.

THis Iſland was ſo called from the great aboundance of honey that was found in it; but at this day it is called Malta, ſcituated in the Mediteranean ſea, 1340 miles from Ieruſalem towards the Weſt. It is very pleaſant and fruitfull; bringing forth great plentie of Wheat, Rye, Flax, Comin, Cotton, Figs, Wine, Roſes, Violets, Tyme, Lauender, and many other ſweet and delightfull hearbs from whence Bees did gather great plentie of honey. The Sunne is very hot in this Iſland, inſomuch that by the extreame fetuor thereof, the Inhabitants loſe their naturall complexion, and looke of a tawnie colour. In Summer euenings there falleth great plentie of dewes, whereby the earth is refreſhed, and the hearbes increaſed. There is neither ſnow nor froſt ſeene in it, for the Northerne windes (which with vs are the authors of cold and froſts) with them procure raine, which greatly refreſheth and increaſeth the fruits of the earth; ſo that the paſtures and meadows become very pleaſant and full of graſſe: and although it be but 28 miles long, and 60 miles about, notwithſtanding it is very populous; for in the eight pariſhes that ſtand in this Iſle, there is numbred aboue twentie thouſand men. The inhabitants are very honeſt, religious, and godly; and the women faire, chaſte, and modeſt, for they neuer come abroad but with their faces couered. The children that are borne in this country feare not any ſnakes, neither are hurt by any thing that is venemous, inſomuch that they will take Scorpions and eat them without danger, although in all other parts of the world thoſe kinde of creatures are moſt pernitious. In this Iſle alſo there are bred a kinde of Doggs that are but ſmall, yet very white and ſhagged, and ſo louing that the inhabitants of all the neighbouring countreys will buy them, though it be at deare rates.

The chiefe citie thereof (called Malta,) is ſo ſtrongly fortified both

both by art and nature, that it is almoſt impoſſible to be conquered, vnleſſe it be either by treaſon or famine. The tower or caſtle thereof is fortified with the knights of S. *Iohns* Order, who haue mightily expreſt their valour and reſolution in defending this towne from the Turkes. About a mile from this, the ruins of a goodly faire citie are to be ſeene. And vpon the Eaſt Promontorie a little from the citie of Malta, there are yet remaining the decayes (which are worthie to looke vpon) of a goodly Temple dedicated to *Iuno*: it ſeemeth, by what remaineth, that this church hath been a faire and goodly thing in times paſt.

There is alſo here and there in the earth found certaine braſſe monies, hauing vpon the one ſide a ſuperſcription written in Greeke letters, & vpon the other, the image of *Iuno*. There ſtood vpon the South ſide of Malta a Temple dedicated to *Hercules*, the ruins of which are yet extant; and in it there are found Monuments worthie admiration. At ſuch time as the Captaine of *Maſſaniſſa* king of the Numidians had conquered this Iſle, amongſt other precious things that he found in theſe temples, hee tooke thence a great deale of goodly Yuorie: but that religious king did faithfully reſtore all thoſe things backe againe, and dedicated them to the ſeuerall Temples. Thus we may perceiue that the inhabitants of this Iſle of Malta were wholly giuen to Idolatrie and ſuperſtition, vntill ſuch time as *Paul* by the inconſtancie and vehemencie of the winde was driuen vpon it, and conuerted them from that peruerſe and prophane worſhip to the Chriſtian religion, at ſuch time as hee ſuffered ſhipwracke and wintered amongſt them, *Acts* 27. The inhabitants ſhew vpon the North part of this Iſle, the place where the ſhip wherin the Apoſtle *Paul* was, was caſt away: in which place they haue built vp a Chappell, and dedicated it to Saint *Paul*. They ſhew alſo a caue in which (they ſay) he liued: and they verily beleeue that he expelled all venome and poyſon out of that Iſland, at ſuch time as hee was there.

It was firſt ſubiect vnto the Africans, as may appeare by certaine marble pillers which are heere and there found, in which there are ingrauen ancient Characters of the Carthaginians, not much vnlike to Hebrew letters. And although the inhabitants

are Christians, yet their speech is much like vnto that of the Saracens, which differeth little or nothing from the ancient Punick. At such time as *Dido* built Carthage (which is thought to be 899 yeares before Christ) *Battus* was king of this Isle, and held a confederacie with *Dido*: for when *Hyarbas* King of the Gelutians made warre vpon *Dido*, because he could not obtaine her in Matrimonie, shee receiued ayde from this *Battus*: and when for the loue of *Æneas* she had killed her selfe, *Hyarbas* hauing conquered Carthage, banished her sister *Anne*, who was entertained by this *Battus*. But *Hyarbas* taking that vnkindly, made warre vpon *Battus*, & conquered the Isle of Malta; so it continued in the iurisdiction of the Carthaginians a long time after, vntill the Carthaginians were conquered by the Romans. And then one *Titus Sempronius* (about such time as *Hanniball* brought his Armie before Trebia) woon it, which was 217 yeres before Christ. And after, it continued vnder the iurisdiction of the Romans 130 years: and then it was conquered by the Saracens, but they held it not long; for *Roger Norman* king of Sicilia got it out of their power, *anno D.* 1090. And so it continued in the hands of the Sicilians till the yeare of our Lord 1520: and then *Charles* the first (being Emperor) gaue it to the knights of S. *Iohn*, vpon condition that they should oppose the Turkish Gallies, and defend that part of Christendom. So the knights of S. *Iohn*, together with their gouernor, sailed to *Malta*, and so fortified it that it is impossible to be taken vnlesse it bee by famine or treason. There were many famous Bishops that liued in this place, & verie deuout Christians. In the time of the emperor *Theodosius* there was a Councel held, wherat there were present 240 Bishops. At this day this Bishopricke is subiect to the Archbishop of Palermo: and the chiefe gouernment of the Isle is in the power of the knights of S. *Iohn*, &c.

Of Syracusa.

THis was a citie of the Isle of Sicilia, built by one *Archia* of Corinth, standing close by the sea shore vpon the North side of the Isle, 275 6 miles from Ierusalem towards the West. It was a faire & goodly citie, in auncient time called Tetrapolis, because it was diuided into three parts: one of which parts stood in the

Isle

Isle of Ortygia, seperated from the continent with a litle straight sea, and with that famous fountaine of Arthusia; the other part was called Acradine, & the third, Tycha; to which in after times there was built vp a fourth, and called by the name of Neapolis. All this citie was compassed in with three walls, so strong, and so admirably fortified both by nature and art, that it opposed the Carthaginians in equall warre. It was called Syracuse, from *drawing* or *sucking*; and in processe of time obtained the whole iurisdiction and gouernment of that Isle, which was so well peopled in the time of *Dyonisius* the tyrant, that hee was able to make & maintaine an armie of one hundred thousand foote, and twelue thousand horse. There were two hauens in that part called Ortygia, which were so maruelously fortified with such huge rocks and other munition, that they were wonderfull to looke vpon. There also stood a castle or tower called by the name of Mercia, which was so strong, that when all the rest of the towne was conquered, yet that maintained war for a long time. In this hold, the kings and tyrants of this countrie vsually kept their treasures, and other things that were materiall. There were many worthie and famous Princes that ruled in it; but aboue them all *Dyonisius* the Elder exceeded the rest: Who when hee saw what aboundance of vessels of gold and siluer *Dyonisius* the younger had heaped together, cryed out and said, *In te regius affectus non est, qui ex tanta poculorum vi amicum neminem conciliasti*, verily the mind of a King is not in thee, that out of so many cups couldst not procure no friend; for after, hee was banished and constrayned to keepe a schole. Both these *Dyonisians* were learned men and great Philosophers. It is thought that this Island was sometime a part of Italie, and ioyning to the field of *Bruttius*; but in time through the violence of the Sea, seperate from the continent: from whence it was called Sicilita, and also Trinacris, because there were three mountains standing vpon three promontories in three seuerall parts of it, giuing the proportion of a triangle. For there was an angle towards the South called Pactinus, another towards the Southwest called Lilybæus, and another called Pelorus, which lay distant neere about two miles from Italie. In times past it was vnder the commaund of the Romanes,

but now the Spaniards haue the chiefe gouernment of it. There are many things remaining to this day worthy obſeruation, and memorable; but aboue all the mountaine Ætna, which ſtill caſteth out fire and ſmoke,&c.

Of Rhegium.

THis was a towne of Italy belonging to the family of the Brutians; at firſt built by the Chalcedonians and Meſſenians, vpon the vtmoſt bounds of Italy towards the Sicilian ſea, being diſtant from that Iſle 60 furlongs; and called by the name of Rhegium, as ſome thinke, from *Rumpo, to breake:* for that neere about the place where that town ſtood, the ſea being very tempeſtuous broke the Iſle of Sicilia, from the continent: others think it was called Regium, becauſe it was ſo ſtrong and beautifull a citie that it might well haue been the ſeat of a Prince. Cloſe by this citie, in the Sicilian ſea, there ſtands a rocke ſomething aboue the water, repreſenting in figure the proportion of a man, and round about it are to be ſeene other little rocks like barking dogs. In this place the water is ſo extreame violent, and runnes with ſo ſtrong a current, that it is very dangerous for Mariners (but eſpecially to ſuch as are ignorant) to ſaile that way: from which danger the Poets made this Verſe, to ſignifie a man that ſtood in a dangerous and doubtfull eſtate:

Decidit in Scyllam cupiens vitare Charibdim.

Seeking to ſhun Charibdis curled waues,
He thruſts himſelfe into ſterne Scilla's jawes.

But that Mariners might auoide theſe dangerous places, vpon the North Angle of Sicilia in the Promontory of Petorus, there is erected a loftie tower which ſtands for a ſea-mark, that ſo they by that direction might paſſe ſafe by theſe dangerous places of the ſea. Not far from Scyllari, to be ſeene another towne of that rocke called Scyllacus, but of the inhabitants it is commonly called Scyglius, and Scyglio; and Rhegium alſo at this day is called Rezo, and Reggio, of *Antimneſtus* Captaine of Chalcedon, and as *Strabo* ſaith, *li. 6.* is ſcituated in Calabria, 1332 miles from Ieruſalem towards the Weſt.

Of

Of Puteoly.

THis citie is in Campania, a countrey of Italy, not farre from Naples, being ſcituated vpon the ſea ſhore, 1388 miles from Ieruſalem towards the Weſt; taking that name from fountaines or wells of hot water, being built by the people called Salamians, as *Euſebius* ſaith, about ſuch time as the Tarquines were baniſhed Rome, 507 yeares before the natiuitie of Chriſt. In auncient time it was called Dicæarchia, becauſe of their ſingular iuſtice and noble gouernement. But when the Romans made warre againſt *Hannibal*, they fortified this town to withſtand his forces, and then called it Puteoly, which name it retained a long time after: at this day it is called Puzzoli.

At this city the Apoſtle *Paul* & his companions arriued when they ſayled into Rome, *Acts* 27. Betweene Puteoly and Baia, there lieth the Lake of Lucrinus, into which (by the command of *Auguſtus Ceſar*) there was a Dolphine throwne: now there was a young youth called *Simon* the ſonne of a poore man dwelling in Baia, who vſually played amongſt other youthes vpon the bankes of this lake, and ſeeing the Dolphin (it being a ſtrange fiſh in thoſe parts, and verie amiable to looke vpon) did take great delight in it, and oftentimes fed it with bread & ſuch other things as hee could get: inſomuch as the Dolphin, when it heard the boyes voice vpon the banks of the riuer, would reſort to him and receiue at his hand his accuſtomed food. Thus it continued ſo long that the Dolphin would ſuffer the boy to handle him, take him by the Gills, play with him, yea and ſometimes to get vpon his back, then ſwim with him a great way into the Lake and bring him backe againe, and ſuffer him to goe ſafe vpon the ſhore. After this manner he continued for many yeres together, and in the end the youth dyed; yet the Dolphin reſorted vnto his vſuall place expecting his accuſtomed food from the hands of this youth; but miſſing him, he left the ſhore, languiſht away, and dyed. Concerning the nature of this Fiſh you may reade more at large in *Plinie lib. 9. cap.* 8.

Of Colloſſa.

THis is a citie ſcituated in Phrygia, a countrey in Aſia *minor*, cloſe by the riuers of Lycus and Meander, 520 miles from Ieruſalem toward the Northweſt, not farre from Laodicea; beeing ſo called from the mighrie ſtatues and Colloſſos that were ſet vp in it. Theſe cities, Coloſſa, Laodicea, and Hierapolis (where the Apoſtle *Philip* was put to death) in the tenth yeare of *Nero*, a little before the Martyrdome of *Paul*, were ſunke with an Earthquake, which without doubt was a great iudgement of God vpon them, becauſe they refuſed the grace and comfort of the doctrine of the Goſpell which was offered vnto them by the Apoſtles. The Epiſtle of *Paul* dedicated to the Colloſſians was ſent by the hand of *Oneſymus* from Rome to theſe towns, which was 1080 miles. For although the Rhodians were called Colloſſians becauſe of that famous Colloſſus that ſtood there; yet this citie wherein *Archippus* and *Philemon* dwelt (to whom *Paul* directed that Epiſtle) ſtood in Phrygia, a countrey of Aſia the leſſe, and not in Rhodes.

Of Nicopolis.

NIcopolis is a citie of Macedonia, ſcituated cloſe by the riuer Neſſus, not far from Philippus, vpon the borders of Thrace, 920 miles from Ieruſalem towards the Northweſt. From hence the Apoſtle *Paul* wrote his Epiſtle to *Titus*, and ſent it to Creet, which was 600 miles. There are many other cities of this name: one ſtanding in Epire, built by *Auguſtus*; another betweene Cilicia and Syria, built by *Alexander* in glorie of the victorie that he had againſt *Darius*; a fourth in Bythinia; a fifth in the holy land, formerly called Emmaus.

Of Rome.

THis citie, if a man doe but rightly conſider the deriuation of the name out of Hebrew, was not built without the ſingular prouidence of God: Beeing deriued of *Rom*, which ſignifieth, *he hath exalted*, or *made high*. But the Græcians deriue it from *Romen*, which ſignifieth *ſtrength and power*. Now although the prouidence of God extendeth to euerie creature, nay to the verie haires of a mans head, yet where he determines

to

to expresse his singular power, there he worketh beyond the expectation of man: and who knowes not that the beginning of this citie was meane, raised from a confused companie, destitute both of ciuilitie, communitie, and lawes; yet hath beene and for the most part is the glorie of the world, and the great commander of the Princes of the earth.

It was so called at first by *Romulus* (as *Liuie* saith *libr.* 1.) who first built it, seuen hundred fiftie and one yeares before the nativitie of Christ: being scituated vpon seuen hills, that is, Capitolinus, Palatinus, Auentinus, Cælius, Exquilinus, Viminalis, and Quirinalis. But after, when the citie was compassed about with walles, the hill Ianiculus was inclosed within it. The vallies that lay betweene these hills, were so raysed vp with Arches, vaults, and artificiall mounts, that in processe of time they became leuell with the top of some of those hills. It was beautified with faire and sumptuous buildings; so that as it was the head of the world for command & power; in like manner it exceeded all the rest of the world for glorie and riches, but principally for stately buildings. There were many goodly Temples dedicated to *Iupiter, Apollo, Æsculapius, Hercules, Diana, Iuno, Minerua, Lucia, Concordia, Fides, Pietas, Pax, Victoria, Isis*, besides many other dedicated to other Gods; but aboue all, that was the most sumptuous that was called *Pantheon deorum* at this day called the church of Allhallowes.

Moreouer here was to be seene the princely edifices of kings, Emperours, Consuls, Senators, Partricians, and other Romanes which were mightie in wealth and substance; built all with polished marble, beautified with gold & siluer: besides pallaces, bulwarks, theators, triumphant arches, statues, & such like; al which were both glorious, and greatly adorned the citie. But aboue all these, the house of *Nero* was most worthie of obseruation, which to see to, was built all of burnisht gold, verie curiously wrought. Here also stood the monuments of the two *Cæsars, Iulius* and *Augustus*; also their statues, the one made of pure brasse, the other of white marble. Besides there were many fruitfull orchards, watercourses, & wholesom baths, brought thither by *Antonius, Nero, Diocletian*, and *Constantine* the great.

Also

Also the Emperor *Constantine* erected many goodly churches for the vse of the Christians, & indowed them with great means; and amongst the rest that which was dedicated to Saint *Iohn* of Latteran, a faire and goodly Church, and for riches and curious workemanship might compare with the stateliest Temples that euer had beene in the world, most of the ornaments and images beeing made of Gold and Siluer: hee also erected the Vattican, which was dedicated to Saint *Peter*; & another holy house dedicated to Saint *Paul*; in either of which he placed their seueral sepulchres and monuments, bestowing extraordinary cost to beautifie them. So many were the gifts and gratuites of this Emperour, that they can scarce bee numbred: so that although the Emperor *Traian*, and *Boniface* the fourth, Pope of Rome, bestowed great cost to beautifie and adorne the citie; yet were they nothing comparable to that which this Emperor did. These things then beeing presented to your viewe, you might iustly say, that Rome in her prosperitie and eminencie was the glorie of the world: but as all estates are fickle and vncertaine, still subiect to varietie and change, so was this: first enuied of the world, because of the extreame oppression of her gouernours; and after made desolate by violence and force, all her former glorie being eclipsed, and the greatest part of these goodly buildings layed leuell with the ground. Thus haue I shewed you what Rome was when it was in her prosperitie: It resteth now to shew what Rome is.

Rome at this day differeth as much from the auncient Rome, as the substance from the shadow: For although the Pope hath beautified and adorned the West part of it with many faire and goodly buildings, and called it by the name of New Rome; yet is it nothing comparable to the ancient citie, as it was when *Augustus*, and *Constantine* the great were Emperours thereof: neyther doth it stand in the ancient place. For the first citie stood vpon the East side of Tiber; this, vpon the West; the chiefe part of the other stood vpon the mountaines Capitolinus and Palatinus, vpon which were the stately buildings of Senators, Kings, and Emperours: but now they lye desolate and wast. The Capitoll also, & the Temple of *Iupiter Feretrius* (goodly buildings)

bea-

beaten to the ground; onely some ruins, to shew that such things there hath beene. And what now resteth, that are worthie note, are in the commaund and power of the Pope: which are not many; the most that can be noted, are the Vatican, the tower of S. *Angelo*, the Popes Pallace, his banqueting house, and the gardens and walkes about it; which are so well scituated, that they are a grace to all Rome, the rest are but ordinarie and common buildings. Thus may you see that there is nothing in this world but hath a period, to which if with much labour it attaineth, then it commonly declineth, seldome continueth: for who knowes not with what labour, what perils by sea, what dangers by land, thorough how many forreine warres, and Domestick seditions, Rome was raised to her greatnesse? And how suddenly was all this lost? What the vertue and wisedome of graue and resolute Consuls, Captaines, and Commaunders had with great hazard heaped vp; thrusting their Capitol and other Treasuries ful, with the triumphant spoiles of forreine nations, was left to be consumed either by seditious souldiers or prodigall Emperours, and the State left as a prey to those that were mightiest: so that they were accounted most honourable, that with most iniurie could get to themselues either countenance to ouersway authoritie, or opulencie, to purchase eminencie; insomuch that there hath bin no action so euill, nor any attempt so pernicious in former times, but may be matcht in the declining of the Romane state. Where more murthers? where more corruption? where more oppression than is mentioned in Histories to bee practised amongst the Romans? the liues of men, the state of Prouinces, and the crowns of Kings, sold for money. But now her time is finished, and her ruins are left for succeeding ages to admire; that so in beholding, they might learne to know the difference betweene vertue and vice; and from thence conclude, That there is nothing permanent; and that those things wherein men most glorie, doe oftentimes soonest decay. For if this citie which commanded the nations and Princes of the earth (whose Colonies, Armies, Legions, confederacies, and treasures, were so mightie, and extended so farre, that there was almost no countrey vnconquered, or nation

that did not feare to heare the inhabitants therof named) is made desolate and laid leuell with the ground: what then may be said of pettie Cities, Townes, Lordships, Manors, and Houses? shall not they likewise be subiect to the like calamities, and wasted and destroyed through the continuance of time? Verily yea: *Wherefore let not the king glorie in his power, nor the strong man in his strength, nor the rich man in his riches: but let him that glorieth glorie in the Lord.*

FINIS.

A Roman is mention'd in Plutarch to haue preuailed against the Romans: the like is often to be read of Princes, and the crowns of Kings, sold for money. But now (for time is fulfilled, and our sins are ripe for reaping) appeareth admirable, that so rich booties, they might learne to know the difference betweene vertue and vice, and from thence conclude, That there is nothing permanent, and that worldly things wherein men most glorie, do often times soonest decay. For if this citie which commanded the nations and Princes of the earth with all Colonies, Armies, Legions, conduction, and treasures, were so mightie, and extended so farre, that there was almost no country vnconquered, or nation

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